

LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

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ADDRESS

As this No. commences the Latter Day Saints' Messenger and Advocate, it is necessary for us to make a few remarks, and also inform our friends of the course which will be pursued in this Editorial department.

The closing Vol. of the Star, or the ten last numbers were published at this place; and for the matter which they contain, or at least, the Editorial, we are responsible. If the *principles* are pure, the man who embraces them may be guided in the way of righteousness; but if not, and we have not warned our fellow men of the things of the kingdom of God, or have cried peace and safety, when destruction was near, then, at the great day of retribution, before an impartial Judge, we must answer for the blood of souls! Of these things, no man is more sensible than ourselves. But the reflection is otherwise. To be sure, our opponants have cried an alarm, and used every exertion to hinder the spread of truth; but truth *has* continued its steady course, and the work of the Lord has rolled on; and where darkness once held unbounded sway, and corruption prevailed undisturbed, the fruit of righteousness has sprung up and the children of men been made to rejoice with a joy unspeakable.

That this may continue to be the case we shall continue our exertions. We are aware that the work has just commenced: four years have been insufficient to warn all nations: this, in an ancient day was a work of *many* years. And though the word has been preached to thousands, and many obeyed, yet many millions are yet in ignorance; yes, many in darkness. The only marvel is, that God should have mercy on a corrupt generation, and

condescend to bring light and truth to light for their salvation. It is no marvel that men should reject it: this was always the case, because their deeds were evil.

Men labor for different objects, with a view to accomplish different purposes—some ambition, some pride, some money, and some power—but the *few* to save men. Only the few then have we had cause to expect, would show themselves friendly to the truth: only the *few* labor for that reward which is to be brought at the revelation of Jesus Christ; and of course, from them only could we expect countenance in the arduous undertaking to instruct men in those things which are to concern them hereafter!

In matters of controversy, as we said in the first No. of the Star published in this place, we say now. The saints anciently were exhorted to contend earnestly for that faith once delivered to those before them; but nothing is there said of controversy. It may be doubted by some, whether controversy upon any principle is correct, or ever resulted in good: be this as it may; but above all things, if men must contend upon religious matters, the greatest decorum and propriety ought to be observed! A heated zeal without knowledge may hurl thousands into a vortex irretrievable, and lay a foundation for future generations, the end of which may bring destruction and death!

With these reflections, then, we cannot but deem it unsafe for men to enter the field of controversy against their opponants in principle, except they are *assured* of the correctness of their own system: this would be dangerous; and to avoid the evil arising from such an order of things, we shall not attempt

to correct others upon the principles of salvation, not knowing firstly that our foundation is sure.

That our principles may be fully known we here state them briefly:

We believe in God, and his Son Jesus Christ. We believe that God, from the beginning, revealed himself to man; and that whenever he has had a people on earth, he always has revealed himself to them by the Holy Ghost, the ministering of angels, or his own voice. We do not believe that he ever had a church on earth without revealing himself to that church: consequently, there were apostles, prophets, evangelists, pastors, and teachers, in the same.— We believe that God is the same in all ages; and that it requires the same holiness, purity, and religion, to save a man now, as it did anciently; and that, as he is no respecter of persons, always has, and always will reveal himself to men when they call upon him.

We believe that God has revealed himself to men in this age, and commenced to raise up a church preparatory to his second advent, when he will come in the clouds of heaven with power and great glory.

We believe that the popular religious theories of the day are incorrect; that they are without parallel in the revelations of God, as sanctioned by him; and that however faithfully they may be adhered to, or however zealously and warmly they may be defended, they will never stand the strict scrutiny of the word of life.

We believe that all men are born free and equal; that no man, combination of men, or government of men, have power or authority to compel or force others to embrace any system of religion, or religious creed, or to use force or violence to prevent others from enjoying their own opinions, or practicing the same, so long as they do

not molest or disturb others in theirs, in a manner to deprive them of their privileges as free citizens—or of worshiping God as they choose, and that any attempt to the contrary is an assumption unwarrantable in the revelations of heaven, and strikes at the root of civil liberty, and is a subversion of all equitable principles between man and man.

We believe that God has set his hand the second time to recover the remnant of his people, Israel; and that the time is near when he will bring them from the four winds, with songs of everlasting joy, and reinstate them upon their own lands which he gave their fathers by covenant.

And further: We believe in embracing good wherever it may be found; of proving all things, and holding fast that which is righteous.

This, in short, is our belief, and we stand ready to defend it upon its own foundation when ever it is assailed by men of character and respectability.— And while we act upon these broad principles, we trust in God that we shall never be confounded!

Neither shall we wait for opposition; but with a firm reliance upon the justice of such a course, and the propriety of disseminating a knowledge of the same, we shall endeavor to persuade men to turn from error and vain speculation; investigate the plan which heaven has devised for our salvation; prepare for the year of recompence, and the day of vengeance which are near, and thereby be ready to meet the Bridegroom!

OLIVER COWDERY.

Kirtland, Ohio, October, 1834.

Spain.—It is said that Spain contains eleven millions of inhabitants—on an average, 27 to a square mile. And when it is recollected that a considerable part of the kingdom is rendered incapable of cultivation in consequence of its lofty mountains, it must be certain that the population is quite dense. It is also said that there are 23,249 houses appropriated to

religious purposes; the number of clergy 159,322, and that of friars and nuns, 96,878. "The whole amount of ecclesiastical revenue is calculated to be fifty millions of dollars, and the portion of this sum actually received by them, is greater than the whole civil revenue of the kingdom, by about eight millions!"—if our information be correct.

If money and priests were sufficient to convert a people, one would suppose that the Spaniards lacked nothing to render their conversion certain, as 28,249 houses of ordinary size would be sufficient to entertain the whole kingdom at once; and 159,322 clergy, would give over five to a congregation. Taking this into consideration, with the religious tax annually paid, of fifty millions, one might ask, "What lack they yet?"

But Spain is still Spain—racked with disorder and boiling over with contention; the din of civil war stuning the ears of all, while blood flows in the same channel of the blood of brother, to gratify ambition and folly.—Neither does the matter of astonishment end here—with her 28,249 houses for public worship, and her 159,322 clergy, professors of the same faith, and members of the same "Catholic" church, are, with weapons of death striving for the same earthly kingdom.

We do not despise the principles of civil nor religious liberty, nor question the propriety of maintaining them, even by force—for these are dear to all; but we do question the righteousness and union of that people, who, by their creeds profess to be one; to be built upon the same foundation, and to be guided by the "holy apostolic faith," delivered to the world by inspired men, and then array against each other in hostile armies!

Her trouble does not end here—The Destroyer—that great scourge sent forth to vex the nations, and lay waste kingdoms—has summoned thousands of her citizens to appear before another tribunal!

Query.—Is she not now drinking of that bitter cup which she has so liberally measured to so many of her citizens, in her great zeal to extinguish heresy?—Editor.

Pontiac, M. T. Oct. 20, 1834.

Left Kirtland on the 16th in company with our brethren J. Smith jr. D. Whitmer, H. Smith, F. G. Williams, R. and A. Orton. At 9 in the evening we took passage on board the Steam Boat Monroe, (Whitaker Master,) at Fairport.

While waiting for the arrival of a Boat from the east, the "Daniel Webster" came down from Detroit, and touched at the outer end of the Pier to land and receive passengers. This I suppose was sufficient to answer her advertisement—"To touch at the intermediate ports" between the former place and Buffalo. On enquiry, I was informed, that a previous misunderstanding between the citizens and crew of the Boat prevented her touching at

the regular wharf. Whether this was correct or incorrect I am unable to say; but in the apparent hurry to leave the harbor she took a quantity of baggage and put out before giving time for the passengers to arrive. So much for the accommodation of men employed to manage Steam Boats upon our Lake—This was the "Daniel Webster!" After being hailed several times she put back and shipped her passengers, which seemed to amend, in a degree, the feeling which otherwise must evidently have arisen in the mind of every beholder.

Fairport is an excellent harbor, and affords a safe moorage for shipping.—Government has expended a considerable amount in extending its Piers several rods into the Lake, at the end of which a small Light House is now being finished to render the ingress of vessels more easy during the dark gales to which this Lake is subject. The main Light House is situated on a commanding eminence, and is some 60 or 70 feet from its base to its summit.

Richmond is situated up the river from Fairport about one and a half miles. These two towns are destined to become places of considerable business. Fairport probably takes the lead in forwarding, but Richmond is fast on the increase, and has several extensive stores which afford most kinds of merchandise consumed in the country, very cheap. Farmers generally find a certain market for their produce, and a large extent of country south receive their eastern merchandise at the two places.

Our progress from Grand River to Cleveland was slow, having a strong head wind, which blew, at times, almost a gale. At Cleveland we made a short stop, leaving several passengers, baggage, and merchandise.

Cleveland is a pleasantly situated town at the mouth of the Cuyahoga River, and is improving. The Canal from the south has increased its trade, and it now affords a market. The harbor is good, and was built at considerable expense.

There is an increase of population, and many foreigners of late, have taken residence in the town and vicinity—Swiss, and German. These, generally, are circumspect, peaceable, and industrious.

We left the harbor in the night, and were compelled to face a heavy wind till we arrived at Huron, mouth of Huron River. This is a small place, and, if I am not mistaken the harbor is not the best. At half past one P. M. we left the harbor and passed more swiftly, the wind having changed.— With canvass we soon passed the mouth of Sandusky Bay, (3 o'clock,) and before the Sun had set we passed between those islands which have been so often mentioned in the history of our last War with England, which reverberated with the sound of Cannon on the memorable 10th of September, 1813, when Com. Perry captured the British fleet.

At an expense of 300 killed and wounded, Perry's name is rendered great on the pages of our history.—

However dishonorable in the minds of some it may be for men to array against their fellow-men in a hostile position, I cannot stop to remove, but one thing is certain, he was acting in obedience to the requirements of his country, as well as his antagonist, (Com. Barkly,) and a regard for each ought to have stimulated them to act with the most judgment possible. These shores have been saluted with the sound of the instruments of death, and those beautiful waters have been stained with the blood of men! When, it may be asked, will nations cease to learn war, & when will men cultivate those feelings of love which the gospel of our Lord requires?

While passing this evening toward Monroe, at the mouth of the river Raisin, we held a conversation with a man calling himself *Ellmer*, on the subject of religion. When any thing was mentioned of the doctrine or belief of the Latter Day Saints, we could not but remark the *similarity* of spirit, and the uniformity of sentiment apparent in the actions and arguments of this man, with others alike ignorant. He said that he was personally acquainted with *Joe Smith*; had heard him preach his lies, and now, since he was dead, he was glad! In fact, he seemingly expressed more joy in this belief than any thing else which he advanced during the conversation. He said that he had heard *Joe Smith* preach in Bainbridge Chenango co. N. Y. five years since; he knew it to be *him*; that he was a dark complexioned man, &c. I was as particular to enquire his appearance,

size, age, &c. as decency would admit, and found that the man was guilty of falsehood. This accounted for the warmth of his assertions when he pronounced the name "*Joe Smith*," and I conclude that he learned it from the popular priests of the day, who, thro' fear that their *craft* will be injured if their systems are compared with the truth, seek to ridicule those who teach it.

Now, that he lied, I have no hesitancy in saying, as our brother Joseph Smith Jr. had not commenced to preach five years since, neither has he ever preached in Bainbridge; and, as to the correctness of his description of his *complexion* I leave all who are acquainted with his person, to judge. But his *bluster*, (for he made no little noise,) excited the curiosity of many who crowded round, eager to ascertain the cause of this "war of words." After making several assertions, and many flourishes, he gave opportunity for an answer.— He said that the Savior had not been seen since his ascension, and that any man contradicting this was a deceiver.

After obtaining liberty to speak, we informed the gentleman that, to commence, we would *correct* one assertion just advanced, which was, that "Christ had not appeared to any man or men since his ascension into heaven, after his resurrection." The company listened intensely, and we proceeded:—

In John's testimony we read that after Peter and John, early in the morning, had left Mary at the sepulcher, she stood without, weeping, and after she had conversed with the angels, turned round and saw Jesus standing by; that when she knew that it was the Lord, she was forbidden to touch him: "For I am not yet ascended to my Father," were his words. See John, 20:17.

The same day at evening, the Lord appeared to certain of his disciples, the doors being shut, and showed them his hands and his side; but Thomas not being present, refused to believe.— Eight days after, when they were assembled, he appeared again, and called upon Thomas to put his finger into the prints of the nails, and his hand into his side. See John, 20:26 & 27.

From these two items it is evident that Jesus was seen after his ascension, because he could not be touched on the morning of his resurrection, and eight days after called upon one of his disci-

ples to put his hand into his side.— And his word to Mary to say to his brethren, that he was about to ascend to his Father and their Father, his God and their God; and that he could not be touched until this was accomplished, the following account shows plainly that he had, eight days after, entered those mansions of glory where perfection dwells.

Upon this item, then, we rest the fact,—that he had *ascended!* because in the morning he could not be touched, (for this reason,) and eight days after, said to one, “Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side”! and in another place it is said, that soon after his *resurrection*, as the disciples were assembled, Jesus stood in their midst, and they were “terrified and affrighted, and supposed that they had seen a spirit;” but were assured that it was the Lord, having a privilege of seeing and feeling—and pass to certain items to show that it was no secret with the saints that he was seen after his ascension. See Luke, 24: 39 & 40.

Luke also says, when writing the Acts of the apostles, that Christ showed himself alive by many infallible proofs, after his resurrection, “being seen of them forty days, and speaking of the things pertaining to the kingdom of God.” Peter, while preaching to the house of Cornelius, says that God did raise him “up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.” If this is not sufficient, remembering that he *could not be touched* till he ascended, we will notice a few sayings of Paul, and leave our friends to judge for themselves.

In the 5th chapter of his first epistle to the Corinthians, while speaking of the resurrection of the Lord, he says, “that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.”

Now we will recollect, that after his resurrection he was seen of the disciples

“forty days;” and then was seen to ascend up into heaven, and also, the angels said that he had gone to that place. We will recollect also that after this ascension the whole number of the disciples was only one hundred and twenty, and that Paul says, that he appeared to above five hundred at once, and of course, it must have been after this ascension here spoken of by Luke. After that he was seen of James; then of ALL the apostles. Paul does not end his testimony here: Stephen was certainly stoned before his (Paul’s) conversion, and his last words were, that he saw the Son of Man on the right hand of God, and Paul says afterward, that he (Christ) appeared unto him.

After ending these few remarks upon this item, we were prevented from making any further, as our friend *Eltmer* had grown quite uneasy, and also said that they were not to be found in the scriptures. He was informed, however, that if he would wait till I could go to my trunk he should have a privilege of seeing for himself, as those passages could be found in a few moments, to which I had referred. He said that he wanted nothing of my Mormon bible; that he did not believe in it, neither would he hear it.

He was informed that it was the English version of the bible, containing the Old and New Testaments, translated by order of James II, between the years 1607 and ’10. As he refused to hear our bible, he was told if he would produce one on board the Boat, I would produce those items previously named—but he refused. A gentleman present (a methodist preacher by profession) said, that any man acquainted with his bible would be ready to admit the correctness of what had been quoted.—The poor man soon found that the company discovered his ignorance, and also his anger, as he soon turned from us with a loud boast and an important *swell*, as another methodist priest from England had done a short time previous, after being shown the weakness of his own argument by our brother H. Smith.

How far this conversation was, or will be productive of good, I am unable to say; but by that means numbers heard, and no doubt, felt an increased anxiety to learn something further relative to this “strange work.” One in-

dividual purchased a book of Mormon, notwithstanding Mr. *Ellmer's* bitter ery of "Joe Smith," and "false prophets;" and will thus have a privilege of hearing the truth, though he may be separated far from those who have *authority* to administer the ordinances of the everlasting gospel. May heaven inspire his heart to seek diligently until he obtains a certain knowledge of the kingdom of our God in these last days!

Contention was soon hushed to silence, some assembling in little groups and conversing upon the common occurrences of the day, and others were pacing silently up and down upon the deck, as we were propelled at a rapid rate by wind and steam, while the moon, with the same majesty and beauty with which it had been adorned near six thousand years, arose as from a watery bed, to light the path of the weary traveller.

The little town of Monroe is said to be three miles from the mouth of the Raisin; but the Boat touched at a pier or dock erected several rods from the main land, and the passengers were taken from this in small boats to the shore. Several Irish and German emigrants landed at this place, with considerable heavy baggage. Some few emigrants from the state of N. Y. also landed at this point; and from appearance one would judge this to be a convenient place for those wishing to settle in the south part of the Territory, to land.

We passed up the River in the night & arrived at Detroit at 4 o'clock on the morning of the 8th. It is due Capt. Whitaker that we should here remark, that with his present accommodations, & civil & agreeable hands, he cannot fail of giving that satisfaction to every passenger which will ensure their return to his Boat, if circumstances admit.— In fact, every civil man cannot but be pleased with the happy and *agreeable* difference between the regulations of Boats on these waters and our southern waters. In the South one will see gamblers employed from the deck to the cabin, and each group furnished with their bottle; but on board the Monroe, I have it in my power to say, was not the case. Is it that the morals of the North are so far in advance of the South? or is it that *popular*

prejudice has stamped this vile practice with disapprobation? Be this as it may, I am certain, that the traveller will pass his time far more agreeable where such is the regulation, than in the midst of the cards, bottles, dirks, and pistols of the South.

Detroit is a small town on the West bank of the River of the same name; is pleasantly situated, and is improving; and while the emigration continues to the middle part of the Territory, must continue. It is to be remembered that this little place has been a point of considerable military struggle, as it held the keys of protection for a large portion of our North-western frontier.— Our war with England to be sure, has passed over; but the conduct of Gov. Hull, in surrendering this post, on the 16th of August, 1812, has placed a stain upon his history, in the mind of every American, which will not be erased; and it is to be doubted, whether those who "*bought him*" will now justify his conduct!

After the battle of the 10th of Sept. 1813, it fell into the hands of our Government, and was re-taken by Gen. Harrison on the 29 of the same month.

It has been severely scourged this season with Cholera; and it is said that some hundreds have fallen victims to this disease. We were informed that it contains at the present, no more than 4000 inhabitants. This may be called a slow increase for two centuries; but when it is remembered that it is *yet* on our frontier, and that little, or no business was done here, till late, except a small traffic with the natives; & that its first inhabitants were French, it is not a matter of much astonishment. Boats and other craft generally touch at this place, on their passage to and from the upper Lakes.

A stage runs daily from Detroit to this place, though the mail but once a week. At 8 A. M. we took passage. The face of the country for several miles is low and wet, and the timber not the largest; and were one to judge as in other places, he would be led to conclude it an unhealthy part of our land.

As you pass farther, the ground is more elevated, though by no means high.

The timber on the up land is principally oak, while the low ground and

marshes afford a few small Pine with a mixture of other timber. I am informed, that larger Pine is quite abundant a distance from this.

Judging from the size of the timber and the appearance of the soil, a stranger will not consider this part of the Territory to be superior, by no means, to many parts of New York and Ohio.—I am not disposed to judge the whole Territory from the small part that I have seen, because I am informed by credible men, that it affords far better; but were one to do this, he would be left to wonder why people leave the more fertile and mild parts of Ohio, for a situation here.

Yet this country is not without its peculiarities—It abounds with Lakes covering from one to 1000 acres, which are literally filled with excellent fish. The water in these Lakes is remarkably transparent. In addition to these, the rivers emptying into the large Lakes abound with White-fish of a superior quality, and many with Salmon-trout.

Considering the newness of the country, the improved land is estimated at a grater value than would, at first, be supposed—farms of 100 acres being held at, from \$ 800 to \$ 1000.

Notwithstanding the diseases; (for withal it must be quite unhealthy to foreigners;) it is improving, and fast being settled; and the next session of our Congress will probably grant it a privilege of being recorded upon the annals of history, a "Free, Sovereign, and Independent State." And with the fostering care of Divine Providence, a few years might drain many of its swamps, and convert its wilderness into fruitful fields, and these haunts of wild beasts and "red men" into the abodes of civilization and peace.

OLIVER COWDERY.

COMMUNICATIONS.

BROTHER O COWDERY,

In conformity to a request published in the Star, to the elders of the church of the Latter Day Saints, to communicate to you some of the more important items contained in their journals, I take the privilege of sending you an abridgment of my last tour; and though it contains nothing very interesting, yet, if you please, you are at liberty to insert it in the Star.

May, the 7th, I left Kirtland for Up-

per Canada. On my way I called on the church at Villinovia, N. Y. preached a few times, baptized three persons, and heard several others confess they were convinced of the truth of the *new and everlasting covenant*. The season being truly gloomy, and the snow falling on the 14th about 10 inches, rendered the weather distressing to both man and beast.

After a tedious journey I arrived at brother Nickerson's, Mount Pleasant, U. Canada, on the 19th of the same month, where I was received with expressions of joy by all the brethren, who were truly desirous to be instructed more perfectly in the word of the Lord. I labored in this region about two months with a good degree of satisfaction—many believed the *word* and some turned unto the Lord; while others were prevented by unbelieving friends; and many were stumbling at the vile calumnies that satan and his children were heaping upon the innocent, to stop the work of the Lord. But his name be praised! his word *is* sown in Canada; it has taken root in good ground, and it will grow in spite of all the priests of satan; for although they have made a league with death and hell, and are bound with strong cords, their house shall fall: it is divided, and it cannot stand!

I will give you a little specimen to prove the last assertion: As I was going to my appointment one day, I was informed that it was on *conditions*.—When I came before the people I inquired for the "*conditions*," when I was introduced to Mr. McDorman, a Baptist elder, who said, the people wished to hear my faith and principles; but said he did not want to hear for the sake of contention—only for information. I informed him that he should be gratified; for I was always blessed when preaching the principles of the gospel of Christ. I then proceeded, and showed the gospel as it was in the beginning; also in the days of the apostles, and in the present day: being careful to compare the Jews' religion with the apostles', and also the religion of the many sects of this day with the Corinthian and Ephesian churches; and then giving them the testimony of the *New and Everlasting Covenant*, as established in these last days: being confirmed by many infallible proofs, both human and divine—the Lord himself speaking

from the heavens unto men who were now living!

When I had concluded I called on Mr. McDorman to make such remarks as he wished. He said there was not time, but when brother Nickerson had spoken some ten or fifteen minutes, and had dismissed the people, he desired them to take their seats, and then told them that he did not want to controvert, now; but if they would come there on a week from the next Sabbath, he would prove to them, with infallible testimony, that the church of Christ had existed on the earth, with all its gifts and graces, ever since the days of the apostles—also that the faith of the prophets was a very different faith from that of the apostles; and there were to be no more prophets nor revelators until the coming of our Lord!

But, as it happened, there was another man of the same fraternity (Baptist elder) present, who also said, that he felt it to be his duty to bear testimony against such false doctrines as we had been hearing, about the kingdom of Christ being set up on the earth in the last days. "Why!" said he, "the kingdom of Christ has not been on the earth since the apostles! if it is so, let them raise the dead, and then we will believe on them!"

Here we see a picture of this, or the kingdom of this generation. Two brethren of the same church; yea, teachers, assuming the dignity of elders, rise with a zeal heated to that degree, to oppose the opinion of another man, that one said the kingdom of God had existed on the earth, with all its gifts and graces, ever since the apostles, and the other said that it had not existed on earth since that time! Mr. McDorman said the kingdom of God did exist on the earth, with all its gifts and graces, but there were neither prophets nor revelators, neither would there be till the coming of Christ! I am assured that such things as these will open the eyes of the public to see the true light: which may the Lord grant.

I labored in Canada about two months, and preached the gospel to many hundreds of souls whom I must meet at the bar of God when the secrets of all hearts are revealed; where those who now believe and have faith to become the sons of God, will receive an immortal crown. I baptized two persons

at Mount Pleasant, which increased the church in that place to 43. The country is pleasantly situated; the soil fertile, and the people very hospitable to strangers. May the Lord have mercy upon them.

Yours in the bonds of the New Covenant.

JOHN P. GREENE.

Freedom, N. Y. Oct. 20, 1834.

DEAR BROTHER OLIVER,

I am aware that all communications that pass between us, ought to be characterized with the deepest piety and the most ardent zeal for God and his cause: of this, you also must be sensible for two reasons. 1st, God is pure and holy and requires all his children to be pure and holy too. 2nd, it becomes necessary from the fact, that our letters frequently meet the public eye, and just so far as we regard the truth and its divine and heavenly influence, we shall strive so to frame every sentence, as to have it bear the strictest scrutiny, and the most rigid comparison with the scriptures of truth. I do not feel capable of enlightening the public mind with my pen, therefore I write with less caution than I should, did I suppose every sentence was to come before the world for criticism. When I address you, I bring you before the eye of mind, and my pen puts to the paper, the matter that the organs of speech would convey to your understanding were I to converse with you orally.

My mind has latterly turned upon the necessity of living pure and holy before God, and bringing every thought to the obedience of Christ Jesus, our Lord. A few reflections on this subject will lead us to enquire what is necessary that we may live pure and holy, or as the apostle expresses it, without blame before him in love. The first requisite that now strikes my mind with any force, is, the same mind should be in us that was in Christ Jesus. The same principles which actuated him, should influence us. If he were holy, harmless, undefiled and separate from sinners, so should we be. If when he was reviled, he reviled not again, neither should we. If when he was smitten, afflicted and crucified, he prayed for his murderers, so should we. If when he was rich and possessed all things, for our sakes became poor, that we through his poverty might be made rich, so should we take joyfully the spoiling of our goods, if the sacrifice becomes necessary, for the furtherance of his cause, for the reason before adduced, "the same mind should be in us that was in Christ Jesus." His examples should be imitated and his commands be obeyed, unless it can be made to appear that he has given unimportant ones. If such can be found, I pledge myself to show you words without sense, and sounds without signification.— Though we are surrounded by a wicked and perverse generation, we should refrain from every thing that is not sanctioned by the word of God, or emanates from that pure principle of holiness that actuated our divine Master. That principle which actuates the children of men to revile, ridicule, calumniate and destroy the peace of one another, be-

cause they take the liberty to think for themselves in matters of religion, is certainly from beneath, and not from above, I care not how much christian zeal such may pretend to have: I hesitate not to say, and I feel warranted from the scriptures of truth, that their religion is vain and their faith is also vain. They are of their father, the devil, and his works they will do; and unless they repent, they must inevitably perish in some of the calamities that shall be poured out upon the ungodly.—It is vain in us to pretend to the religion of Jesus Christ, and his apostles, unless we have the same spirit that was in them. It is worse than in vain—it is worse than common plunder, it is sacrilege to claim the promises addressed to his ancient worthies, unless we have, at least, the same spirit, the same mind, and a degree of the like precious faith. God never annexed a cheering promise to any but his truly faithful followers. He has commanded all, not only to believe on him, but to love and serve him. He has also kindly added the true test by which we shall know them that love him; “Whoso doeth not righteousness is not of God, neither he that loveth not his brother. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” says John. It is certainly evident that if the same mind was in us that was in our divine Master, we should do good unto all as we had opportunity.—We should not render evil for evil, nor reviling for reviling, to any man.

Before we undertake to convert the world to our faith, we ought carefully to examine and see if our faith is of divine origin: if so, it will be productive of good works: if not, we had better desist, lest it be said of us as said the Saviour to a certain sect in his time: “Ye compass sea and land to make one proselyte, and when ye have made him, he is two-fold more the child of hell than yourselves.”—Where, dear brother, was the folly of the self-righteous Pharisee more fully exemplified than in the conduct of the majority of the professed christian world at the present day? When they are requested to listen to truth which they can neither gain say nor resist, they turn from it in a fit of anger or contempt. The one general language of such conduct, is “Lord, I thank thee that I am not as other men,” &c. Ask them to prove your system untrue, and they will readily salute your ears with the familiar expression of false prophets and false teachers, without adducing even a shadow of proof to convince you of your error. Ask them if they expect to bask in the sunshine of endless beatitude beyond this vale of tears? the answer is, I hope I shall. Ask for the evidences, and they are ready to quote some of the best promises of the immutable Jehovah, addressed to those who possessed the spirit, the mind and the like precious faith with the most favored followers of the meek and lowly Saviour.

Brother, I have thought it an easy thing to discern between him that serveth God and him that serveth him not. There are such as say they love God, but in works they deny him, being proud, boasters, heady, high-minded, lovers of pleasure more than lovers of God. They speak evil of the things which they know not, substituting their own tradi-

tions, or the creeds of men, for the pure word of the Most High.

Yours in the best of bonds.

W. A. COWDERY.

TO OLIVER COWDERY.

Huntington, Ct. Sept. 24, 1834.

DEAR SIR,—

Four of us regularly receive the Star from your office every month: several other subscribers have not taken since the close of the first year. My youngest son took the names of said subscribers at the commencement of the Star publication, but left this place for Missouri in August, 1832, in company with his brother Sidney, but alas! he was arrested by the cholera in St. Louis, and died after a few hour's illness. The recent death of my other son, (Sidney,) perhaps you may know more about than I do; and if any thing interesting in his late life and death may occur to your mind, and you will take the trouble to communicate the same to us by your useful paper, or by letter, you will confer a great favor on a numerous circle of connections, and friends whose affections for him were truly pathetic; for he was very dear unto us! We have heard of his death, it is true, and very little else; and since we, the late parents of the deceased, have become old children, you will not so much wonder at our anxious request. Indeed, every item since your acquaintance with him, and more particularly at the close of his life, we expect might be interesting to us, and would be received with sincere thanks from all your unknown friends in these parts.

The last visit from my son Sidney, was more than two years past; he then came from New-York, and left his business in that place, to recover his health (being an invalid.) He continued with us about two weeks, and in that time was pressed by his friends and acquaintances, to meet them and others, and inform them concerning the people, and book of Mormon—this he cheerfully did, as often as his low state of health would permit, and although threatened, and abused, by some of our pious persecutors, yet not much hurt nor interrupted: when a meeting was held, a goodly number were brought to serious enquiry concerning these things, and several would gladly have received baptism, as they afterwards told me. And thank God, some retain that desire and determination yet; and have been anxiously expecting an elder or preacher ever since, as my son gave us some reason to expect a brother Hyde, (but has since informed us, why he did not come.) I have no doubt but what a society would have been formed here more than 18 months ago, had an elder called on us, and spent a short time with us, as was expected. Nor do I much believe it is too late yet—I truly wish the experiment may be tried. And if it is in your power to direct any good brother preacher to Lewis Down's, or Isaac Buckingham's, at Huntington Conn. they would be cordially received, and kindly entertained.

I was in a very singular state of mind, when I received a letter from my son accompanying the book of Mormon, just after its publication. I gave it a close reading. And it bore hard upon my favorite notions of universal salvation. I read it again, and again

with close attention and prayer, I examined the proof; the witnesses, and all other testimony, and compared it with that of the Bible, (which book I verily thought I believed,) and found the two books mutually and reciprocally corroborate each other: and if I let go the book of Mormon, the bible might also go down by the same ruck.

If Moses and the prophets, Christ and his apostles, were the real authors of the bible, chiefly revealed and written on the continent of Asia, was not the book of Mormon also written by men who were divinely inspired by the Holy Spirit, on the continent of America? And did not Jesus Christ as truly appear on the continent of America, after his resurrection, and choose twelve apostles to preach his gospel; and did he not deliver his holy doctrine, and teach the same to numerous multitudes on this American continent? I say, did he not as truly do these things here, after his resurrection, as he did the same in Jerusalem before his resurrection? My heart and soul replies yes: the proof is full and clear, and has recently been confirmed by angels from heaven, and what need have we of any further witnesses? No sir, I am well persuaded of the truth of that holy book.— I am an old man, almost 73; have read much in my day. My reading is now confined chiefly to the bible; the book of Mormon, and your papers, (or the Star.) I used to have letters often from my son; but his sudden death has deprived me of all hope from that source, the loss of which communication we greatly lament.

I know not that we shall ever hear any of the Mormon preachers but we really hope so; I have lately heard of a small society in Salisbury in this State; which is the only place where they have preached in Connecticut, I believe, about 70 miles from this place.

I do believe, if truth should prevail among us, concerning the people, and the book of Mormon, that the prejudice against our doctrine and discipline must give way; but while one "*black coat*" cries delusion, another says it's all the work of the devil, and a third cries blasphemy, and enthusiasm; and their people all settled on their lees, and well convinced of the correctness of their own views, viz: mangled calvinism, and crippled arminianism and several other isms, and they all very piously groan out! "O we quite pity that poor persecuted people, the Mormons; but they are a deceived people; and while God, man and the devil, seem to be engaged against them, who dare be for them with any hope of success? O no, they must come down," &c. But notwithstanding all this apathy, while murder, robbery, blood and awful persecution, stalks through our land with such horrid front, still I believe all is not yet lost; no, I hear of the real success of some of our preachers in the Lord's vineyard, and I truly hope and pray, that some of our good "Mormon" preachers may soon visit this town; yes, and every other place, till Christ's church shall "become the joy of the whole earth," and the whole globe "covered with the knowledge of the Lord, even as the waters cover the sea."

We have two very pious priests in this small village: (or at least so called;) one of whom has been dismissed from his sacred charge, but once: the other we expect will be cashiered the third time in a few days from

his beloved flock. These holy ministers are receiving but about ten or eleven hundred dollars per annum for all their *hard* services: viz reading one, and some times two sermons per week, which they made themselves, (they say,) and perhaps read the same to their first congregation years ago—and what then? are they not as good now as ever? yes, age is honorable, and they read them the better I think; and this is all the temporal reward these hard laborers get, except their wood, marriage bills, fresh bits, and other presents, which may amount to one or two hundred more, perhaps! Yes, these few good things and the "praise of men" is all these faithful stewards get per year for their hard labor in this small pious village, while some of their pious communicants, with our other town paupers, are fed and clothed at the enormous sum of 54 cents per week, which was the auction price of those who bid them off. I must confess for one, I had much rather pity, than persecute such poor ministers.

Yours respectfully.

ELI GILBERT.

TO OLIVER COWDERY.

P. S. Dear sir, should you favor us with a letter, please to direct to Eli Gilbert, Huntington, Fairfield co. Conn. And again, some of our neighbors, who read your paper with us, ask why so many revelations in the papers of your predecessor, Mr. Phelps, and none in yours? but I cannot tell them, and you are not obliged to inform us, and there the query rests.

We hear very little from the prophet lately. Three times our false papers have told us he was dead, and once mortally wounded in battle. This was his third death. The last news of him, stated that he was fleeing from the west, and declaring he was unable to raise the dead, or cure the cholera. Of course, his followers begin to fear that he may be liable to mortality. Such stuff has been filling the papers of the day for a long time.

No religion passes here, but that which is popular; and the most *stiltish* gets the most proselytes. Excuse errors: I am old, and have written as matter came into mind, at several times.

E. G.

DEAR BROTHER,—

Having heard that certain reports are circulating abroad, prejudicial to the character of bro. JOSEPH SMITH JR. and that said reports purport to have come from me, I have thought proper to give the public a plain statement of the fact concerning this matter. It is true, that some difficulties arose between bro. J. Smith Jr. and myself, in our travels the past summer to Missouri; and that on our return to this place I laid my grievances before a general council, where they were investigated in full, in an examination which lasted several days; and the result showed to the satisfaction of all present, I believe; but especially to myself, that in all things bro. J. S. jr. had conducted worthily, and adorned his profession as a man of God, while journeying to and from Missouri. And it is no more than just that I should confess my faults by saying unto all people, so far as your valuable and instructive paper has circulation, that the things that I accused bro. S. of were without found-

dation; as was most clearly proven by the evidence which was called, to my satisfaction. And in fact, I have not at any time withdrawn my confidence, and fellowship from bro. J. S. jr. but thought that he had inadvertently erred, being but flesh and blood, like the rest of Adam's family. But I am now perfectly satisfied that the errors of which I accused him, before the council, did not exist, and were never committed by him; and my contrition has been and still continues to be deep, because I admitted thoughts into my heart which were not right concerning him, and because that I have been the means of giving rise to reports which have gone abroad, censuring the conduct, of bro. J. S. jr. which reports are without foundation. And I hope, that this disclosure of the truth, written by my own hand, and sent abroad into the world, through the medium of the Messenger and Advocate, will put a final end to all evil reports and censurings, which have sprung out of any thing that I have said or done.

I wish still further to state, for the better relief of my own feelings, which, you must be sensible, are deeply wounded, in consequence of what has happened, that I know for myself; because I have received testimony from the heavens, that the work of the Lord, brought forth by means of the book of Mormon, in our day, through the instrumentality of bro. JOSEPH SMITH jr. is eternal truth, and must stand, though the heavens and the earth pass away.

Please give publicity to the above, and oblige a lover of righteousness and truth.

Yours in the testimony of Jesus.

SYLVESTER SMITH.

To O. COWDERY.

Kirtland, October, 28, 1834.

Messenger and Advocate.

KIRTLAND, OHIO, OCTOBER, 1834.

¶ *An Apology.*—This No. of the Messenger and Advocate has been delayed beyond the time we had designed issuing it, in consequence of our necessary absence to the West, with a detention on the water of five days and nights longer than we had anticipated. We therefore excuse ourselves, because the delay was ordered by him who "holds the winds."

¶ In consequence of our absence, and not being able to finish our new office as early as we had anticipated, the first No. of the re-printed Star will not be issued till next month.

¶ We invite the attention of our readers to the letter of our aged friend, Mr. E. Gilbert, Esq. He has, as appears, been a believer in *Universal* salvation. One is not left to wonder how any have sought for a relief from the former tyrannical systems of men; and

our hearts respond with gratitude when we reflect, that God has brought within our reach a plan, in this day, on which all may safely rely.

His deceased son, A. S. Gilbert, was one of our intimate friends, though for more than a year we had been separated. To answer the request of his aged parent, we shall give his biography, as far as we are acquainted, in a future No.

Bro. Z. Coltrin writes from Florida Mo. under date of Oct. 13, that a severe sickness is prevalent, and many deaths—some whole families are taken away.

¶ *A word to our patrons.*—One No. more will close the year's subscription for the Star, and those failing to give notice for a discontinuance before the commencement of the next, will be held responsible for another Vol. We give this early information, that all may be prepared to give us the proper notice before the next Vol. commences, that we may make our arrangements accordingly.

It is proper to notice also, that no subscription for the Messenger and Advocate will be received for a less term than one year; and we earnestly solicit our friends to remember that all communications, to ensure attention, must come free of postage.

One sample will suffice to show the propriety of this arrangement: We receive a letter from a distance requesting a paper, unpaid, and costs 25 cents. Shortly we receive another from the same individual, expressing great love, and many pressing solicitations to come and preach, as many want to hear, which costs 25 cents more. Shortly we receive another requesting the direction to be altered, marked, 25 cents. And at the close of the year another for a discontinuance.—Indeed, our friends must think that *printing* is a profitable business, remembering that their subscription, all this time, has not been forwarded.

When subscribers are once obtained, perhaps some think, that by collecting for a second or 3d Vol. &c. they are to be allowed an eleventh No. *Extra*, the same as new subscribers: this is a mistake, and ought to be corrected.

Those wishing a discontinuance, should be particular to inform us the name of the office, and State, where such paper was directed; and also if any wish their names transferred, if they will be particular and inform where the paper is directed, as well as where to direct, they will often save us trouble. Except post offices are large the name of the county, as well as State should be forwarded.

Some few complaints have reached us that papers are not regularly received; but we assure our patrons that our mails are put up in the best manner, and if they do not receive them it is not our fault. They ought to be informed, also, that if their papers are used at the office, or lent by the Post Master, that it is their duty to report such Post Masters to the Department. A Post Master has no more authority to use or loan a paper coming to his office for another man, than he has to use his letters, or his money contained in the same!—*Editor.*

DEATHS.

Departed this life on the 21st of August, at Westfield N. Y. sister SALLY LOUISA LEWIS, aged 24 years. The letter bringing the intelligence of her decease informs us of her faith and confidence in the merits of a risen Savior, and her willingness to enter a world the realities of which she has now gone to try; but like all others who have gone before, having previously embraced the everlasting gospel, has left a sweet consolation to all who knew her, that though they mourn it is not like those who have no hope.

In Hollis, Maine, Sept. 3rd. brother WILLIAM ANDREWS, aged 82 years.—Our aged brother was a soldier of the Revolution; served 2 years at one time, and was appointed to guard Gen. Washington's Baggage Wagons from Mass. to the South. At the close of the war he received an honorable and regular discharge; and for several years has drawn a pension. After the peace of 1782 he purchased a situation at Buxton, county of York, (district) now State of Maine, on which he resided till his death.

Thus, one after another, of those illustrious individuals, whose history we seek to perpetuate with an eagerness, we hope, becoming their descendants, are called from the enjoyment of that government which they bought with the price of blood. When we look after them now, but few are remaining; and it is as the prophet said of Israel: Like the gleanings of grapes when the vintage is done—here and there a cluster in the utmost branches.

In the summer of 1833 he was received into the church of the Latter Day Saints, and has continued, till his death, to adorn his profession. The brethren in that place, no doubt, felt the affliction, and were ready to offer the consoling hand to the remaining relatives. 'Tis just to weep with those who weep; but when we contemplate the happy change, and those joys which await the blessed, we have occasion to rejoice rather than mourn—and especially the aged, after having toiled their three score and ten years, and then been permitted to add another half, and fell at last like a ripened sheaf, with honor and peace—that God has instituted and revealed a system of salvation

which has power to raise all, the young and the aged, and clothe them with perfection and glory.

Certain it is, that we are all traveling to that state of existence, where our conduct in this will either ensure happiness and consolation, or sorrow and grief. And with this certainty before their eyes, men pass on in thoughtlessness until death here closes their existence; but they are within the power of a just God, and so are all, and there we are willing to leave them; but in the prospects of the saints we have consolation and that joy to which *this* world are strangers.

In Clay county, Missouri, Sep. 15th. sister SALLY, wife of brother *Newell Knight*. Sister Knight was one of the first who embraced this gospel, in this day, and was baptized by our own hand on the 29th of June, 1830, in Colesville, Broome county, N. Y. These were days of trial to those who stepped forward in opposition to the popular theories of the age to embrace a system spoken against in every place where it was proclaimed; and on this occasion, feelings and anxieties indescribable possessed the heart of every faithful servant and well-wisher of the kingdom of Christ. We well remember that the world were opposed to this doctrine; that many threats were made that violence should be resorted to if any one attempted to immerse a citizen of the place, and that at the time of attending to this solemn ordinance many began to assemble with insinuations and low indecorous language. But this was not a time to trifle with sacred things: this world, with its threats or flatteries was looked upon with equal feelings of disdain, and this our sister, with twelve others, bade a final farewell to the vanities of this generation, for a promise of inheritance with the sanctified.

When we consider her worth as a mother and companion, it is with no ordinary feeling that we fulfil this our last office in recording her decease, & noticing in a short account her circumspect walk in the church of the saints.

Coming into this church at the time of its first organization, it was her lot to pass through scenes the most trying to her nature. Forsaken and derided by the most of her relatives for her religion's sake, and called to accompany her husband to the far west with the

first branch of the church which emigrated to that country, nothing short of an unshaken confidence in the kind interposition of Providence could have been sufficient to encourage her to move forward. But this, we are prepared to say, she endured without a murmur.

She was driven, last fall, from Jackson county, by the mob, and was necessarily compelled to endure, with others, further afflictions and privations.— And when reflecting upon this painful subject, we cannot but believe, that in that great day of retribution, when the Lord of Hosts calls men to judgment, that her prayers, with other like sufferers will be found recorded against a people thus wantonly depriving the innocent of the comforts of this life, and exposing them to afflictions, diseases, and death!

She has fled to those mansions prepared in the economy of the Lord, to dwell till she comes triumphant to receive a reward with the sanctified when peace shall crown the blessed, and the wicked cease from troubling; and we take this opportunity to assure our brother, and the remaining relatives of our sympathy, and especially as our sister was not only among the first in this last kingdom; has suffered with the first, but was immersed in the liquid grave, in imitation of the Savior's example, by our own hands. We only add, that though her society was agreeable; her walk circumspect and virtuous, and her precepts and examples worthy her profession, we cannot, we are not willing to indulge a wish for her return from the blessed state of peace and perfection which she is now permitted to enjoy, to further experience the distress and misery of this life; and we sincerely pray, that when they with us are called to pass the same narrow gate, and realize the certainty of death, we may be prepared to meet her in glory and enjoy with her eternal rest!

In Florida Mo. on the 5th of Sept. last, sister *Elizabeth M P Cord*, aged 54 years. She had been a member of the church of the Latter Day Saints about one year.—*Editor.*

Extract from the minutes of the High Council of the church of the Latter Day Saints, held in Kirtland, Sept. 24, 1834.

Resolved, That a notice be published to the

conferences and churches abroad, signed by the clerks of the Council, that it is hereby decided, for the general good of the church, as a body, that no individual ordained hereafter, to the High Priesthood, will be acknowledged in that office except they are ordained in this Council: and that those desiring that office, obtain proper recommendations from their respective churches.

O. COWDERY.

O. HYDE.

Clerks of Council.

☞ The following communication was designed to have been published in the last No. of the Star; but owing to a press of other matter it was laid over for this No. of the Messenger and Advocate. Since it was written, upon further reflection, we have thought that a full history of the rise of the church of the Latter Day Saints, and the most interesting parts of its progress, to the present time, would be worthy the perusal of the Saints.—

If circumstances admit, an article on this subject will appear in each subsequent No. of the Messenger and Advocate, until the time when the church was driven from Jackson Co. Mo. by a lawless banditti; & such other remarks as may be thought appropriate and interesting.

That our narrative may be correct, and particularly the introduction, it is proper to inform our patrons, that our brother J. SMITH jr. has offered to assist us. Indeed, there are many items connected with the fore part of this subject that render his labor indispensable. With his labor and with authentic documents now in our possession, we hope to render this a pleasing and agreeable narrative, well worth the examination and perusal of the Saints.— To do justice to this subject will require time and space: we therefore ask the forbearance of our readers, assuring them that it shall be founded upon facts.

Norton, Medina co. Ohio, Sabbath evening, September 7, 1834.

DEAR BROTHER,—

Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the

gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life. And by giving them publicity, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time. And while the gray evening is fast changing into a settled darkness, my heart responds with the happy millions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

Another day has passed, into that, to us, boundless ocean, ETERNITY! where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return! Whether it has been well improved or not; whether the principles emanating from him who "halloved" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say—one thing I can say—It can never be recalled!—it has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and time its accustomed revolutions—when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

On Friday, the 5th, in company with our brother JOSEPH SMITH jr. I left Kirtland for this place (New Portage,) to attend the conference previously appointed. To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind. Many have been the fatigues and privations which have fallen to my lot to endure, for the gospel's sake, since 1826, with this brother. Our road has frequently been spread with the "fowler's snare," and our persons sought with

the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and way-marks" to the kingdom of glory, or the individuals themselves!—This, I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth. In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "doubly endearing." Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives my common intellect. And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God—the first received into this church, in this day.

Near the time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna county Penn. On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon. These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim and Thummim*, or, as the Nephites would have said, "Interpreters," the history, or record, called "The book of Mormon."

To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would supercede my present design: I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting farther, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men

whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world were racked and distracted—while millions were grouping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed

the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it so rever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!*

To-day the church in this place assembled, and were addressed on the great and important subject of salvation by brother JARED CARTER, followed by brother SIDNEY RIGDON. The cheering truths ably and eloquently advanced by these brethren were like "apples of gold in baskets of silver."—The saints listened with attention, after which bread was broken, and we offered another memorial to our Lord that we remembered him.

I must close for the present: my candle is quite extinguished, and all nature seems locked in silence, shrouded in darkness, and enjoying that repose so necessary to this life. But the period is rolling on when *night* will close, and those who are found worthy will inherit that city where neither the light of the sun nor moon will be necessary! "for the glory of God will lighten it, and the Lamb will be the light thereof."

O. COWDERY.

To W. W. PHELPS, Esq.

P. S. I shall write you again on the subject of the Conference. O. C.

* I will hereafter give you a full history of the rise of this church, up to the time stated in my introduction; which will necessarily embrace the life and character of this brother. I shall therefore leave the history of baptism, &c. till its proper place.

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Communications.

MILLENIUM,

No. IX.

[Continued from the Star, No. 23.]

There can no difficulty exist in any candid mind in relation to the true state of the Gentile world at present, having the Jews for their pattern. The apostle Paul, in the 11th chapter to the Romans, after he had told the Gentiles upon what principles it was, that the Jews both stood and fell, warned them to take care: for they, (the Gentiles,) like the Jews, must stand by faith; and if they lost their faith as the Jews did their's, that they like the Jews, should be cut off, also. See the 19th, 20th, and 21st verses: "Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear: for if God spared not the natural branches, take heed lest he spare not thee." So that the Gentiles must either stand by faith, or else they must fall; for so the Jews had to stand by faith, or else they must fall for want of faith. And the Gentiles, when they became fellow-heirs, and fellow-citizens, with the Jews, must stand as they stood, or fall as they fell, after the same example of faith, or of unbelief. "Thou standest by faith, be not high-minded but fear." The apostle knew that the Gentiles were in great danger of falling, after the same example of unbelief, therefore he warns them to fear, lest this should be the case.

Let us enquire whether the Gentiles have continued in faith, or whether like the Jews they have fallen into unbelief? for if the Gentiles have continued in faith, then will the fruits of faith be found among them. We have previously seen what these fruits are; that they consist in prophesyings, healings, miracles, and gifts of the Holy Ghost, in all their various forms: in tongues, and the interpretation of tongues; that when men were living under the influence of faith there were apostles, prophets, pastors, teachers, evangelist, &c. &c. that all these were nothing more than the fruits of faith, and were always enjoyed in every age of the world, and among every people who lived by the faith of the Son of God; and were always enjoyed by every people whom God acknowledged to be his. And when any people, it mattered not how righteous they might have been, ceased to bring forth these fruits, they stood disapproved of in the sight of heaven. On this subject there is no dispute in relation to the present Gentile world: all agree that the fruits of the kingdom of heaven, are not found among them; that the fruits brought forth by their fathers, when the kingdom was given to them, have ceased to exist, and are at this time not to be found among any people. I say, on this subject, there is no dispute: there is a universal agreement—all the difference is this, that this generation of Gentiles, believe that both the Jews and Gentiles of this age,

can be saved, without these fruits; as well as the others, among whom they were found, could be with: but as to the fact of the fruits having ceased, it is no where disputed; or at least among the sects.

That the Gentiles have fallen from their high standing before God, and incurred his displeasure, cannot be doubted by any man acquainted with the scriptures: all the grand distinguished characteristics of the kingdom of heaven have disappeared among them; that faith which Paul said should abide with hope and charity, is not known among them; all the powers of the spiritual kingdom have ceased to exist, and all their glory has faded; God is no more known among them, and they are wandering in darkness, and in blindness; lashing against one another like a troubled sea; crying to here is Christ; and lo he is there! But in truth, there are none of them, who know any thing about him. There are no apostles among them to administer in the name of the Lord Jesus, nor no prophets to reveal unto them the things which await them. In short, every thing which rendered the kingdom of heaven desirable, has fled away. And they are in the same situation as the Jews were when it was said to them, "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." Let an inspired man make his appearance among them, and with one consent they will cry imposture! false prophet! knave! villain! and every other evil epithet that malice can invent: so done the Jews; and for this the Gentiles upbraided them in the bitterest terms, and yet they themselves, are doing the same things. If God cut off the Jews because they did not bring forth the fruits of the kingdom, surely the Gentiles must share the same fate, if God is no respecter of persons.

This subject is so clearly set forth in the 11th chapter to the Romans, that none need mistake it. The apostle says that the severity of God towards the Jews in cutting them off was goodness towards the Gentiles, if they [the Gentiles] continued in his goodness: if not, they, like the Jews, should be cut off. See the 22nd verse. "Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou shalt also be cut off." Now let the reader particularly mark the apostle's expression, "otherwise thou shalt be cut off." That is, unless they "continued" in his goodness they should be cut off. There is no allowance made for them, that they might apostatize, and corrupt the kingdom of heaven, and then be reclaimed, and reformed, and still retain the goodness of God, previously bestowed on them, in giving to them the kingdom of heaven: but if they continued not in his goodness they should be cut off. So the matter stands thus: That if the Gentiles continued in the situation in which God placed them, when they received the kingdom, they should partake of his goodness; but if they did not continue in that situation, they should be cut off. So says Paul, and who

will say to the contrary? If we ask, how were the Gentiles to continue in his goodness? the answer is at hand, by faith; for says the apostle, in the 20th verse, of this same 11th chapter to the Romans, (speaking to the Gentiles,) "and thou standest by faith." Mark reader that the apostle had said in the preceding part of this 20th verse, that the Jews had fallen because of unbelief; and then told the Gentiles that they were to stand by faith. For the sake of having the subject clearly understood even by the most careless, I will here quote both the 19th and 20th verses at full length. The apostle is speaking to the Gentiles and says, "Thou wilt say then, the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear."—Who cannot see that the apostle shows plainly to the Gentiles, that their standing before God, depended on their faith; and that if their faith failed, they would lose their standing before him, and like the Jews, be cut off? Another thing to be particularly noticed is, that they [the Gentiles] must continue in his goodness, and if so, must continue in faith; for unless they continued in faith, they could not continue in the goodness of God; for the goodness of God could alone be enjoyed by faith. So that the apostle has made the subject exceedingly plain, that all may understand, who have the least discernment.

Let us follow the apostle a little further, and see how he disposes of the whole matter. After he had warned the Gentiles to beware lest they should fall after the same example of unbelief by which the Jews had fallen, continues his discourse, speaking to the Gentiles concerning the Jews; in the 23 verse he says, "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery; (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." See from the 22 to the 28 verse. In the above quotation, the apostle carries the subject to its proper issue, and shows how God will eventually dispose of the whole concern. He says that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in; then all Israel shall be saved. When? why; when the fulness of the Gentiles shall be come in. Observe that the apostle had said in the 23 verse, that they, if they continued not in unbelief, should be grafted in again; for God was able to graft them in. When will the Jews be grafted in again? the answer is, at the time when they are all to be saved. And when is that time? When the fulness of the Gentiles be come in. But when will the fulness of the Gentiles be come in? The answer is again at hand.—That is; when they all shall have ceased to

bring forth the fruits of the kingdom of heaven, of all parties, sects, and denominations, and not one of them standing in the situation in which God had placed them: so that like the Jews, there is none of them doing good, no not one; for though there be hundreds of sects, and parties, yet all of them have gone out of the way, so that the fruits of the kingdom of heaven, or of God, have ceased to exist among them; then is the time that the world may prepare themselves to see the God of heaven set his hand the second time to recover the remnant of his people that shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Hamath, 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. Isa. 11:11, & 12.—But why? we ask? Shall Israel be gathered from all the lands whither the Lord God had scattered them? because, all Israel shall be saved, says the apostle; and this cannot be done unless they are gathered together: and not a small part of them, but all; for all Israel is to be saved. Let it here be observed, that it was the judgments of God which scattered them, and while they continue in their present scattered condition, the judgment of God rests on them; and whenever the mercy of God returns to them, they will also return from their dispersion, and be gathered from all countries whithersoever they have been scattered, or else all Israel will never be saved. But they will not only return, but the kingdom which their fathers lost, by reason of transgression, will be given to them; for before this time, the Gentiles shall have rendered themselves unworthy of it, and it shall be taken from them, and they devoted to destruction, while all Israel shall be gathered, and saved in the kingdom of God, or of heaven, which is the same thing.

The question is this, have the Gentiles continued in the goodness of God? for if they have, they have nothing to fear; for while their services are in righteousness before the Lord, the powers of darkness cannot overthrow them, neither can the gates of hell prevail against them: but if on the contrary, they have departed from the doctrine of Christ, and are following after fables, as certain as the testimony of the prophets is true, so certain they will suffer an overthrow, and be cut off in the displeasure of the Lord; for so says the spirit of inspiration, and who, that believes in the Lord Jesus, dare deny it? Peter says, in his second epistle 2:1, that if the false teachers among the Gentiles, should introduce heresies, or sects among them, as the false prophets did among the Jews, that it would bring on their heads swift destruction. Paul says, that if the Gentiles did not continue in the goodness of God, they should also be cut off. And in another place he says, that when Christ should be revealed from heaven in flaming fire, he should take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Now, if the Gentiles have departed from the foundation of the apostles and prophets, they do not obey the gospel, and must be destroyed when the Lord shall be revealed in fire.

But to bring this subject to an immediate

decision, where is the sect or party but confesses that the Gentiles have not continued in the goodness of God? I answer, there is none; no, not so much as one. All the Catholics declare that the protestants have departed from the faith, giving heed to seducing spirits, and doctrines of devils; while all the protestants say, that the Catholics have corrupted the kingdom of heaven at the very root, so that there is no fruits of righteousness among them. And each sect and party among the protestants, charges the other sects with error, and a want of strict conformity to the truth. So that we have got the testimony of both Catholics, and protestants, in all their various sects, and parties, all testifying to the same thing, and that is, that the Gentiles have not continued in the goodness of God. And what settles the question forever is, that Jesus, and the apostles, have concluded the whole in unrighteousness. And every man who has eyes to see, or ears to hear, must set to his seal and say AMEN: for who that has read his bible through once, but must see that the religion of the whole Gentile world is very different from the religion of the new testament, and the churches very different, from the churches mentioned in the new testament so that all parties agree that there are no such churches now as mentioned in the scriptures, and the conclusion is inevitable, that if the churches are not the same, they cannot both be equally approved of in the sight of heaven: and if the churches mentioned in the new testament were in the goodness of God, those in modern times have not continued in that goodness: for if they had they would have continued to have been as those were.

TO BE CONTINUED.

FAITH OF THE CHURCH. No. VIII.

[Continued from the last No. of the Star.]

There is no subject, I have thought, and now think, about which the religious world seems to be more bewildered, than that of spiritual blessings: and truly it is of the first importance that we should be correct on this subject above all others; for it was that we might be made partakers of spiritual blessings, that the Lord ever revealed himself to man; it was that we might be made partakers of the Spirit of God, that the gospel was ever proclaimed to the world: it is because of the Holy Spirit dwelling in us, that we are raised from the dead, to enjoy the glories of the heavenly kingdom: and indeed, every thing we enjoy in relation to eternal life, is through and by the Holy Spirit, working in us, and through us, until by the power of that Spirit we are made meet to be partakers of the inheritance of the saints in light. Let me here observe, that it is by reason of the Holy Spirit which our heavenly Father sends down among men, that any portion of the world is made heirs of God and joint heirs with Jesus Christ: men are dependant on it for salvation: without it, the death and sacrifice of Jesus would have been in vain: for no creature would have been benefitted thereby. All the wisdom and knowledge that is worth enjoying among men, is by reason of this gift bestowed upon men in the flesh; for it is the province of this Spirit to convince, or reprove the world of sin, and of righteousness, and of

judgment: so says the Savior. John, 16:8.—So that the knowledge which we have of sin, of righteousness, and of judgment, is a fruit of the Holy Spirit, brought forth by reason of its influence on men in the flesh. For says the Savior, If I go not away the Comforter will not come unto you, but if I depart I will send him unto you. John, 16:7. In order that we may have the subject of spiritual blessings, or of the work of the Holy Spirit, in the salvation of men, fully before us, let us examine first what the Savior said to his disciples at the last feast of the passover, previous to his crucifixion. The discourse alluded to, is found in the 13, 14, 15, 16, & 17 chapters of John's gospel, or testimony. In the 14 chapter, 15, 16, and 17 verses, the Savior thus addresses his disciples: "If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." In the 26 verse he says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In the 15 chapter and 26 verse we have the following sayings: "But when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."—In the 16 chapter, from the 5 to the 15 he said: "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me: of righteousness; because I go to my father, and ye see me no more: of judgment: because the prince of this world is judged. I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

In the preceding quotations the following things are very clearly set forth.

First, The spirit of truth, which the apostles were to receive was to be in them.

Second, It was to abide with them forever.

Third, It was to teach them all things, and bring all things to their remembrance whatsoever Jesus had said unto them.

Fourth, It was to testify of Jesus.

Fifth, It was to be a spirit of prophecy in them, teaching them things to come. And

Sixth, It was to reprove the world.

These six things are clearly manifest in the above quotations. It may be necessary here for the sake of clearness, to examine some other things in the course of the address of the Savior to his disciples, from whence we have taken the above quotations, in order that we may see the true light in which the Savior sets forth the gift of the Holy Ghost, and the vast importance he attaches to it.

In the 17 chapter, which records his prayer for his disciples, which he offered up unto his Father, he said, concerning those disciples to whom he gave the promise of the gift of the Holy Spirit, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known, that all things whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I have come out from thee, and they have believed that thou didst send me." See 6, 7, and 8 verses.— Now reader notice particularly, that the Savior says to his heavenly Father concerning his disciples, that he had manifested his name, (the Father's,) unto them, & he says, that they have kept thy word, and they have known that all things whatsoever thou hast given me are of thee. And again, he says, I have given unto them the words which thou gavest me; and they have received them, and have known surely that I have come out from thee, and they have believed that thou didst send me; and yet with all this, they had not received the gift of the Holy Ghost: so that a man may believe on Jesus Christ; receive his words, acknowledge his testimony, and keep his words, and yet not have received the gift of the Holy Spirit. for after all this, the disciples had the promise, that after that time they should receive the gift of the Holy Spirit, which should be in them, and teach them and refresh their memories of past things, and make them acquainted with future things, and lead them into all truth; and make them acquainted with things past, present, and to come; I say reader, is it not marvelous, that after the disciples had known surely that the Savior had come out from God, and had received his word, and kept it, and had had the name of God manifested unto them, that they still needed this gift of the Holy Spirit, distinct from all this, to teach them ALL things? not some things, but ALL things? but so it was, for so says the Savior, and you and I are not at liberty to deny it. From these sayings of the Savior, we have learned this important fact: that the gift of the Holy Spirit, is separate from believing the word of God, and receiving it, and keeping it; for after a man does all this, he is then entitled to receive the gift of the Holy Spirit. Such was the case with the disciples who lived in the days of the Savior.

Another fact equally as plain is, that notwithstanding a man may have the name of God manifested unto him; his word given unto him, and he believe it, and receive it, and keep it, still, he needs the gift of the Holy Spirit after all this, to teach him all things; to take the things of Jesus and show them unto him; or at least, it was the case with the disciples in the days of the Savior.

A third fact is, that the object of giving the Holy Spirit, is, that it may dwell in a man, and teach him all things; to strengthen his memory, and bring past things back to his recollection, and unfold future events to his view. In a word, to be in him a spirit of revelation, and prophecy: or it was so in the days of the Savior and his apostles.

And the conclusion from all these facts is, that the knowledge, which is necessary in

order that a person may be saved, is not attainable, only by the Holy Spirit dwelling in a man, and teaching him the all things necessary to be known: enlightning his mind into the knowledge of all truth; extending his acquaintance with futurity, and being in him an instructor, a teacher, a revealer of hidden things; and in this way enriching his mind with divine knowledge.

TO BE CONTINUED.

THE GOSPEL, No. II.

[Continued from the last No. of the Star.]

I conclude that there are no people on earth who believe in the plan of salvation, or gospel, as set forth in the scriptures, but that believe also, that all that will ever be saved, will be saved by virtue of the sacrifice of Jesus—for this is what was taught by prophets, and apostles, as far, at least, as we have knowledge of their teachings: they all testified of Jesus, and had knowledge of his coming into the world, in order that he might save it. Abraham saw his day and when he saw it was glad. John's gospel 8 chap. 56 verse. The Savior says to the Jews "Had ye believed Moses, ye would have believed me; for he wrote of me." John's gospel 5 chap. 46 verse. And the author of the epistle to the Hebrews says of Moses "that he esteemed the reproach of Christ greater riches than the treasures in Egypt." 11 chap. from the 25 to the 27 verse. "By faith Moses, when he was born, was hid three months of his parents; because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God: than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward."

It cannot be a matter of dispute, that these men were made acquainted with the mission of Christ into the world, and if so, they were acquainted with the gospel or plan of eternal life, which Paul says, was, before the foundation of the world. But in order that we may have a clear view of this matter let us enquire, what it was that was proclaimed to the world, which is called the gospel; for be that what it may, it is God's plan of saying men: for Paul says that the gospel is the power of God unto salvation to all them that believe. See Romans 1 chapter 16 verse "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth: to the Jew first and also to the Greek." so, let the proclamation be what it may that was made to the world, by divine authority, that the inspired men called the gospel, that proclamation was the only thing which could save any person of the human family, and that was the thing which existed before the foundation of the world, the purpose, or scheme of things, which was devised in eternity, through which purpose of his own will God designed to save them that believe.

This proclamation, is set forth so clearly in the scriptures, that none need mistake it, not only in the commission given to the

twelve after the resurrection of Jesus from the dead; but in different of the epistles, so that the enquirer after truth on this point, need not be mistaken. It is so manifest, that it would require a good deal of ingenuity to render it so obscure that a person could not see it at the first reading: a person must be greatly blinded by tradition, who cannot see it if he reads his bible once through with any degree of attention.

When the Savior gave commission to the apostles after his resurrection from the dead, he said unto them, as recorded by Matthew, 26 chapter, 19 and 20 verses: "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. Amen."

TO BE CONTINUED.

Freedom, Oct. 28, 1831.

DEAR BROTHER:—

When the world, from time to time, has been deluged with the blood of those who dissented in their faith and practice from the professing world around them, it may be thought difficult to discern between the real followers of the Lamb of God and the hypocrite; for the reason that all dissenters were once few in number, compared with their opposers, and were compelled to receive the curses and reproaches of an unholy throng. From such premises, would it not be an irrational conclusion, and tax the Almighty with mutability of purpose to say that they are all alike accepted of him? that he looks at their sincerity only, and that he has respect to any and every ordinance, even though they may not be of divine appointment?—One believes that baptism should be performed by immersion; a second by pouring; a third by sprinkling; a fourth is satisfied with any method, and a fifth believes that no ordinances are now required, but that all are done away. Some believe that revelations from God were once received, but that he has now for a long time ceased to reveal his mind and will to the children of men. I would ask such as are willing to accept any thing or nothing, for baptism, if our Savior has given a new commission since the days of the apostles, and left out baptism and the laying on of hands for the reception of the Holy Ghost, as nonessential? Prove that position from the scripture and I yield the argument. If this point cannot be supported by scripture argument, it must be by modern revelation, or one of two points must be conceded: first, it is untrue, or, it of necessity follows, that the sincere infidel who believes in neither, has as good a hope of endless felicity beyond the grave as the most zealous christian. For it follows of necessity that God is constantly changing his purposes; varying his ordinances, even in the same dispensation, and does not, (on the principle believed by a majority of the sectarian world,) condescend to reveal it to the children of men, and yet requires an implicit obedience to all his commands, as the ground of their acceptance with him.

On the subject of revelation there is diversity of opinion. Many of those who believe

only in ancient revelation: But should such an one perchance tell me he was called of God to preach, I would challenge him to show me his commission from the high court of heaven, or convince me he was sent of God on that all important errand, or has even been renewed by divine grace, without a revelation of God to him. Perhaps, the objector will be willing to admit, for his own safety, and that of his sectarian friends, that he or his friends, have had so much revelation as to convince him that his sins are forgiven and that God has called him to preach his gospel. Admit so much, and then see the dilemma into which the objector has fallen: If God has revealed to one in these degenerate days, that his sins are forgiven; that he has called him and committed to him a dispensation of the gospel, certainly he may do so by another, *ceteris paribus*; for he has done so anciently, he has done so in these last days; he may do so again, and more also, for he is immutable; and "is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him." The objector may say, that God has for a long time ceased to reveal himself other than as above admitted. To which I would reply, that in every dispensation from the creation down to the present time he has revealed himself by his mercies and his judgments, and even having the ordinance before them, and yet disbelieving them, never changes the purposes of the most High, nor destroys one fact. Did the antediluvians believe the preaching of Noah? certainly not. Did the sectarians heed the admonitions of righteous Lot? not in the least. Did the company of Korah, Dathan and Abiram give ear to the commands of the Most-High by the mouth of his servant, Moses? By no means. Did Saul follow the Lord and hearken to his counsels and precepts as did David, the man after God's own heart? He did not. Did the Jews, as a nation, receive the Messiah? They did not. Did they then, or do they now admit, as a nation, that he rose from the dead? They did not, neither do they now; but the bare denying of a fact will never disprove it. Though they fabricated, and perpetuated a most barefaced falsehood to corroborate their erroneous sentiments, still it did not obtain universal credence? Hear them: "Say ye, his disciples came and stole him away while we slept; and if this come to the governor's ears we will persuade him and secure you." From the preceding admissions of the objector two points are incontrovertibly established: first, That God has had, in every dispensation, those who feared him and worked righteousness: 2nd. That in every dispensation those who disbelieved, and disobeyed, were cut off in and for their unbelief and rebellion.

Who then, I ask, were they to whom he ever condescended to reveal himself? certainly not to those who believed he would not; for their acts have not been characterized with that strict regard for all his commands which has always been the prominent features in the conduct of all those to whom he ever condescended to reveal himself. Therefore, he came out against them in judgment. If he dealt so with his people anciently, will he not deal with them now in the same manner under similar circumstances, if he be the

same God? He has certainly (as admitted by all) sent a pestilence in our time, that has walked in darkness and wasted at noon day. "Surely (says the scripture) the Lord will do nothing but he revealeth his secrets to his servants, the prophets;" and if the prophets warn the people to repent and they give no heed to their warning, you must admit that it is no more evidence that they are not the prophets, and that the Lord has not revealed this unto them, than that the unbelief of the Jews did away the validity of the mission of the blessed Savior into this lower world.— But says the objector, your prophets are bad men, and deceivers. In reply, I would say, So said they of the ancient prophets: even the Savior of the world was called a deceiver, and yet he was no less than the Son of the living God. The Jews denied the new testament and its divine authority, but that does not render it nugatory.

From the foregoing remarks we may infer, 1st, That the more righteous, holy and pious any people are, the more sure they are of having their names cast out as evil, by an unholy throng: 2nd, That the unbelief of a wicked world in the testimony of the Lord's prophets, never averted the calamities that have, from time to time, been foretold should come upon the ungodly: 3rd, That the unbelief and sinfulness of a wicked world is what destroys the communications between God and the children of men: 4th, That the unbelief of the many will not destroy the belief nor the intercourse with heaven of the few, whom God has chosen even in these last days: And 5th, That his truly faithful followers are sure of persecution here, and crowns of glory hereafter.

Yours truly,

W. A. COWDERY.

To OLIVER COWDERY.

P. S. Our little church, are, as a body, growing strong in faith. We had an excellent meeting on Sabbath and Sabbath evening.

I have had thoughts of requesting you to enquire what is the will of the Lord concerning me, and what he would have me to do.— It appears to me, that I am willing to submit to any privations, or perform any thing that I can be made fully sensible he requires of me. Sometimes I think I can be useful in the vineyard of the Lord, but if that time ever comes, I must have more purity of heart, more of the Spirit of the living God, and stronger faith. I must have that wisdom which is from above which is first peaceable, then pure; easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

I have read the last Star with a great deal of interest. Your address to the patrons of the Star is admirably written. There are a few orthographical errors; but the sentiments, I think, are excellent. In your answer to mine of the first ultimo, I think you handle Mr. Beebe of the Baptist Register, rather unceremoniously; but, perhaps no more so than he deserves. I hope you will soon find time to review the affidavits published in Mr. B's Register, and give the world a statement of what you deem facts on the subject.

Although I have never seen your lady, I feel an interest for her welfare, and hope you will assure her, and our other relatives in

that place that they all share amply in my affections.

I remain cordially yours,

W. A. C.

Liberty Mo. October 20, 1834.

LETTER NO. I.

BROTHER:—

Much as I desire to be faithful in the office which the Lord appointed me, I shall not be able to labor in it till spring: wherefore, to answer your request, I shall send you a few letters relative to the region of the "far west."

My source of learning, and my manner of life, from my youth up, will exclude me from the fashionable pleasure of *staining* my communications, with the fancy colors of a freshman of Dartmouth, a sophomore of Harvard, or even a graduate of Yale; nothing but the clear stream of truth will answer the purpose of men of God. With that they may glide along amid the tornadoes of persecution, and among the wrecks of departing things, "faithful friends and fearless foes," till "the cities are wasted without inhabitant and the houses without man:" yea, they may live in mansions of perfection, holily, when the epitaph of this world's vanity, may be written in its ashes!

To begin my subject—I shall give a few sketches of the country often called the Upper Missouri; situated in the borders of the vast prairies of the Great West. Very little difference is perceptible, in the upper counties of Missouri, in soil, productions, settlements, or society. If there be an exception, it must be in the position and soil of Jackson. The appearance, soil and productions of Lafayette, Salina, Van Buren, Ray, Clinton, and Clay counties, are so near alike, that I can only say there may be a preference, but no difference. These counties, in general have a tolerable rich soil, composed of clay, fine sand, and black mold, especially upon the prairies. The cultivated produce consists chiefly of small quantities of wheat, large quantities of corn, some oats, hemp, cattle, horses, a few sheep, hogs, in scores, and a variety of vegetables, but not to any extent.— Sweet potatoes, cotton, tobacco, and perhaps other plants, grow, in fair seasons, very well.

The face of the country is somewhat rolling, though not hilly, and, owing to the great depth of soil, the branches, or brooks, are worked out and present ugly ravines from ten to fifty feet deep; one of the great causes why the Missouri is ever rily. Every rain starts the mud.

Unlike the martial-like wildernesses of the timbered States, except upon rivers and water courses, which are striped and specked with a rather small than sturdy growth of trees, as far as the eye can glance, swell peeps over swell, and prairie lies beyond prairie, till the spectator can almost imagine himself in the midst of an ocean of meadows.

The timber is mostly a mixture of several kinds of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hack berry, bass wood, and box elder, with the addition upon the bottoms, of cotton wood, button wood, pecan, soft maple, with now

and then a very small patch of sugar maple. The shrubbery, in part, is red bud, dog wood, hawthorn, many berry, hazle, goose berry, summer and winter grapes, paupau, persimmon, crab apple, &c.

The climate is mild and delightful nearly three quarters of the year; and, being situated about an equal distance from the Atlantic and Pacific oceans, as well as from the Allegany and Rocky mountains, in near 39 degrees of north latitude, and between 16 and 17 degrees of west longitude, it certainly affords the pleasing hope of becoming as good a spot as there will be on the globe, when the wolf shall lie down with the lamb. The coldest weather comes in December and January, with, hardly ever two day's sleighing; so that sleighs and bells are among the unmentionables of this great center of North America.—February is not unfrequently a mild month, and March so much so, that potatoes planted the latter part of it, are sometimes digable the last of May. April though it has some frost, is the opening season for business, for gardens, for corn, and, in fact, for every thing for summer crops, if you wish a good yield. The spring is often wet, and the summer warm and dry. The fall beautiful. As the October frosts change the green strenght of summer into golden age, the Indians begin their fall hunt, and fire the prairies, till the western world becomes so full of smoke, that, as it eventually spreads by the fall winds, for all I know, it makes the "smoky days," or "Indian summer," throughout the continent.

The wild game is an important link to the living of many in the west. In the inhabited sections, however, it grows "less plenty;" and where the hunter could once drop the huge buffalo, the early bear, the stately elk, the sly beaver, and the proud swan, he can now find difficulty in bringing down the deer, the wolf, the fox, the turkey, the goose, the brandt, the duck, &c. while the squirrels, rabbits, raccoons, and many other small animals sport as they please. Of the fish I will speak hereafter.

Besides some common birds to almost every State, the red finch, and the green bodied, gold headed parakeet, live and die as habitual settlers. The turkey buzzard, makes this climate his summer house, and goes to other warmer quarters before winter. The crow, the raven, and in mild winters, the robbin, stay here through cold weather, and mostly emigrate to the north with the return of spring.

The honey bee is a large stockholder in the flowers of the variegated prairies; so much so, that when they have not been used up by swarms of bee hunters, they yet form one great staple of the inland commerce of the west. Honey is frequently sold at 25 cents per whole sale, & 37 cents at retail, a gallon.

Among the serpents, the rattle snake, and the copper head are the worst, though not very plenty. That bird, whose image, if not worshipped, has more adorners in this nation than the Lord of glory, for it stands alike in the gold eagle, and silver dollar, and perchases as gracefully on the soldier's cap, as on the officer's hat, and appears larger upon the sign of a tavern, than upon the seal of the United States,—I mean the *American Eagle* is a commoner among the great ones of the west.

But, lest I become irksome on too many things at once, let me turn to some of the advantages and disadvantages, which are natural to the land as it is. It is a great advantage to have land already cleared to your hands, as the prairies are; and there is no small disadvantage to lack timber for fencing, fuel, and buildings. Notwithstanding there are many good springs of water, yet there is a want upon the prairies in some places; and, generally, water privileges for grist and saw mills, and carding machines and clothier's works are scarce. That patriot, which results in good roads and bridges, labor-saving machines, and excellent mills, is yet dormant. I do not know of a clothier's works in the Upper or Lower country. It costs one fourth or one fifth of our grain to grind it.—Run-round horse mills, or those on the inclined plane order, for horses and oxen, are all the dependence at present. There is a small steam saw and grist mill, of about ten horse power engine, in Clay; a steam saw mill at Lexington and a flouring mill nearly finished, on the Little Blue, in Jackson. It may be supposed, in those States where negroes do the work, that they can saw boards with a whip saw, and drive team to grind in an animal power mill.

Let it be remembered that the most of the land is free from stones, even too much so, for, excepting lime stone, in some places, there are very few if any for use. But suffice it to be, that, with all the lacks and inconveniences, now extant, grain is raised so easy, that a man may live as well on three day's work in a week, here, as on six in some oil- or distant places. It is not uncommon for wheat, when ripe, to be let to cut and thresh at the half. Corn at 20 cents per bushel, and wheat at 40, are, however the lowest selling prices latterly; and I conclude, that from the great quantity of corn and wheat, necessary to supply the garrison, it will never be lower. So much on things as they naturally are.

Now with all the country has, and all it has not, without witty inventions, let us reflect, that God has made and prepared it for the use of his people, like all the rest of the world, with good and bad to try them. Here are wanting many things to expedite ease and opulence. Here sickness comes, and where does it not? The ague and fever; the chill fever, a kind of cold plague, and other diseases, prey upon emigrants till they are thoroughly seasoned to the climate. Here death puts an end to life, and so it does all over the globe. Here the poor have to labor to procure a living, and so they do any where else. Here the saints suffer trials and tribulations, while the wicked enjoy the world and rejoice, and so it has been since Cain built a city for the ungodly to revel in.

But it is all right, and I thank God that it is so. The wicked enjoy this world and the saints the next. They, exercise their agency, and the saints theirs, are left to choose for themselves, and blessed be God that it is so, for it saves heaven from torment, and righteousness from blemishes.

The lacks that seem most prominent will soon sink with the fading glories of perishable things; and then the banks of long continuance will be thrown down, and the rough places made smooth; yea, the glory of Leba-

non will come upon the land of the Lord, the fir tree, the pine tree, and the box together to beautify the place of his sanctuary, and make the place of his feet glorious. Then, there will be a river of pure water to gladden the soul of the saint. Then, every man will speak in the name of God. Then, the righteous will feed themselves on the finest of wheat.— Then, the enmity of man, and the enmity of beasts will cease. Then, the veil spread over all nations, will be taken off and the pure in heart see God and his glory. Then, for brass the Lord will bring gold, and for iron silver, and for wood brass. Then, the saints' officers will be peace, and their exactors righteousness: and then the land will be worth possessing, and the world fit to live in.

With all these glories ahead, who would fail to seek them? Who would idle or revel away a few years of fleshly gratification, and lose a thousand years' happiness, and an eternity of glory? Who would serve the devil to be a demon in darkness, when, by pleasing the Savior, and keeping his commandments, he may be a son of God, in the celestial world, where praise, and glory, and power, and dominion, have an eternal now for space and duration, and the best from worlds to expand and beautify their sublimity? O that the whole empire of God might shout—NONE!—But, it will not be so, for satan spreads himself and copes with thousands that must welter in woe unutterable, where their worm dieth not, and the fire is not quenched. Alas! alas! alas! for their fate! who knows it?

Men of God, from this let us learn to take oil in our lamps from the great Spirit fountain above, and light them in the blaze of that noble fire, where a Hancock, a Jefferson, and a Washington, lit their tapers, that while there is a hope in heaven, or a gleam on earth, we may not covet this world, nor fear death, but, as Peter, as Paul, as James, die for the sake of righteousness, having fought the good fight, and overcome through grace: Amen.

As ever,

W. W. PHELPS.

To OLIVER COWDERY, Esq.

Saco, Maine, Oct. 20, 1834.

BROTHER O. COWDERY,—

Agreeable to your request in the *Evening and the Morning Star*, I proceed to give you a short account of my travels since the conference in this place.— On the 18th of June I started in company with bro. Josiah Butterfield, to visit a small church in Farmington, about 80 miles from this place, which consisted of ten members. We labored a short time with them and the people round about, and baptized seven: one of them a Methodist preacher, who is now preaching the whole gospel, and bids fair to be a very useful member in this church.— We tarried with them until the 10th of July, when we returned home. I then attended to my domestic concerns until the 30th of August, when I started for the East again, and on the 5th of September, arrived in Farmington and found the brethren and sisters strong in the faith, and rejoicing in the Lord. I then took bro. Kempton with me and labored in the back towns for the space of six weeks, occasionally visiting the church: and where ever there was a door opened to us we preached the gospel according to the ability

given unto us. And I trust our labor will not all be lost. We have met with considerable opposition from the sectarian priests, and according to the appearance, they used all their influence against the work of the Lord: but notwithstanding, where we can get the ears of the people, and have the privilege of speaking to them once, they generally want to hear more—prejudice falls before the power of truth. There are many investigating the work of the Lord. I have baptized one and there are many more believers who have not yet obeyed; but expect there will be some on my return. There appears to be a considerable field open in this section, and a great call for preaching: and if there could some faithful brethren come into these parts they would find work enough, and would no doubt do much good. We should be glad if any comes into these parts that they may be competent workmen.

Yours in the bonds of the new covenant.
SYLVESTER B. STODDARD.

Paris, Tennessee, Oct. 11, 1834.

DEAR BROTHER:—

In much haste I set me down to inform you, that we have reached a State in which the gospel of Christ, in its fulness, has not as yet been preached.— We started from Missouri on the 12th of Sept. with recommendations from the Bishop and high council, to go out and proclaim the gospel to the sons of men; and being led by the Spirit to go to the south, like Philip of old, we took a Steam boat at Lagrange, one hundred and sixty miles above St. Louis, and landed at the mouth of the Ohio River, on Kentucky side, bending our course towards Nashville. We commenced preaching as we travelled across the south corner of Kentucky; but have not as yet baptized any. We are now in the flourishing town of Paris, where the Campbellites are holding a two days meeting. We have published an appointment to preach this evening in the court house in this place. All kinds of religion prevail here, (the religion of Jesus Christ excepted,) even to the "Live forevers," and "two seeds," or "Iron sides;" and we sincerely ask the prayers of our brethren in Kirtland, in our behalf, that God may dispose the hearts of this people to receive the ingrafted word that will save them in the celestial kingdom; for we have the power of tyranny that exists in slave States; the power of priest craft; the power of tradition; the power of the riches and honors of this world; and in short, the combined powers of darkness, to encounter; and we say in our hearts, O Lord, stretch forth thine Almighty arm to our relief; for truly the prophets of baal are numerous, and this people are joined to their idols. but notwithstanding all these seeming obstructions, we know that God is able, with a worm, to thresh a mountain: and we are determined, by his grace, to faithfully discharge our duty in warning this people, that our garments may be rid of the blood of all men. We expect to come to Kirtland between now and the first of May, next.

The horn is now sounding for Campbellite meeting, at 3 P. M. we wish to attend.

Yours in Christ. D. W. PATTEN.
W. PARISH.

To OLIVER COWDERY.

Messenger and Advocate.

KIRTLAND, OHIO, NOVEMBER, 1834.

Communications.—We have received several letters since our last, a summary of which will be given in our next. The cause of our heavenly Master is represented in an unusually interesting attitude—There are numbers daily embracing the truth, and many calls are heard on the right and on the left, for the elders to fill. In fact, we know not when the work has been more prosperous, than at present.—There is a *general* enquiry wherever the word is preached.—What a field for labor!—How important that every proclaimer conducts with prudence, and exercises himself with patience.—How consistent that we pray the Lord to send more laborers into the vineyard!

A communication from our esteemed brother, Elder JOHN MURDOCK, dated at Eugene, Indiana, the 11 inst. informs us of the sitting of a conference of the elders of this church in that place on the 30th, and 31st, of Oct.

From the minutes we learn, that the conference was composed of eleven elders, three of whom presided over three churches, as follows: Elder LEVI JONES, over the church at Eugene, Ia. composed of 55 members, in all. Elder CHARLES RICH, over the church at Pekin Ill. composed of 30 members, in all. Elder MOSES HARRIS, over the church at Liberty, Park co. Ia. composed of 6 members, in all. Making 91.

It is proper that our readers should be informed, that this conference was held in a thinly settled country, when compared with our populous cities and villages in the east; and that in consequence of the short notice of the conference, churches at a distance were probably prevented from sending their representations. We did not receive the intelligence in season to give it publicity; and if we remember, did not know of it until after its sitting.

Elder MURDOCK informs us that another appointment is given for the assembling of a conference at the same place, (Eugene Ia.) on the 29th of January, next.

We have frequently expressed our opinion upon the utility and propriety of conferences. What can be more

heart cheering to the weary laborer, after a long time spent in disseminating the principles of the gospel, than to sit down in social council with others alike weary, and commune with numbers whose bosoms glow with the same ardor for the salvation of the world, and who, with him, have to communicate the happy intelligence of numbers having been persuaded, thro' their instrumentality, that the sacred truths of heaven thus delivered, though perhaps in weakness, are of sufficient importance to awaken the mind to investigation? This is not all.

By meeting frequently in conference, an acquaintance and familiarity is cultivated, which is so necessary for the promotion of the cause.—Each elder is furnished with an account of the labors, and success of all; and is thus prepared, with authentic information, to carry the joyful intelligence to his respective congregation, where those whose duty requires their attendance on other matters, may be equally benefited, and so the whole body of the saints of the Lord Jesus be refreshed with the news of the success of his cause.

It may be thought superfluous in us, by our brethren, to add our earnest exhortation that meetings of this kind be conducted with solemnity, and in order; and it betrays a want of confidence in us, of their ability and wisdom; but, however we may appreciate their ability and experience, we feel that this subject cannot be too often set before them, and its importance spoken of.—Much, they will see depends upon their conduct on these occasions, in order to derive that peculiar benefit designed in the institution; and while they are thus toiling, we assure them that our heart is equally devoted, and our feeble petitions frequently put up, that we, with them, may be gathered with that assembly which will never close.

Our patrons will remember, that we notified all correspondents, sometime since, that each article would appear over its proper signature. Up to the present, we have heard no dissatisfaction expressed, and presume that the arrangement is such as meets the minds and judgment of our friends.

For a considerable length of time we have published pieces on the "Millennium; Faith of the church, and The Gospel." As we expect these subjects will

be discussed farther, it is only necessary for us to say, that they are from the pen of our worthy brother and friend, S. RIGDON, one of the Presidents of the church of the Latter Day Saints.

It is with a degree of pleasure that we call the attention of our readers to those articles, to which we have referred above, and believe, that every saint will read with care and cheerfulness every matter which may be presented for their consideration, on the all important subject of salvation.—[Editor.]

TO W. A. COWDERY, Esq.

DEAR BROTHER:

I have received, of late, several communications from you, containing several questions. Not long since, you wished me to express my mind, either publicly or privately, upon a few remarks of the Savior, as recorded in Mat. 16:16, 17 & 18—

“And Simon Peter answered and said, ‘Thou art the Christ, the Son of the living God.’ And Jesus answered and said unto him, ‘Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.’ And I say also unto thee, that ‘thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.’

It is plain that the Savior never did nor never will build his church upon any other foundation, or sustain it upon any other principle, than he there represents to Peter, viz:—of revelation from the Father that he was the Christ. Erect a church upon any other foundation and when the storm comes it *must* fall. And the only reason why his church was not always on earth, is, that men ceased to obtain revelations from heaven. And the only reason why they were deceived in time past, and will be in the last days, is because *they do not know that Jesus is the Christ!*

Men say they believe that Jesus is the Christ; but the Lord said to Peter

that the Father had *revealed* it to him, and upon that Rock he would build his church and the gates of hell should not prevail against it. For if men *know* that Jesus is the Christ, it must be by revelation. To be sure, we may say, that the apostles testify of him, and that we believe they tell us the truth; but will this save a people from destruction, when the cunning arguments of the adversary are leveled as a mighty shaft to shake man from the foundation? No; he must have an assurance. The salvation of man is of that importance that he is not left to a mere belief, founded upon the testimony or say-so of another man! No; flesh and blood cannot reveal it—it must be the Father: and query: If the everlasting Father reveals to men that Jesus is the Son of God, can they be overthrown? Can floods or flames, principalities or powers; things present or to come; heights or depths, swerve them from the foundation—the rock? No; said our Lord, the gates of hell cannot prevail! There is an assurance in the things of God that cannot be obliterated! There is a certainty accompanying His divine communications which enables the mind to soar aloft, and contemplate—not only contemplate, but *mingle* with the blessed in the blessed mansions, where all things are pure! It is this, then, which constitutes a certainty.

There can be no doubt but that the true church did exist after the Lord's ascension; but the query is, how shall we reconcile this point, when we say that it did not exist on earth for a number of centuries, and yet say that the gates of hell did not prevail against it? To the answer:

You will see above, that I have plainly contended that the gates of hell could not prevail against a man or society of men while they hold communion and intercourse with heaven.

I will now suppose a case, or propose a question: If Elijah had been the only individual on earth who kept the commandments of the Lord, he would have been *all* the church then upon earth. And you know that any and every people ceasing to keep his commandments, are disowned by him. If these points are admitted, I proceed:

When Elijah was taken up to heaven, did the gates of hell prevail against the church of God? Did they overcome the holy priesthood? No; neither.— Had Elijah been the last righteous man, and his enemies prevailed over his natural body, and put him to death, would the gates of *hell* have prevailed against the church? No; the holy priesthood would have been taken to God, and the gates of hell would have been as unsuccessful as in the case of his translation.

In the church, said Paul, God has placed apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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. But did that church exist? Are the fruits of that priesthood now to be found, or have they been among men from the apostles to the present? Where are the individuals who will pretend that this has been the case? And yet they say that Christ's church has continued on earth, and that the gates of hell have not prevailed against it! Here seems to be a trouble—To admit that the authority of administering ordinances, on earth, has been taken away, would admit, at once, that they have no authority. This places men under the necessity of saying, that the church of God has and does

exist, in all these variegated forms and colors, scattered over the world—No more resembling the ancient church, than the ancient church does that of the Hindoos.

It is *revelation* which constitutes the church of Christ; for this was the declaration to Peter, that the Father had revealed to him, and upon that principle his church should exist. Show me any other, and I confess that you will show me a something, the pattern of which I have not found in the holy scriptures, as coming from heaven!

You will begin to see my mind upon this matter. It is, that when men ceased to bring forth the fruits of the kingdom of God on earth, it ceased to exist on earth; and when it ceased to exist on earth, he took the authority to himself, and with it the holy priesthood. The gates of hell did not prevail against the church of God; and the *decree* of our Father is, that they shall not; but no man will pretend, (if he does it is in vain,) that the pure church, as existed in the days of Paul, and for a length of time afterward, has continued. If so, according to *his* theory; the gates of hell have prevailed against it; for he cannot trace its existence here. He may trace a supposed authority through a succession of Popes and bishops; but if the authority was *there*, where is and where was the fruit?

If we look into the 12th chapter of John's Revelation on Patmos, we shall see the church represented in a striking figure, so plainly shown to be taken from the earth, that it is impossible his beautiful vision should be misunderstood.—*Editor.*

LETTER II.

To W. W. Phelps, Esq.

DEAR BROTHER:—

In the last Messenger and Advocate I promised to commence a more particular or minute history of

the rise and progress of the church of the Latter Day Saints; and publish, for the benefit of enquirers, and all who are disposed to learn. There are certain facts relative to the works of God worthy the consideration and observance of every individual, and every society:—They are that he never works in the dark—his works are always performed in a clear, intelligible manner: and another point is, that he never works in vain. This is not the case with men; but might it not be? When the Lord works, he accomplishes his purposes, and the effects of his power are to be seen afterward. In view of this, suffer me to make a few remarks by way of introduction. The works of man may shine for a season with a degree of brilliancy, but time changes their complexion; and whether it did or not, all would be the same in a little space, as nothing except that which was erected by a hand which never grows weak, can remain when corruption is consumed.

I shall not be required to adorn and beautify my narrative with a relation of the faith of Enoch, and those who assisted him to build up Zion, which fled to God—on the mountains of which was commanded the blessing, life forever more—to be held in reserve to add another ray of glory to the grand retinue, when worlds shall rock from their base to their center; the nations of the righteous rise from the dust, and the blessed millions of the church of the first born, shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued.

Nor shall I write the history of the Lord's church, raised up according to his own instruction to Moses and Aaron; of the perplexities and discouragements which came upon Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to

reap the reward of their iniquities, to the appearing of the Great Shepherd, in the flesh.

But there is, of necessity, a uniformity so exact; a manner so precise, and ordinances so minute, in all ages and generations when ever God has established his church among men, that should I have occasion to recur to either age, and particularly to that characterized by the advent of the Messiah, and the ministry of the apostles of that church; with a cursory view of the same till it lost its visibility on earth; was driven into darkness, or till God took the holy priesthood unto himself, where it has been held in reserve to the present century, as a matter of right, in this free country, I may take the privilege. This may be doubted by some—indeed by many—as an admission of this point would overthrow the popular systems of the day. I cannot reasonably expect, then, that the large majority of professors will be willing to listen to my argument for a moment, as a careful, impartial, and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom—and believed by this church—by every honest man must be admitted as truth. Of this I may say as Tertullian said to the Emperor when writing in defence of the saints in his day: "Whoever looked well into our religion that did not embrace it?"

Common undertakings and plans of men may be overthrown or destroyed by opposition. The systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with pure religion. There is a power attendant on truth that all the arts and designs of men cannot fathom; there is an increasing influence which rises up in one place the moment it is covered in another, and the more it is traduced, and the harsher the

means employed to effect its extinction, the more numerous are its votaries.— It is not the vain cry of “delusion” from the giddy multitude; it is not the sneers of bigots; it is not the frowns of zealots, neither the rage of princes, kings, nor emperors, that can prevent its influence. The fact is, as Tertullian said, no man ever looked carefully into its consistency and propriety without embracing it. It is impossible: That light which enlightens man, is at once enraptured; that intelligence which existed before the world was, will unite, and that wisdom in the Divine economy will be so conspicuous, that it will be embraced, it will be observed, and it must be obeyed!

Look at pure religion whenever it has had a place on earth, and you will always mark the same characteristics in all its features. Look at truth (without which the former could not exist,) and the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have as uniformly sought to destroy their influence. Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unaltered; the millions who have embraced it, and are now enjoying that bliss held forth in its promises, have left its principles unchanged, and its influence upon the honest heart, unweakened. The many oppositions which have encountered it; the millions of calumnies, the numberless reproaches, and the myriads of falsehoods, have left its fair form unimpaired, its beauty untarnished, and its excellence as excellent; while its certainty is the same, and its foundation upheld by the hand of God!

One peculiarity of men I wish to notice in the early part of my narrative.— So far as my acquaintance and knowl-

edge of men and their history extends, it has been the custom of every generation, to boast of, or extol the acts of the former. In this respect I wish it to be distinctly understood, that I mean the righteous—those to whom God communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth and excellence of individuals while residing with them; but when once deprived of their society, worth, and counsel, they were ready to exclaim, “how great and inestimable were their qualities, & how precious is their memory.”

The vilest and most corrupt are not exempted from this charge: even the Jews, whose former principles had become degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchers of the prophets, and condemn their fathers for putting them to death; making important boasts of their own righteousness, and of their assurance of salvation, in the midst of which they rose up with one consent, and treacherously and shamefully betrayed, and crucified the Savior of the world! No wonder that the enquirer has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works!

Enoch walked with God, and was taken home without tasting death.— Why were not *all* converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation; and it is plain that he had communion with his Maker, and by his direction accomplished a work the parallel of which is not to be found in the annals of the world! Why were not the *world* converted, that the flood might have been stayed? Men, from the days of our father Abraham, have talked, boasted,

ted, and extolled his faith: and he is even represented in the scriptures:—"The father of the faithful." Moses talked with the Lord face to face; received the great moral law, upon the basis of which those of all civilized governments are founded; led Israel forty years, and was taken home to receive the reward of his toils—then Jacob could realize his worth. Well was the question asked by our Lord, "How can the children of the bridechamber mourn while the bridegroom is with them?" It is said, that he travelled and taught the righteous principles of his kingdom, three years, during which he chose twelve men, and ordained them apostles, &c. The people saw and heard—they were particularly benefited, many of them, by being healed of infirmities, and diseases; of plagues, and devils: they saw him walk upon the water; they saw the winds and waves calmed at his command; they saw thousands fed to the full with a pittance, and the very powers of darkness tremble in his presence—and like others before them, considered it as a dream, or a common occurrence, till the time was fulfilled, and he was offered up. Yet while he was with them he said, you shall desire to see one of the days of the Son of Man, and shall not see it. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow; and when that devoted city was surrounded with armies, well may we conclude that they desired a protector possessing sufficient power to lead them to some safe place aside from the tumult of a siege.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to have been forgotten that they were men of infirmities and subject to all the feel-

ings, passions, and imperfections common to other men. But it appears, that they, as others were before them, are looked upon as men of perfection, holiness, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, Zacharias, John, the twelve apostles chosen at Jerusalem, or since? Is not the *life* of one equally as precious as the other? and is not the truth, just as true?

But in reviewing the lives and acts of men in past generations, whenever we find a righteous man among them, there always were excuses for not giving heed or credence to his testimony. The people could see his imperfections; or, if no imperfections, supposed ones, and were always ready to frame an excuse upon that for not believing.—No matter how pure the principles, nor how precious the teachings—an excuse was wanted—and an excuse was had.

The next generation, perhaps, was favored with equally as righteous men, who were condemned upon the same principles of the former, while the acts and precepts of the former were the boasts of the multitude; when, in reality, their doctrines were no more pure, their exertions to turn men to righteousness no greater, neither their walk any more circumspect—the grave of the former is considered to be holy, and his sepulcher is *garnished* while the latter is deprived a dwelling among men, or even an existence upon earth! Such is a specimen of the depravity and inconsistency of men, and such has been their conduct toward the righteous in centuries past.

When John the son of Zacharias came among the Jews, it is said that

he came neither eating bread nor drinking wine. In another place it is said that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of the purity of the doctrines advocated—they wanted an excuse, and they soon found one—"He hath a devil!"—And who, among all generations, that valued his salvation, would be taught by, or follow one possessed of a devil?

The Savior came in form and fashion of a man; he ate, drank, and walked about as a man, and they said, "Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners!" You see an excuse was wanting, but not long wanting till it was found—Who would follow a dissipated leader? or who, among the *righteous* Pharisees would acknowledge a man who would condescend to eat with publicans and sinners? This was too much—they could not endure it. An individual teaching the doctrines of the kingdom of heaven, and declaring that that kingdom was nigh, or that it had already come, must appear different from others, or he could not be received. If he were athirst he must not drink, if faint he must not eat, and if weary he must not rest, because he had assumed the authority to teach the world righteousness, and he must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance: that his singular demeanor might gain the reverence of the people, or he was an impostor—a false teacher—a wicked man—a sinner—and an accomplice of Beelzebub, the prince of devils!

If singularity of appearance, or difference of manners would command respect, certainly John would have been revered, and heard. To see one coming from the wilderness, clad with camels' hair, drinking neither wine nor strong drink, nor yet eating

common food, must have awakened the curiosity of the curious, to the fullest extent. But there was one peculiarity in this man common to every righteous man before him, for which the people hated him, and for which he lost his life—he taught holiness, proclaimed repentance and baptism for the remission of sins, warned the people of the consequences of iniquity, and declared that the kingdom of heaven was at hand—*All* this was too much! To see one dressed so ridiculously, eating no common food, neither drinking wine like other men; stepping in advance of the learned and reverend Pharisees, wise doctors, and righteous scribes, and declaring, at the same time, that the Lord's kingdom would soon appear, could not be borne—he must not teach—he must not assume—he must not attempt to lead the people after him—"He hath a devil!"

The Jews were willing, (professedly so,) to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them; but when one came teaching the same doctrine, and proclaiming the same things, only that they were nearer, they would not hear. Men say if they could see they would believe; but I have thought the reverse, in this respect—If they cannot see they will believe.

One of two reasons may be assigned as the cause why the messengers of truth have been rejected—perhaps both. The multitude saw their imperfections, or supposed ones, and from that framed an excuse for rejecting them; or else in consequence of the corruption of their own hearts, when reproved, were not willing to repent; but sought to make a man an offender for a word: or for wearing camels' hair, eating locusts, drinking wine, or showing friendship to publicans and sinners!

When looking over the sacred scriptures, we seem to forget that they were

given through men of imperfections, and subject to passions. It is a *general* belief that the ancient prophets were perfect—that no stain, or blemish ever appeared upon their characters while on earth, to be brought forward by the opposer as an excuse for not believing. The same is said of the apostles; but James said that Elias [Elijah] was a man subject to like passions as themselves, and yet he had that power with God that in answer to his prayer it rained not on the earth by the space of three years and a half.

There can be no doubt but those to whom he wrote looked upon the ancient prophets as a race of beings superior to any in those days; and in order to be constituted a prophet of God, a man must be perfect in every respect.—The idea is, that he must be perfect according to their signification of the word. If a people were blessed with prophets, they must be the individuals who were to prescribe the laws by which they must be governed, even in their private walks. The generation following were ready to suppose, that those men who believed the word of God were as perfect as those to whom it was delivered supposed they must be, and were as forward to prescribe the rules by which they were governed, or rehearse laws and declare them to be the governing principles of the prophets, as though they themselves held the keys of the mysteries of heaven, and had searched the archives of the generations of the world.

You will see that I have made mention of the Messiah, of his mission into the world, and of his walk and outward appearance; but do not understand me as attempting to place him on a level with men, or his mission on a parallel with those of the prophets and apostles—far from this. I view his mission such as none other could fill; that he was offered without spot to God a pro-

pitiation for our sins; that he rose triumphant and victorious over the grave and him that has the power of death.—This, man could not do—It required a perfect sacrifice—man is imperfect—It required a spotless offering—man is not spotless—It required an infinite atonement—man is mortal!

I have, then, as you will see, made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men. And that even our Savior, the great Shepherd of Israel, was mocked and derided, and placed on a parallel with the prince of devils; and the prophets and apostles, though at this day, looked upon as perfect as perfection, were considered the basest of the human family by those among whom they lived. It is not rumor, though it is wafted by every gale, and reiterated by every zephyr, upon which we are to found our judgments of ones merits or demerits: If it is, we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the “vilest of the vile” may escape censure.

But lest I weary you with too many remarks upon the history of the past, after a few upon the propriety of a narrative of the description I have proposed, I shall proceed.—*Editor.*

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Liberty, Mo. Nov. 6, 1834.

LETTER NO. II.

DEAR BROTHER:

I am one, but the world has many, and the many so various and extensive that every mind and body may have its portion, and satisfaction, even of truth: wherefore I continue the sketches of the western wilds. And let me begin with that section of land which lies between the Missouri river, and the north-western counties of this State. This fine tract of territory embraces land enough for two or three counties, and contrary to the observation which I wrote you last August about it, there will be a further effort for annexation to this State, as soon as matters can move.

The appearance of this tract, as far as I know, is much the same, of the other contiguous country, as described in my last: Extensive prairies, fringed with timber upon the streams. The streams have generally a small assortment of fish, such as large cat, carp, buffalo-shad, hickery-shad, gars, and a few other small pan fish. About three or four miles west of the boundary line, there is a beautiful creek of living water, pebble bottom, running northwardly and empties into the Little Platt. It is called "Tod's Creek," and is sufficient for light mills. Passing some dry branches, in dry times, the Little Platt comes next, and a fine looking river it is, too, about eight or ten rods wide, with a grand fall for mills, of say six or seven feet, at the ford and ferry. Like other western waters, however, it sometimes rises very high, (fifty or sixty feet,) on short notice; and to use it for mill privileges and purposes, would require a stamina and capital equal to what brought the grand canal, by an aqueduct across the Genesee at Rochester, New-York.

On the great garrison road, near five miles westerly of the Platt, is a precious rivulet, called "Clear Creek," along which the Indians camp, in hunting seasons, by scores.— This route to the garrison, from the Platt west, is timber land, and has a fine appearance: in fact, from what I can learn, some of this section looks as rich and fertile as Jackson. At the distance of sixty or eighty rods from Clear Creek, as you come down upon the Missouri bottom, is a Jordan-like, deep sluggish stream, bridged, named "Bee Creek," from the great quantities of bees that have been found in its woods. The Missouri bottom from this creek to the garrison, about three miles, is covered with an unparalleled phalanx of rushes, four or five feet high, presenting one of the stiffest pastures I ever beheld. The cattle live and fatten upon these rushes, year in and year out, without any other fodder. One Mr. Martin, who has a permit from the garrison, has the benefit of all this spontaneous feed, together with a farm and ferry at the Platt, a farm and ferry at the Missouri, opposite the garrison, and a boarding house in the garrison, or cautions-

ment, more properly, an account of which will be given hereafter. This permission with the facilities, without money or price, gives him a chance to amass a fortune with little trouble, little competition, and in a little time.

But to my subject. The last Congress, if I am not mistaken, extended the limits, jurisdiction and laws, of the territory of Michigan, to all "the district of country north of the State of Missouri, and west of the Mississippi," so that the "far west," or western world of territory, laid down on some of the maps, as the Missouri Territory, is now bounded, south by the Arkansas Territory; and Mexican States; west by the Rocky Mountains; north by the British line, as it shall be established according to the treaty of Ghent, cornering on the north-east, at the Lake of the Woods; and east by Michigan Territory, and the State of Missouri: comprising more land than did the old "Thirteen United States," and may emphatically be called the *Heart of North America*. It is about nine hundred miles long and eight hundred miles broad, containing, at estimate, four hundred and sixty millions, and eight hundred thousand acres, spread over thirteen degrees of north latitude, and embracing all the beauty and variety of season and climate, that may be found from the south line of Virginia, to the gulf of St. Lawrence! It is a great place, and every thing about it is GREAT. The Missouri, than which a larger or more dreadful river, (with its muddy face always scowling,) is not on earth, rushes rapidly from near the 49th to about the 39th degree of north latitude, hurrying along with it, its numerous relatives, and tributaries, from the vast prairies, that lay spread out like an empire, and passes into the State of Missouri, as the President of rivers.

Notwithstanding, this great country may be ranked as a part of the realm of the United States, yet, the title to the land, is held by the Indians that hunt upon it; or, at least, the most of it, is theirs; and as the general government, has already commenced gathering and settling the various tribes upon the south-eastern limits of this grand region, I shall be justified on that point, and because we have the word of the Lord, that these Indians are a remnant of the seed of Joseph, I certainly shall write truth, on another point, when I call it THE LAND OF ISRAEL. Time will tell whether the United States will be so humane as to gather all the wandering tribes of the forest, and extinguish their title to such lands as they do not want. If the government should succeed in its philanthropic operation to ameliorate the condition of the Indians, and honorably purchase much of their land; if the Lord should permit timber to grow upon the prairies, like corn stalks upon the cultivated fields, so that towns and cities might speckle the west as they now do the east, still, when "Jacob takes root," according to the prediction of Isaiah, "and blossoms and buds and fills the face of the world with fruit," this country will then be *The Land of Israel*.

I should do injustice to the subject, were I to omit a notice of the Indians that inhabit the territory, of which I am writing. When I was at the garrison, I saw a noble looking, portly Indian, dressed and harnessed in fine style for hunting, and for the life of me, I could not help composing the following lines for

THE RED MAN.

O stop and tell me, Red Man,

Who are ye? why you roam?

And how you get your living?

Have you no God;—no home?

With stature straight and portly,

And decked in native pride,

With feathers, paints, and broaches,

He willingly replied:—

"I once was *pleasant Ephraim*,

"When Jacob for me pray'd;

"But oh! how blessings vanish,"

"When man from God has stray'd!

"Before your nation knew us,

"Some thousand moons ago,

"Our fathers fell in darkness,

"And wander'd to and fro.

"And long they've liv'd by hunting.

"Instead of work and arts,

"And so our race has dwindled

"To idle Indian hearts.

"Yet hope within us lingers,

"As if the Spirit spoke:—

"He'll come for your redemption,

"And break your Gentile yoke:

"And all your captive brothers,

"From every clime shall come,

"And quit their savage customs,

"To live with God at home.

"Then joy will fill our bosoms,

"And blessings crown our days,

"To live in pure religion,

"And sing our Maker's praise."

Now, to my story again. Besides the Delaware, Shawnees, Kickapoos, Wyandots, Pottowattoms, Senecas, Osages, Choctaws, Cherokees, Kaskaskias, Kansas, &c. &c. which our nation and the missionaries are domesticating as they are gathered, upon the southern limits of the land of Israel, the Pawnees, the Sioux, the Rickarees, the Mandans, the Nesperces, the Blackfeet, the Sacs, the Foxes, and many other tribes, rove and hunt from prairie to prairie, from river to river, from hill to hill, and from mountain to mountain, and live, and are blessed before the face of heaven daily as well as their contemporary whites; and, perhaps I may add, are as justifiable before God, as any people on the globe, called *heathens*. No church bell from its elevated steeple, rings "Go to meeting; it is Sunday," while a dozen lesser ones, for stages and Steam boats, peal a ding-dong "for parties of pleasure, as a holiday," among these rude sons of the west.—And it is a difficult matter to make one soul of them believe the Great Spirit ever said, "Remember the Sabbath day to keep it holy," while they know, that the majority of the white nation, use it for a holiday. No politicians boast of freedom and equal rights,

while thousands are imprisoned for debt, or are in bondage: No; when the tribes are at peace, the Indian is free; his land is free; his game is free; his time is free, and all is free.

But the glory of the whole matter is yet to be told; and that is, that the hour is near, when the Lord will gather his elect, even Israel; that the righteous may come flocking to the standard of God like doves to the windows. This is the glory of the children of the promise. This is the expectation of the faithful. This is the joy of the saints, that they may be gathered and live and reign a thousand years on earth with Christ. And who would not be full of hope, faith, and charity, at such a grand prospect. Or in other words, Is there an heir of the celestial kingdom, that would take this world as a mite towards the glory and blessings, after much tribulation, that he can receive in the one to come? No!

The generations generally, except the saints, as they have passed by, from the beginning, have had their measure, of glory, fame and power, because they have eagerly sought for it—but where are the mightiest of them? Numbered with the dead! The Nephites who once had the Lord personally among them, where are they? Numbered with the dead! And the present generation, with the knowledge of six thousand years in advance, after a little, where will all its chiefest be? Numbered with the dead! O grave! grave! how many mysteries thou hidest!—but the hour of revelation is nigh, and who is prepared to hear it? And the time to renew the earth is not far off, and who will then possess it? And the time is soon at hand, when the Lord can be seen, and who shall see him? Yes, who can enjoy all these sublime privileges? *The pure in heart.*

No wonder the Saints endured martyrdom! No wonder the Son of God suffered upon the cross, it was for the sake of eternal life in a world of perfection, where the order and the power, and the realm, are unchangeable, and the enjoyment unutterable, (in this world.) Away with crowns and kingdoms; away with grandeur and gold; away with fame and fusions—all are vanity: seek first the kingdom of heaven and *its righteousness*, and when the Lord comes, the riches of eternity will be given to the saints; and the curse will be taken off of the earth, and the land will yield its increase, and the whole world will become the garden of God and his people. The land of the north, the land of the east, the land of the south, and the land of the "West," will be the land of Israel, the home of the blessed, and the seat of the *beloved city*; and though oceans shall roll back, and mountains sink down; though worlds may be created, and disappear, and ages come and go, yet, amidst my littleness, and nothingness, compared with the vastness of God's works, I hope to enjoy an inheritance in that city.

As ever,

W. W. PHELPS.

To OLIVER COWDERY, Esq.

The library of the late Esqr Spencer alone, exclusive of his pictures, is estimated at 200,000 lbs. This may give a notion of the state of literature in England in private life.

Admiral Napier has returned from the Portuguese service and returned to England, having received as his reward 40,000 lbs.—*N. Y. Mercury.*

Freedom, Nov. 28 1834.

DEAR BROTHER OLIVER,—

I have been blessed at all times when my judgment dictated that I ought to write to you, with a willing mind to do it, but I have not always been equally happy in communicating that which will either please or instruct, still I venture to write believing I may be instrumental in stirring up your mind by way of remembrance. It is no matter of despondency to me that I am not able to instruct you in the great things of the kingdom, but, rather, of rejoicing, that I have a brother who can instruct me, nevertheless all you have, and all I have, is of God, and neither of us have any thing whereof to boast. Christ, the lovely, compassionate Savior is the happy medium, through whom all blessings are received. To him we owe gratitude and praise continually.— And I believe I hazard nothing that is contrary to truth, when I say that a proper contemplation of this idea will serve to keep the saints of God humble. Christ being the medium through whom all blessings flow, can the consideration of this subject do any thing else than debase the creature in his own eyes and exalt the character of God? While we were yet sinners, (says the apostle,) “Christ died for the ungodly.” He has broken down the middle wall of partition between Jew and Gentile, and reconciled both in one body by his cross, and of twain making one new man and so making peace. So it evidently appears according to the scriptures, that there is no other name given under heaven among men whereby we can be saved. Hence we may safely infer that that system of salvation which discards the idea of the all atoning sacrifice of Christ must be erroneous. The very idea of atonement or reconciliation, where there is so much guilt as there is attached to the family of man, involves the idea of expiation in *propria persona* or vicariously: For says the apostle, without shedding of blood is no remission. There is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. We who were once far off by reason of sin and rebellion, are made nigh by the blood of Christ. So that in every point of light in which we can view the plan of God in the salvation of the sinner, we are led to admire, to wonder at, and adore, its benevolent Author. Another idea corroborative of what I have advanced, is that salvation implies that we were lost. If we were not lost, we needed no Savior, and if he did not offer himself without spot to God for us, to make atonement for our sins, and bring in everlasting righteousness, then he must have suffered and died in vain, for he had no sins of his own for which to suffer, and the idea of his suffering as a mere example of patience, meekness or forbearance, appears unscriptural and unsound. Such is not that system of religion that is calculated to produce humility, and humility is that grace without which we have no scriptural claim to the appellation of saints of the Most High God: or to the promises addressed to the humble followers of the meek and lowly Savior. Says the prophet, 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. The great apostle of the Gentiles when he was about to take his leave of his brethren at Miletus sent to Ephesus and called the elders of the church and said unto them, take heed unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God which he hath purchased with his own blood—With these scriptures before me I know not how I can persuade myself to believe the sufferings of the Savior are not vicarious. On the principle that they are not vicarious I ask what scriptural argument can be urged why he should suffer at all.— It may be said by some that he suffered as a pattern of patience and long suffering, thereby teaching the children of men a lesson of forbearance which they ought to follow, and by which they ought at all times to be exercised. Very well, still this question recurs with equal force to my mind, how does that save us? and what becomes of the very idea of a Savior? Such expressions as I have quoted, and the following, he bear our sins in his own body on the tree, must if his sufferings are not vicarious, be senseless jargon.

W. A. COWDERY.

FAITH OF THE CHURCH. NO. IX.

Continued from page 13.

So plain and easy of understanding are these teachings of the Savior, that none need mistake them: if there is darkness in our minds, it is owing to our prejudices, and not to any obscurity in the teachings of the Savior. Neither would we expect to find a subject of such vital importance, left in any degree doubtful: indeed all the darkness there is on the subject of the work of the Holy Spirit, in the salvation of men, is owing to carnal and sensual men, who have not the Spirit: taking on themselves the office of teaching the things of God: and being destitute of the Spirit, they are incapable of teaching the truth, to others: and instead of enlightening the minds of men, they “darken council with words without knowledge,” and lead the unwary astray, and blind the eyes of the people, so that they are incapable of discerning truth from error.

We have seen in the foregoing quotations, in the clearest possible light, the way and manner in which the Savior of the world, prepared his servants and messengers to teach the world of mankind, and how he qualified them, so that they might teach truth, and not error. But to remove all doubt on this subject from every mind, so as not to have even ground for a caviler, we will take a view of the whole course of the divine proceedings with his messengers, whom he sent into the world to teach it righteousness.— We will go back and examine the manner of his dealing with them, in order to qualify them for the work whereunto he had called them.

We all know that the first thing to be done, was to call them, as he did. See Matthew 4th chapter, from the 17 to the 23. Also, Mark, 1 chapter, from the 15, to the 21.— After he called them, he next ordained them. See Mark 3 chapter, from the 12 to the 20

verse. 1 Timothy, 3 chapter 7 verse, Paul says of himself that he was ordained a preacher and an apostle. In the 14 verse of the 3 chapter of Mark, we are told, that he *ordained* twelve to be with him, and that he might send them forth to preach to all nations.—As it is particularly said, that these twelve whom he sent forth were in the first place to be with him, we will have a fair opportunity of seeing the manner and way by which he qualified them to go forth, and preach to all nations, whither he would, in due time, send them, and whither he did send them after his resurrection from the dead. We have just seen that he first called them, then ordained them; and from that time, till the time of his crucifixion, he kept them with him, teaching them, and instructing them, into the knowledge of the kingdom of heaven. When he taught by parables, he explained all things to them privately. In the 10 chapter of Matthew, we have an account of his sending them out to preach, and to heal all manner of diseases; to cast out devils, and to raise the dead; preaching as they went, that the kingdom of heaven was at hand. And he continued teaching and instructing them, into the knowledge of the things pertaining to the kingdom of God, and expounding all things to them which were written, in the law of Moses, and in the prophets, and in the Psalms, concerning himself until his death, and for some time after his resurrection. See Luke 24 chapter, from the 43, to the 48 verse. “And he said unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

What a vast of labor, and pains, he must have bestowed upon them, during his stay in the flesh; and then again after his resurrection from the dead, opening their understanding that they might understand the scriptures: and then making known unto them the things pertaining to himself, and to his kingdom, by similitudes, parables, figures, allegories and comparisous! teaching, and instructing them, into all knowledge and understanding, of those things which pertain to eternal life, until the close of his ministry, in *this life*: he then in his prayer to his Father, as recorded in the 17 chapter of John's gospel, or testimony, informs his Father what he had done for them. He says thus: “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.—Now they have known that all things whatsoever thou hast given me are of thee: For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. See 6, 7 and 8 verses. As I presume that there are no persons, who

believe in the divine mission of Jesus Christ, who will be disposed to doubt the truth of what he said on this occasion to his Father, respecting his disciples, it is only necessary for those who believe in the divine authenticity of the new testament, to read the above quotation over, (for it is exceedingly plain,) in order to see the great advantages these messengers had, previous to the death of the Savior: First, they had the name of God manifested to them: *I have manifested thy name to the men which thou gavest me out of the world.* Secondly, they knew that all things whatsoever the Savior had, were of God.

Thirdly, they had both received and kept the words which were given unto them of the Father, through the Savior. Fourth, they knew that he had come out from God, and that God had most assuredly sent him into the world. According to the testimony of the Savior on all the foregoing points, they had the greatest confidence, and the strongest assurance: having seen, heard, and known, for themselves, until they knew most assuredly. There were the best of reasons for the Savior's saying as he did to his Father on that occasion: for on the mount of transfiguration, he had let them behold his glory, and they heard the voice of God out of the heavens, speaking unto them, and testifying that Jesus was the Son of God. So that the apostles did know beyond the power of contradiction, that he had come out from God: on this most important of all points, their minds must have been without doubt. In addition to this, they had, previous to the time when the Savior addressed his Father, the power of working miracles, healing the sick, casting out devils, and raising the dead. Matthew, 10 chapter. When all these things are properly considered, they set forth the advantages of the apostles of the Savior, which were in Judea, in a very interesting point of light, and show that they were not sent forth to preach to the world, until they had been instructed extensively into the knowledge of the doctrine of Jesus Christ. But now reader, mark: After all this, they had to receive the gift of the Holy Spirit, before they could teach the nations or preach the gospel to the world. Such great importance does the Savior attach to the gift of the Holy Spirit, that nothing can be a substitute for it: neither could any learning or instruction, which the apostles had received, or could receive from him, supercede the necessity of it.

Some very important things suggest themselves to the mind, in reflecting on the whole surface of the divine proceedings, in relation to the apostles.

The first is: that so vastly important is the gift of the Holy Spirit, in the salvation of men, that nothing can supply its place.—There is nothing that a man can see with his eyes, or hear with his ears, or handle with his hands, which can supply the place of the Holy Spirit: neither can any instruction, received from prophets, or seers, or even from the Lord Jesus himself, or yet the voice of God, out of the heavens: for all this the disciples had before they received the gift of the Holy Spirit—neither believing, receiving, nor keeping, the word of God, will do: for the apostles had done all this, before they

received the gift of the Holy Spirit. They had seen the Lord in the flesh, and after his resurrection from the dead; and had beheld him in his glory, on the mount of transfiguration: but notwithstanding all this, they must receive the gift of the Holy Spirit, or else they could not build up the kingdom of heaven among men.

Another important consideration is, that without the gift of the Holy Spirit the greater part of the teachings of the Savior would have been in vain; for such is the weakness of the human mind, that unless it is strengthened by the Holy Spirit, it would forget the things which it had been taught; and in consequence thereof they would be useless. The Savior told the disciples that the Comforter, which was the Holy Spirit, that he would send into the world, when he went away, should lead them into all truth, and should bring all things to their remembrance, whatsoever he had said unto them; things which they had forgotten should be restored to them again, by the power of the Holy Spirit, without which gift they would be lost to the disciples forever. This leaves the subject without doubt, that the knowledge which is necessary to salvation, cannot be obtained only through the gift of the Holy Spirit; for the mind of man is not strong enough to retain it, only as it is strengthened by the power of the Spirit of God.

A third reflection is, that unless the Holy Spirit dwells with a man, and is in him, he cannot have the necessary knowledge of the things of Jesus, in order to his salvation. It is only necessary here to remark, that the apostles had seen Jesus in the flesh, and had beheld his glory when he was transfigured before them; they were also with him forty days after he rose from the dead, and beheld him ascend up into glory, and the angels came and administered unto them, but notwithstanding all this, the Savior told them that when the Spirit came, he should guide them into all truth, and should take of the things of his and show them unto them—[the disciples.] This is as much as to say, that the Holy Spirit, when it came, should give them an understanding of all things which they had seen, and heard, and handled: so that we can see, that seeing, hearing and handling, would have been of no consequence to them, had not the Spirit of promise been sent down upon them; for they would not have had the understanding of them, sufficiently, to have done them any eternal good. For observe, the Spirit was to lead them into all truth; and if so, they could not have understood any truth without it, or else it could not lead them into all truth, if they were in it before they received the Spirit.

A fourth reflection is, that if it were necessary for the apostles, after all the advantages they had; and after all they had seen, heard and handled, of the word of life, needed the gift of the Holy Spirit, to enable them to build up the church of God, or to establish the kingdom of God in the world, no others with less advantages can do the work of God, unless they have also received this gift to the same extent that the apostles did. For no less degree of the Spirit than what they received could have enabled them to have established the kingdom of God in the world.

From the whole surface of this matter one thing is exceedingly plain, and that is, that the Spirit of God fills a large place in the plan of salvation, and that no people can be saved without the enjoyment of it; that its place cannot be supplied by any thing else; that it is essential to an understanding of the things of God, that no man can be safe to present himself before the world, in the attitude of a servant of Jesus Christ, unless he has first received the gift of the Holy Spirit: it matters not how great his learning or his literary attainments, neither what he had seen, or heard or handled, or read, or believed, or received, or kept; for all these, without the gift of the Holy Spirit, would be insufficient: for without it he could not understand the things of Jesus, though the heavens might have been opened to his view, and the angels have ministered unto him; and though he had heard the voice of God out of the heavens, still without the gift of the Holy Spirit he could not be the servant of Jesus Christ, nor build up his kingdom in the world: So important is the gift of the Holy Spirit in the salvation of men.

THE GOSPEL. No. III.

Continued from page 21.

Mark gives the following account of the commission given to the apostles, 16:15, 16, 17, 18. "And he said unto them, Go ye into all the world, and preach the gospel to every creature.—He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke records thus, 24:45, 46, 47.

"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In the second chapter of the acts of the apostles, we have account of their first acting on their commission, and of their making proclamation at Jerusalem: as, according to the Savior's command, they were to begin at Jerusalem, so they did, and the account of that memorable day is recorded by Luke, in the second chapter of the acts of the apostles, 37th, and 38th verses.

After Peter, who was the speaker on that occasion, had convinced many of the Jews that they had crucified the Lord of glory, the people cried out, and said to him, and the rest of the apostles, "Men and brethren what shall we do? Then Peter said unto them Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off; even as many as the Lord our God shall call." Let us put this account together, and we will have something exceedingly plain. Matthew says that they were to go and teach all nations, baptizing them, with the promise, that the Lord should be with them until the end of the world. Mark tells what the teaching, mentioned by Matthew consisted in; that is, preaching the gospel, which he says they were to do to every creature in all the world, and to baptize them that believe, with a promise that the persons thus baptized should be saved: and also that signs should follow them that believe. Matthew says that they should go and teach all nations. Mark says that they should preach the gospel to every creature in all the world. So that there is no difference as to the extent of the commission given to the apostles.—Matthew says that the Lord should be with them even until the end of the world, and Mark says that signs should follow them that believe. This doubtless was what Matthew meant by the Lord being with them till the end of the world: that is, by confirming the word with signs following. They both say that the people were to be baptized; but neither of them tell us what they were to be baptized for; only Mark says that the baptized should be saved. Luke throws some light on this subject: that is, that repentance and remission of sins should be preached among all nations. This compared with what Peter said on the day of pentecost, makes this part of the commission very plain. He tells them to repent and be baptized, every one of them, in the name of the Lord Jesus, for the remission of sins, and they should receive the gift of the Holy Spirit. Mark says, that he that believeth and is baptized shall be saved. Peter says that he shall receive the gift of the Holy

Spirit. Matthew says that the Savior promised to be with his disciples always, even unto the end of the world. Mark says that signs were to follow them that believe. These two accounts, when put together, amount to this: the Lord promised to be with them, in confirming the word to the believers by signs. Let us now put the whole account together, and see precisely what it was, that these men proclaimed to the world.

First, they were to go into all the world and teach the gospel to every creature, in the world.

Second, those who believed their proclamation, and repented of their sins, they were to baptize in the name of the Father and of the Son, and of the Spirit, for the remission of their sins, with this promise, that they should receive the gift of the Holy Spirit, and prophecy, see visions, and dream dreams, and that in addition to these, signs should follow them—in the name of Jesus they should cast out devils, they should speak with new tongues, they should take up serpents, and if they were to drink any deadly thing, it should not hurt them: they should lay hands upon the sick and they should recover: and to finish the whole of the promises made to them, the Lord was to be with them, and they should be saved. Seven things comprise the whole of the items of command and promise which they were to deliver to the world: First, faith—Second, repentance—Third, baptism—Fourth, remission—Fifth, the gift of the Holy Spirit—Sixth, power—Seventh, salvation and eternal life.

Let the reader compare Matthew 28: 19, 20, with Mark, 16: 15, 16, 17, 18.—Luke 24: 45, 46, 47, 48, with the second chapt. of the acts of the apostles and he will be enabled to see and understand the apostolic commission without either priest or commentator.

Let it be particularly understood, that when the apostles spake of the gospel, that it was this scheme of things to which they alluded; for this was what they proclaimed, and this was what all the ancient saints believed, and received, and by which they were distinguished from all other people. When Paul says that if we, or an angel from heaven preach any other gospel than that which we have preached, let him be accursed; or if any man preach any

other gospel than that which you have received let him be accursed, it is to the above mentioned proclamation, he alludes; for this is what he preached, and this is what the Galatians had received—not a part of it, but the whole of it—not one, or two, or three, or four, or five, or even six items, and the other one left; but all seven, or else they would not receive the gospel Paul preached, and which the Galatians received, but another, which would not be another, but a perversion of the gospel of Christ.

MILLENIUM. No. X.
Continued from page 19.

The apostasy of the Gentiles is a subject, that I believe, is no where disputed in all the professing world—It is acknowledged by all, that the present generation of religious Gentiles is in a state of confusion and distraction: the cry of heresy, delusion, false prophet, and false christ, which is every where sounded in our land, is testimony to the point, and not only to the point, but is conclusive also, that this generation have departed from the principles of the true faith, and are led by false spirits, and teach one another doctrines which are not according to godliness. There is no fact plainer in the world, than the fact that the church of Christ has disappeared: for if one society had remained as organized by the apostles, there would have been a living pattern to have formed others by, and the difficulties which now exist in the religious world, could not have existed at all. But in consequence of every society, which the apostles formed, being broken up, the world is left without a pattern: and this is one of the great reasons of their present confusion and darkness; of their strife and partyism, because they cannot agree as to the order of a church, as originally established by the apostles: some think it was one way, and some think it was another; and one attempt is made after another to restore the true order of the church, to the world. But instead of getting it done, the sects only multiply, party, upon party, and opinion upon opinion; leaving the world, in relation to the order of the church of Christ, where they found it. They have as yet, never been able ei-

ther to restore to the world the church, or the gospel on which it was founded. Let them restore to one another what they will, or what they can, the gospel and the church, they have not, nay, they cannot restore! and that for this reason, because they are in a state of apostasy: and God has devoted them to destruction, unless they will learn the things which he has caused to be written for the salvation of his people, which are of the house of Israel. See Jeremiah, 12:14,15,16,17. In vain will the Gentiles of this generation attempt to reform themselves, or others, or to obtain what they have lost, so long as this sentence stands written by the authority of the Holy Spirit. "If ye continue in his goodness, otherwise thou shalt be cut off." Romans, 11:22. So sure as ever this sentence was penned by the inspiration of God, so sure the Gentiles will seek to reform themselves, and others, in vain, so as to retain the kingdom of God among them: for as sure as ever the Lord caused the above sentence to be written, so certain the present Gentile world, with all its parties, sects, denominations, reformations, revivals of religion, societies, and associations, are devoted to destruction; for, "continue" in the goodness of God, they have not; and cut off they must be, as sure as ever Paul was inspired of the Holy Spirit to write, and to make known the will of God to man, and to reveal his purposes to the generations which were to succeed him on the earth; for he has declared, and that never to be controverted (though it may be caviled at), that the Gentiles should be cut off, if they ever apostatized from the truth as the Jews had done before them; and that, when this time came, (I mean the time to prepare for the cutting off of the Gentiles,) that the Lord would set his hand again to recover his people, which he had scattered; and that he would gather them and bring them again to the land of their fathers, and build them up a holy people unto himself.—This is the testimony of all the holy prophets since the world began: they all saw it and understood it, and wrote of it—it was one of the principal topics on which the Savior dwelt while in the flesh—the apostles considered it of the first consequence to all—they spoke of it; they wrote of it; they warned the world about it; they comforted the

hearts of the disciples with it; they rejoiced in the anticipation of it, and they glorified God that he had ever purposed, in the divine mind, to bring in such a day of glory and rejoicing, as the glorious day of redemption, when they should receive their bodies glorified like the glorious body of the Savior, and obtain the end of their faith, even the salvation of their souls.

The Millenium is that order of things which will follow the second advent of the Savior into the world, when he shall come to be glorified in his saints, and admired of all them that believe. But previous to the time of the Millenium, there must great changes take place in the world, both political and religious—great revolutions will take place among men to prepare the way of the Son of man; and such revolutions, and changes, as never took place since the world began: changes which will effect the whole inhabitants of the world, to the remotest bounds of the universe—no corner so sequestered as not to feel their influence—no cave too deep to hear the sound thereof, and to feel the influence of the unparalleled events which will precede the Millenium.—The way of this day of wonders will be prepared by a general commotion of all nature: even eternity itself shall feel it: the lightnings shall flash, the thunders shall roar, and earthquakes bellow, until the lower creation trembles: angels shall fly to and fro through the midst of heaven, crying to the inhabitants of the earth, and proclaiming the judgments of God against them: Gentile sectarianism shall fall like a tottering fabric, the foundation of which has given way. Such will be the terrors which will precede the Millenium that all faces will gather blackness, and nation will lash against nation, kingdom against kingdom, empire against empire, country against country, and people against people.—The saints of God, which are scattered abroad upon the face of the whole earth, shall be gathered together, both men and heavenly messengers will be employed in gathering them until not one shall be left of all the saints of the Most High, but they shall all be gathered together, and shall be taught and instructed until they are prepared for the reception of their King, and then he will unvail the heavens, and all nations, tongues, kindreds, and languages, shall

see him, and at his presence the wicked, which remain, shall perish, and the righteous only be left. And then comes the Millenium, which will last for one thousand years.

BROTHER O. COWBERRY:

Having learned from the first No. of the Messenger and Advocate, that you were, not only about to "give a history of the rise and progress of the church of the Latter Day Saints;" but, that said "history would necessarily embrace my life and character," I have been induced to give you the time and place of my birth; as I have learned that many of the opposers of those principles which I have held forth to the world, profess a personal acquaintance with me, though when in my presence, represent me to be another person in age, education, and stature, from what I am.

I was born, (according to the record of the same, kept by my parents,) in the town of Sharon, Windsor Co. Vt. on the 23rd of December, 1805.

At the age of ten my father's family removed to Palmyra, N. Y. where, and in the vicinity of which, I lived, or, made it my place of residence, until I was twenty one—the latter part, in the town of Manchester.

During this time, as is common to most, or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark, that, though, as I have said above, "as is common to most, or all youths, I fell into many vices and follies," I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

This being all, and the worst, that my accusers can substantiate against my moral character, I wish to add, that it is not without a deep feeling of regret that I am thus called upon in answer to my own conscience, to fulfill a duty I owe to myself, as well as to the cause of truth, in making this public confession of my former uncircumspect walk, and unchaste conversation: and more particularly, as I often acted in violation of those holy precepts which I knew came from God.) But as the "Articles and Covenants" of this church are plain upon this particular point, I do not deem it important to proceed further. I only add, that (I do not, nor never have, pretended to be any other than a man "subject to passion," and liable, without the assisting grace of the Savior, to deviate from that perfect path in which all men are commanded to walk!)

By giving the above a place in your valuable paper, you will confer a lasting favor upon myself, as an individual, and, as I humbly hope, subserve the cause of righteousness.

I am, with feelings of esteem, your fellow laborer in the gospel of our Lord.

JOSEPH SMITH jr.

Messenger and Advocate.

KIRTLAND, OHIO, DECEMBER, 1831.

From the West.—The following is an extract of a paragraph from the Message of the Governor of Missouri, to the Legislature of that State, now in session. We give it to our readers for the purpose of showing, that the cause of the afflicted, in the "Far West" does not escape notice. We did not receive this official document until a short time before our paper went to press, consequently, are hindered from making lengthy comments. Six things are certain, however, from the face of this paragraph:

First, The Governor has said that a portion of the citizens organized for the purpose of expelling other peaceable citizens from their homes:

Second, That in the following November they effected their purpose, "not however without the loss of several lives!"

Third, That an attempt has been made to bring the mob to justice, but to no effect:

Fourth, That it is believed that none professing that system of faith held to by the people called "Mormons," can be protected from violence in Jackson County:

Fifth, That they are not permitted to take possession of their homes, and

Sixth, That it is for the Legislature "to determine what amendments the laws may require so as to guard against such acts of violence for the future!"

One thing, and only one, is wanting to put matters in a train for the restoration of this afflicted people to their own land—for the Legislature to "amend," or make provision in the law, to guard against the outrage of mobs, hereafter—when this is done, violence, in that land ceases forever!

With the majority of that Legislature we are unacquainted, but we know that there are individuals in that body, who are intelligent and patriotic; and we cannot believe that it will dissolve without investigating this shameful and disgraceful outrage, and making that provision, so highly needful, for the safety and quietness of that country.—*Editor.*

"In July, 1833, a large portion of the citizens of Jackson county organized themselves, and entered into resolutions to expel from that county, a religious sect called Mormons, who had become obnoxious to them. In November following they effected their object, not however without the loss of several lives. In the judicial enquiry into these outrages, the civil authorities who had cognizance of them, deemed it proper to have a military guard for the purpose of giving protection during the progress of the trials. This was ordered, and the Attorney General was requested to give his attention during the investigation, both of which were performed, but all to no purpose. As yet none have been punished for these outrages, and it is believed that under our present laws, conviction for any violence committed upon a Mormon, cannot be had in Jackson county. These unfortunate people are now forbidden to take possession of their homes; and the principal part of them, I am informed, are at this time living in an adjoining county, in a great measure, upon the charity of its citizens.—It is for you to determine what amendments the laws may require so as to guard against such acts of violence for the future."

Conference notices—A conference of the elders of the church of the Latter Day Saints, will be held at Freedom, Chautauque Co. N. Y. commencing Friday, the 3rd day of April, 1835. Friday and Saturday will be occupied by the elders in transacting such business of the church as may be presented, and on Sunday the 5th, public preaching may be expected.

Another conference will be held on Friday, the 3rd of June, next, at Elder Winslow Parr's, in Charleston, Orleans Co. Vt. Friday and Saturday will be occupied in church business, and the Sabbath following, instructions in the gospel will be given.—*Editor.*

DIED

In this town, on the 12th inst. CORNELIUS W. CAMFIELD, son of Mr. SAMUEL CAMFIELD, aged 9 years.

LETTER III.

To W. W. Phelps, Esq.

DEAR BROTHER:—

After a silence

of another month, agreeably to my promise, I proceed upon the subject I proposed in the first No. of the Advocate. Perhaps an apology for brevity may not be improper, here, as many important incidents consequently transpiring in the organization and establishing of a society like the one whose history I am about to give to the world, are overlooked or lost, and soon buried with those who were the actors, will prevent my giving those minute and particular reflections which I have so often wished might have characterized the "Acts of the apostles," and the ancient saints. But such facts as are within my knowledge, will be given, without any reference to inconsistencies, in the minds of others, or impossibilities, in the feelings of such as do not give credence to the system of salvation and redemption so clearly set forth and so plainly written over the face of the sacred scriptures:

Upon the propriety, then, of a narrative of this kind, I have briefly to remark: It is known to you, that this church has suffered reproach and persecution, from a majority of mankind, who have heard but a rumor, since its first organization. And further, you are also conversant with the fact, that no sooner had the messengers of the fulness of the gospel, began to proclaim its heavenly precepts, and call upon men to embrace the same, than they were vilified and slandered by thousands.

who never saw their faces, and much less knew aught derogatory of their characters, moral or religious—Upon this unfair and unsaint like manner of procedure they have been giving in large sheets their own opinions of the incorrectness of our system, and attested volumes of our lives and characters.

Since, then, our opposers have been thus kind to introduce our cause before the public, it is no more than just that a correct account should be given; and since they have invariably sought to cast a shade over the truth, and hinder its influence from gaining ascendancy, it is also proper that it should be vindicated, by laying before the world a correct statement of events as they have transpired from time to time.

Whether I shall succeed so far in my purpose as to convince the public of the incorrectness of those scurulous reports which have inundated our land, or even but a small portion of them, will be better ascertained when I close than when I commence; and I am content to submit it before the candid for perusal, & before the Judge of all for inspection, as I most assuredly believe that before him I must stand and answer for the deeds transacted in this life.

Should I, however, be instrumental in causing a few to hear before they judge, and understand both sides of this matter before they condemn, I shall have the satisfaction of seeing them embrace it, as I am certain that one is the inevitable fruit of the other. But to proceed:

You will recollect that I informed you, in my letter published in the first No. of the Messenger and Advocate, that this history would necessarily embrace the life and character of our esteemed friend and brother, J. SMITH JR. one of the presidents of this church, and for information on that part of the

subject, I refer you to his communication of the same, published in this paper. I shall, therefore, pass over that, till I come to the 15th year of his life.

It is necessary to premise this account by relating the situation of the public mind relative to religion, at this time: One Mr. Lane, a presiding Elder of the Methodist church, visited Palmyra, and vicinity. Elder Lane was a tallented man possessing a good share of literary endowments, and apparent humility. There was a great awakening, or excitement raised on the subject of religion, and much enquiry for the word of life. Large additions were made to the Methodist, Presbyterian, and Baptist churches.—Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety—much good instruction was always drawn from his discourses on the scriptures, and in common with others, our brother's mind became awakened.

For a length of time the reformation seemed to move in a harmonious manner, but, as the excitement ceased, or those who had expressed anxieties, had professed a belief in the pardoning influence and condescension of the Savior, a general struggle was made by the leading characters of the different sects, for proselytes. Then strife seemed to take the place of that apparent union and harmony which had previously characterized the moves and exhortations of the old professors, and a cry—I am right—you are wrong—was introduced in their stead.

In this general strife for followers, his mother, one sister, and two of his natural brothers, were persuaded to unite with the Presbyterians. This gave opportunity for further reflection; and as will be seen in the sequel, laid a foundation, or was one means of lay-

ing a foundation for the attestation of the truths, or professions of truth, contained in that record called the word of God.

After strong solicitations to unite with one of those different societies, and seeing the apparent proselyting disposition manifested with equal warmth from each, his mind was led to more seriously contemplate the importance of a move of this kind. To profess godliness without its benign influence upon the heart, was a thing so foreign from his feelings, that his spirit was not at rest day nor night. To unite with a society professing to be built upon the only sure foundation, and that profession be a vain one, was calculated, in its very nature, the more it was contemplated, the more to arouse the mind to the serious consequences of moving hastily, in a course fraught with eternal realities. To say he was right, and still be wrong, could not profit; and amid so many, some must be built upon the sand.

In this situation where could he go? If he went to one he was told they were right, and all others were wrong—If to another, the same was heard from those: All professed to be the true church; and if not they were certainly hypocritical, because, if I am presented with a system of religion, and enquire of my teacher whether it is correct, and he informs me that he is not certain, he acknowledges at once that he is teaching without authority, and acting without a commission!

If one professed a degree of authority or preference in consequence of age or right, and that superiority was without evidence, it was insufficient to convince a mind once aroused to that degree of determination which at that time operated upon him. And upon farther reflecting, that the Savior had said that the gate was straight and the way narrow that lead to life eternal,

and that few entered there; and that the way was broad, and the gate wide which lead to destruction, and that many crowded its current, a proof from some source was wanting to settle the mind and give peace to the agitated bosom. It is not frequent that the minds of men are exercised with proper determination relative to obtaining a certainty of the things of God.—They are too apt to rest short of that assurance which the Lord Jesus has so freely offered in his word to man, and which so beautifully characterizes his whole plan of salvation, as revealed to us.

A SUMMARY

From the communications of the elders, and others.

Agreeably to a notice in our last we give in this number a summary of the intelligence received at this office for a length of time, not inserted heretofore.

Brethren E. Barns and O. Kilborn, of Troy, Bradford Co. Pa. write under date of Oct. 27, of the situation of the church in that place. There were 28 members formerly in that church, but they now number only 20, some previously having gone to the West.—They inform us that there are enemies to the cause of truth in that country, who seek to oppose its mighty influence; but this is difficult: though they may so far succeed as to hinder some from coming into the Messiah's kingdom, yet the time will roll on when falsehoods will be chased away, and the pure rays of righteousness enlighten the hearts of the meek. The saints have only to walk agreeably to their own profession, and the chain of the adversary will be severed. There has been one of late received by baptism into that branch of the church. If any of the travelling elders are passing that way they would do well to call. They close by saying:

"Brethren, pray for us, that we may come in full possession of that faith once delivered to the saints, and enjoy, in perfection, the fulness of the gospel.

We have been expecting some of the elders from the West, and do desire the Lord to send some here to instruct us in this region in the way of God more perfectly."

We acknowledge the receipt of money sent by these brethren for papers, with one new subscriber.

Elders D. W. Patten and W. Parish, write from Paris, Ten. under the same date, (Oct. 27th,) giving the vary joyful and welcome tidings that seven have been immersed, and that the prospect for the spread and increase of the work is brightening. They inform us that they have large and attentive congregations, many of whom are anxious searching for truth

But the usual information accompanies the above, that unceasing exertions are made by men of craft to induce people to turn a deaf ear to the gospel, and that many, in consequence, are hindered from investigating those sacred principles so necessary and all important to the salvation of the soul.

They send us several subscribers for the Messenger and Advocate, which gives an opportunity to our brethren in that place of becoming acquainted with the increase and rapid spread of those items of truth which they have embraced.

We believe those are the first who have proclaimed this gospel in Ten. and we look upon this opening providence as a peculiar manifestation of divine wisdom, to bring from the South his sons and daughters, that when the word of the prophet is fulfilled "To the South: Keep not back!" they may also come with the same song of everlasting joy. May heaven's choice blessings abide with them, and the Israel of God, in these regions!

Elder James Blakslee writes us from Woodville, N. Y. Nov. 12th that, tho' the church in that place is surrounded by unbelievers and wicked men, some are to be found who are willing to hear. He says that there has been, of late a church organized in the village of Sackett's harbor, and that the reformation is still increasing. Also, on Pillow point, a short distance from the above place, there is a church which now numbers between 20 and 30 members; and also, a few miles from the last, himself and another brother have been laboring and baptizing, and find the people, many of them, enquiring what they must do to be saved.

If it was a source of joy to Peter and the other apostles, on the day of pentecost, to be favored with a correct knowledge concerning the plan of salvation, that is, the Lord's only scheme of saving men, it must be equally so now, with those who preach the same "good tidings," when they take into consideration not only the length of time men have been deprived of this knowledge, but the corruption and darkness which cover the minds of men!

He further adds, that they greatly need faithful laborers in that region, there being only two elders beside himself, excepting one recently ordained: and closes, to us, by saying, in substance as follows:—

"There are, in this county six churches, and but four laborers for the Lord's vineyard, in these regions. I hope you will use your influence to send faithful laborers, as soon as possible. The Star has been a means of doing much good."

May the Lord send by whom he will, and save some of this generation who are perishing for lack of vision!—The cause is his own.

A communication from D. Nelson & M. Wilber, dated Providence, R. I.

Nov. 13th informs us, not of a great increase of members to the church, but an anxious request for the elders to call, should they be passing. They say some are looking on to see the accomplishment of God's work, while others mock and despise. So it was in ancient time, and we have nothing less to expect now.

Mr. Benj. F. Bird, of Southport, Tioga Co. N. Y. writes under date of Nov. 14, and says: "I have received your papers almost one year: and because I held the book of Mormon as sacred as I do the bible, the Methodist, (though I had been a regular member almost 37 years,) turned me out; but I bless God for it; for though they cast me out Jesus took me in."

He further adds, that he does not know as he shall ever have a privilege of uniting with this church, as he never saw but one elder, whom he solicited to preach twice; that it caused a great stir and noise among the people, &c.

If any of the elders are passing near, would they not do well to call?—We circulate some few papers in that place, the most of which is through the agency of our aged friend of whom we have been speaking, and from whom we acknowledge the receipt of money for the same.

Elder John Lawson writes from Kortright, N. Y. Nov. 17th, and informs us that the good work is progressing in that place. There is a small church, and more are convinced of the importance of the everlasting gospel. Elder J. Murdock, previously baptized some 6 or more some time since, and elder L. informs us of others. We circulate a few papers in that place, and have no doubt but the travelling elders would be joyfully received.

From our natural brother, W. A. Cowdery, the presiding elder of the church at Freedom, N. Y. we are informed by letter, dated the 22nd of Nov.

that the church continues to progress in the way that leads to eternal life.

He also informs us that an addition of about 20 members has recently been made to a small church of 13, raised up in Grove, Allegany Co. by elder J. Gould; and that the prospects are flattering.

From another dated at Freedom the 15th inst. we learn that another has been added to the church by baptism, of late. We are not able to give the number of members attached to that church; but from our knowledge heretofore, and learning of the addition of others since, presume it is quite large.

Elder Z. Snow writes from Mount Pleasant, Upper Canada, Nov. 28th, and informs us that the church in that place are prospering in the way of the Lord. He informs us of no addition, but says that the door for preaching is opening in many places—more than he can fill. He has preached to many attentive congregations; but is necessarily hindered from the work of the ministry, in consequence of being obliged to labor during the week for the maintenance of himself and family.

We do not remember the number of members in that church, but there are many, and we have no doubt but thousands in that country would come into the kingdom of Messiah, could faithful men proclaim in those regions.

Another of the same date from Elder Z. Coltrin and N. West, written at liberty, Ia. brings intelligence that a church has commenced being established in that place. They say that a great door is open for preaching in that region; that they have been laboring about two weeks; immersed two, while many others are more and more anxious to hear, and others have manifested full faith in the everlasting gospel.

Elder Seymour Brunson writes us from Bloomfield, Ohio, under date of

Nov. 29th, and says that during the past summer, the church in Lawrence Co. in the south part of this State, have received some persecution, such as attempts to injure persons, and destroy some property; but as appears, the saints are not to be frightened out of their belief, nor scared out of their privileges. (The mob in Jackson Co. Mo. has taught every saint, who wishes protection from injury, that he must step forward himself and attend to that part of the matter, or he may lose that which he cannot gain, for years.—There is no defect in the law if it could be justly administered; but certain communities are held by an influence unhallowed and unsanctified, and the great fundamental principles of our Government, are overlooked, in a blind zeal to please a craft-ridden, or craft-making, set of men.

We exhort our brethren to be harmless, not being the aggressors; but if lawless men throw down fences, destroy crops, or attempt to insult or injure their persons, the sooner they bring such characters to justice, and teach them to attend to their own occupations, by causing them to feel the consequences following a broken law, the better.

Brother Abel Allton, of Jay, Orleans Co. Vt. writes the same date, and desires to be remembered, himself and little church in that place, by the elders, when passing. There are eleven in that church, who, he says, are hungering for the word to be preached to them. He thinks they have been the most neglected of any branch of the church, no elder having called on them since last Feb. excepting Elder Boynton, in July, last. "We want," says he, "some faithful preacher to labor with us, and stir up our minds by way of remembrance."

Elders J. Hichcock and S. Chase write us from Franklin Co. Mo. the 3rd inst. and give the intelligence of an opening in that country for the spread of pure principles.

We are aware that the conduct of the Jackson Co. mob has served to prejudice the minds of many against the people of the State; but we assure them that there are men of principle and proper feeling, and not a few neither, who look upon that shameful outrage with as great a degree of abhorrence and regret, as any portion of our Republic;

and we venture to say, that no part of our land furnishes individuals, and those in great numbers, who would extend the hand of benevolence to the needy, or exert themselves more freely, than those. It is a new country, and as is common to all new States, or Territories, infested with more or less outlaws, who have escaped the hand of Justice at home, and fled for safety to a wilderness.—*Editor.*

THE CLOSING YEAR.

Another year is about to close upon the living—the dead are gone. Time flies—eternity is near our doors.—Good or bad—well or ill—it cannot be recalled, by man. That personage who decreed the bounds for the waters, and gave order to the elements, has measured its space, and ordained its duration; and man, though he supposes himself to be of importance, and that by his nod a jog could be effected in the grand eternal purposes of the Lord, is but grass, and his glory like the fading flower. Never, while looking upon those scenes which have transpired since the commencement of the present year, did we realize the force of those emphatic words, delivered by inspiration, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" more than at the present. Thousands have come, and thousands have gone, and yet the world exists, and time continues in its same uninterrupted course. But the earth is filling up its measure; the inhabitants dwelling upon its surface are fast being brought to that august period when it will "reel to and fro like a drunken man," and those scenes, spoken of by the holy prophets, are just ready to burst upon an astonished world!—This is not vain speculation, nor idle fancy. That system which contends that it has always existed; that it never had beginning, and that it will endure, without end, is feeble in its structure, and wanting in its foundation.

While retrospecting our labors during the present year, we see where, in many instances, we might have improved; but the time has gone by for amendments, and we can only profit, by the past, and endeavor to reform from experience, that our labors may

be more useful, and our talent, though but small, be occupied in the manner which will most benefit our fellow men, and promote the interests of the Redeemer's cause—this is our only desire.

To our patrons we owe many apologies and acknowledge that *liberal* encouragement, the reflection of which, is a sweet consolation. In looking over our "Mail Book," we see an increase of names, sent us from different sections of our country, showing in what estimation those feeble exertions to vindicate the truth have been held. It is not, we are sensible, because of superior talent, that our publication has taken this astonishing spread; but the force of truth which it has invariably carried, has given it a buoyancy, notwithstanding the exertions of bigots to hinder its circulation!

The world is filled with men, all eager to obtain honor, fame, riches, power, or salvation—the last, the least.—However pleasing it may be to the saint to witness the spread of the gospel, yet we have no reflections to cast upon those who have been employed in hindering, or endeavoring to, the introduction of those principles held sacred by us, among men. The craft of Demetrius and others, in the days of Paul, was in danger, if the gospel prevailed with the popular class; consequently, an effort must be made to hinder its further advance; and in what manner could he [Demetrius] more effectually accomplish his purpose, than to cry, in the ears of the multitude, that Diana, with all her magnificence was in danger of being despised?

This was sufficient to raise an alarm, and cause the city of Ephesus to cry, for two hours, of the greatness of their goddess. We do not learn that Paul, or the church, murmured; and as the craft of every man is equally dear to himself, we shall only pass on, and endeavor to enlighten the world so far as we have influence and opportunity to spread the truth, and leave the result with God. To be sure, many leading papers of the sects are lying in our office, with much scurrility, and defamation, to which we may have occasion to recur at a future day, if so disposed. But, as there is no material difference between the goddess of the Ephesians, and the one, or *ones*, worshiped by thousands now, we are

persuaded to believe that they all are worthy the same notice—silence.

These last remarks are not made with an intention to throw a slur upon the characters of our fellow men—far be this from our purpose; but having seen the violence and animosity of men exhibited for more than six years, against the system we have embraced, sufficient has been shown to warrant us in the belief that the world is in darkness; that the present theories are not founded on truth, and that each are acting without authority from God, when they attempt to administer in his holy name. We would we could find exceptions; but no sooner has a slander been put in circulation, (by no matter who,) than it has been seized with eagerness, and trumpeted throughout the world of christendom by every sect and party. No sooner have the elders of the church of the Latter Day Saints set foot in any place, among any people, than an alarm was sounded, and every professor, liar, drunkard, false swearer, infidel, or atheist, was exerting his influence to hinder others from hearing.

If this religion is vain; if our foundation is on the sand, and our hope a bubble, why, since it is so easily proven to be such, are men so industrious to keep it from their society? But it is the reverse: if there were not secret whisperings in the heart, that the hand of God was in it, and that should it prevail, it would overthrow some darling tenet of their own, they would not be thus virulent—thus opposed!

There is, however, a peculiarity in truth that is worthy of remark: If it is opposed it is sure to rise, and the more it is calumniated, the more tenaciously it will be held by those who embrace it, which always has, and always will, awaken the curiosity of thousands, and be a means of their conversion. If there is no opposition, men slide into the society of the same to be popular, and thus wound the holy cause; "for when tribulation or persecution ariseth for the word's sake, immediately they are offended," and often turn round, Judas-like, and seek to destroy those with whom they once ate and drank in commemoration of the death and sufferings of the Lord Jesus; rejoiced in the assurance of his coming again, without sin unto salvation, and held sweet council together. This the

world has always seized upon with eagerness, hoping to overthrow the society of the just; and by this, the saints have often suffered persecution.

But to return to the year: The elders have travelled into many parts, with good success, and many have been added to the different churches, and more new ones organized. It is impossible for us to say how many have embraced this gospel during the present year; but suffice it to say—some hundreds if not thousands.

As we previously said, many thousands have gone: this is so, and among this number some of the saints have been also called. The righteous have hope in their death, said an ancient prophet, and this is true. They have been called from the pains and afflictions of this life, to the pure enjoyment of the blessed in the paradise of God; and in the glorious morn when the righteous will be rewarded, they will appear in perfection, to take their place among the sanctified. They have fled from our embrace, it is true, but we trust, through the grace of God, to join them again, where, and when, the wicked cease from troubling. Our hearts were closely united, too much so, to be dissolved by the cold hand of death. That holy principle cannot become extinct, and though they are in its fullest enjoyment, we trust in the Lord that our bosom will not be destitute while performing our pilgrimage here.

Our labor for the present year will soon be ended—when we close this short address, it will be closed forever—We cannot close it for this year, in another—the labors of the next will belong to the next, and those of this, will lie over for inspection, when every work is brought “into judgment, with every secret thing;” therefore in presenting our friends with this sheet, we present them our thanks, good will and best wishes. Some who commenced this year have gone to eternity; and we take this opportunity to say to those remaining, Be also ready! If our works have been acceptable in the eyes of our Master, in any degree, it is because his hand has supported us, and his grace been sufficient for our day; and the only reflection remaining is, that if, in his name, we have advanced the interest of his cause, and those who have heard, have been benefitted,

we shall carry the same with us when we enter upon another year, if permitted to tarry, and if not, cherish it in our heart, in a world of peace.

Dear friends: permit us, with these closing remarks, to add a few items for your careful and serious consideration:

Time is on the wing, and the day of retribution is near. We have been spared another year, but, with us it is uncertain whether we see another.—Thousands who were as vigorous as we the commencement of the present year, are now sleeping in the dust—many of our acquaintance—some very near have left us, and we can say with an ancient, “They will not come to us, but we shall go to them.” This is not all—our spirits will exist in eternity, and if we are unprepared, what will be our situation? Wasting and destruction are on our right and on our left—wherever we turn our eyes we see their ravages, and can we escape? Sooner or later we must go—are we prepared? Why not, then turn aside from the vain things of this world, and seek our Lord while he may be found, and call upon him while he is near? For you, then, we ask the forbearance and mercy of the Savior, that whether you are permitted to see the close of another year or not, you may stand when he appears and receive a fulness of joy.

With these hasty reflections, and imperfect lines, we close—For the protection of the Lord we render our thanks in sincerity, and only pray, that whether we are permitted to see the close of another year or not—whether we are spared to use our exertion to turn men from darkness to light, from the influence of evil to God, or whether it shall best please him that we finish our course, his will be done—only that we may appear with the righteous, and be like him when he comes: Amen.—*Editor.*

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Messenger and Advocate.

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OLIVER COWDERY,

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KIRTLAND, OHIO, JANUARY, 1835.

[Whole No. 4.]

COMMUNICATIONS.

LETTER NO. III.

Liberty, Mo. Nov. 13, 1834.

DEAR BROTHER:—

As time is a succession of seconds, so is my letters a continuation of sketches respecting the western world. Before I proceed to give a description of the garrison, let me say a few words upon the sublime sight of seeing the *burning prairies*.—When the grass and weeds are sufficiently dry, the Indians fire them, and generally in a ring, to catch deer; should the deer attempt to escape at the opposite course of the wind, they are instantly shot down: But the grandest part of the scene, is to see the fire keep speed or flight, with the wind, leaping or lapping over six or eight rods at a bound in frightful majesty, with a terrific roar, not unlike a whirlwind, while immense columns of smoke rise and roll off, in festoons and flounces, as independent as if the world was a coal-pit, and the sky a smoke-house. So the *smoke days* come. The northern Lights some times appear beautifully grand, but never more so, than does the burning prairies in the evening, when the sky is hid by clouds, and the spectator near enough to observe. I slept one evening within half a mile of a prairie on fire, with little or no wind. The scene was magnificently grand, especially when the red coals, glaring all their various images upon the clouds, as clouds are reflected in water, died away into the deep gloom of mid-night. At about this time, the dampness of the night generally quenches the fire, and the scene, like one after a bloody battle, changes into solemn gloom. After the fire has left the ground black with horror, the *Prairie Hens*, a species of fowl of the grouse kind nearly the size of common hens, begin to pass from their desolate regions to the woods, or cornfields, where they and the wild turkeys, are not unfrequently as bad as hogs in destroying the crop. But I must leave these for Cantonment Leavenworth.

About 30 miles westerly from Liberty; 20 from the boundary line; near 200 from St. Louis, and, say, 1200

from the city of Washington, upon a very handsome bluff on the west bank of the Missouri river, a few miles north of the 39th degree of north latitude, and between 17 and 18 degrees of west longitude, stands *Cantonment Leavenworth*. It was established by, and named after brigadier General H. Leavenworth, of the State of New York; late a compeer of Gen. Erastus Root, but since the late war with Britain, one of the most efficient officers of the army. He died about 180 miles west of Fort Gibson, Arkansas Territory, last summer, of a fever, and was buried at Cross Timbers.

This military post is the rendezvous of the troops that guard the western frontier of Missouri, and, at present, is the location of the three year's dragoons who patrol in the neighborhood of the Rocky Mountains, among the various tribes, to protect the Indian Fur trade, so extensively carried on by the American Fur company, North west Fur company, and a number of private companies, and other purposes. About 200 dragoons, under the command of Col. Dodge, a very worthy officer, as far as I have learned, especially, so far as relates to his excursion among the Camanches, Kioways, Pawnee-Picks, &c. last summer, have come into winter quarters at this garrison.

This town, for such is the appearance of Cantonment Leavenworth, after you rise the hill, or bluff upon which it stands, consists of one stone block for the Colonel and staff; three blocks for company officers; four for company quarters, and a hospital for the sick, together with other appendages for other purposes. Though you may perceive, at first view, a few pieces of cannon, some sentry boxes, and sentinels, yet Cantonment Leavenworth is without walls; and while the thought may come into your mind that "men of war live here," yet when you see the fair faces of some of the officers' ladies, you will know, that the western world, even as far off as the garrison, is not without *woman* to share in the glories and troubles of life, and set a sample for the fair, that regale in ease at the east, that women can wend their way to the west, "with all their charms

to soothe the Indian" and live and die, unknown to thousands.

Few places in north America present to the eye, grander views than Cantonment Leavenworth. At from three to five miles westerly, peer up a flock of little mountains, Saul-like, a head and shoulders above the great army of prairies, that spread themselves, with here and there a streak or spot of timber, to the base of the Rocky Mountains. Their bold headed grandeur, however, is such a strong argument in favor of age that I am just credulous enough to believe that they have not changed their appearance much, since the crucifixion. Again, as you look around, the Missouri, old muddy-face, in power, in might, and in dominion, not only, as I said in my last, the President of rivers, but the Emperor of many waters, upon which steam-boats, may navigate two thousand miles, parts the great west into two countries, and passes into the gulf of Mexico, as speedily as time flies into eternity.

A word or two upon the worth or growing importance of this garrison, may not be improper. It is the outermost civilized post of note in the west, and while the United States gathers the scattered remnants of the Indians, and locates them in this section, and keeps this post filled with troops to guard them, &c. an immense sum of money must be expended in the upper counties to furnish the troops, the Indians, and others, with provisions, fodder and other necessaries. The bill for the subsistence of the garrison only, as advertised last summer, was as follows, viz: "270 barrels of pork; 560 barrels of fresh superfine flour; 245 bushels of new white field beans; 3960 pounds of good hard soap; 1800 pounds of good hard tallow candles; 900 bushels of good clean dry salt; 1000 gallons of good cider vinegar;" and for the 200 horses, in addition, "2800 barrels, or 14,000 bushels, of corn, and 500 tons of prairie hay;" all of which cost between 16, and \$17,000, besides the pay of the men; much of which is expended in this region. I will also mention the fact that this place has a post office, which is very consequential, for the mail being obliged to be carried weekly, keeps open a communication, and a channel which will always distribute money as long as the United States station men, & pay them.

One great object of this garrison, is to keep the various tribes of Indians in subjection, and to assist the Government, in bringing them to terms of peace, and as far as is practicable, civilize them. Here can be learned a solemn lesson of the fallen greatness of one once powerful people, for the instruction of another that time may teach to "go and do likewise." Within four miles of this place, the Kickapoos have been located, and here they and their prophet, are beginning to "light up a smile in the aspect of woe," *"that the Son of the Father will soon come and bless the red-man, as well as the white-man; that the red man's last days may be his best days, and that he, instead of being thought to be the worst man, will become the best man of the great Father's family."* About twenty miles from this post, the Delawares, and Shawnees, sit in darkness waiting patiently for a light to break forth out of obscurity, that they may know of their fathers, and of the great things to come. Still further, and southerly, among what may well be called the "Biscuit-loaf" hills, are the Kansas, or as they are generally termed, *the kaues*, included in unbelief, lingering away the time till a nation can be born in a day: and so of many other tribes.

I pray God, that as the knowledge of the Savior has come into the world, that his work may go forth until the knowledge of his people, the Nephites, and the Jacobites, and the Josephites, and the Zoramites, shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, that the earth may know, and the heavens rejoice, that the mouths of the prophets shall not fail. That the saints may enjoy their glory; and rejoice with the angels, that God is God; that Christ is Christ; that Israel is Israel; that Gentile is Gentile, and that wickedness never was happiness, but that pure religion, whether it was glorious in the sacrifice of Abel, or righteous in the offering of Abraham, or meekness in the power of Moses, or valor at the hand of Joshua, or justice in Jephthae or virtue in John, or obedience and submission in the apostles, is, and ever will be "DOING GOOD!"

As I gave, in my first, a general description of the country; and have sketched the "Land of Israel" in my

second, I feel as if I had said about enough in my third respecting the garison, and will close by saying a little about *doing good*: Doing good for God, without vanity, without sordid selfish motives, and without the hope of fame, wealth, or earthly power. Beloved of the Lord, and friends that may be reconciled to him, religion, when defined *doing good*, fills the Poets description: "Religion! what treasures untold,
"Reside in that heavenly word;
"More precious than silver or gold,
"Or all that this world can afford!"

The world was made for doing good; man was made for doing good, and woman was made for doing good, and if they had remained in their first estate, they would still be doing good; but they have fallen, and though ages have told many unworthy deeds, and showed the folly of millions; yet, with sorrow, be it said, man is still in darkness and transgression: And long will it be, without repentence, and doing good, before he will hear that holy sentence spoke by God, in the garden of Eden, amid the "Morning stars," and all his sons, *all is "very good."*

How many are there, that have been for centuries where glory never was, that would give worlds, if they could, to come forth and rejoice with joy unspeakable into the mansions of bliss? How many are there, that may yet be gathered into the fold of the blessed, and saved from weeping, and wailing, and gnashing of teeth in outer darkness? The records of eternity will tell! Then, ye servants of God, advise the great family of this globe, *to do good*: That the father's care; the mother's tenderness; the act of kindness; the deed of charity; the husband's joy; the wife's virtue; love to God; yea, our being's end and aim, should be—*doing good!* All this, that some may be convinced by the truth, and know that the Spirit of God is an index to eternal life. To the end of our lives, let us please God, that we may be quickened in the resurrection, and become angels, even Sons of God, for an eternity of glory, in a universe of worlds, which have ever taught, and will forever

Teach mankind, as they shine.

God's done his part,—*do thine!*

As ever.

W. W. PHELPS.

To OLIVER COWDERT, Esq.

FAITH OF THE CHURCH. NO. I.

Continued from page 33.

As there can be no doubt remaining on the mind of any person who has made himself acquainted with the revelations of God, respecting the manner and way by which the Savior of the world prepared his apostles for the execution of their high commission, and the great labor and pains which he had to bestow upon them, before they could discharge the high duties which were incumbent upon them, by virtue of their relation to him as his messengers to the world, it remains to be examined whether they were the only persons thus favored, or whether it requires a similar course to prepare all others who share with them in the blessings of the heavenly kingdom. One reason why I have been so particular in examining the way by which the former apostles were prepared for their mission and work, was that I might bring to light a subject which seemed to me to be hid to the most of this generation; for those who make the highest pretensions to religion among the sects, and the greatest professions, seem to be intirely in the dark on the subject of the work and office of the Holy Spirit. Though they make a great ado about it, and say much, and preach much about it, but examine them closely, and it is easy to discover, that they are strangers to its influence, and unacquainted with its work in the salvation of men, and are laboring under mistakes, and errors, of the most destructive kind: deceiving and being deceived; knowing not what they say nor whereof they affirm; speaking lightly and contemptuously of the very thing which they profess to believe: for not knowing what the work of the Holy Spirit is, and supposing it to be what it is not, they condemn the work of the Spirit, as being imposition, deception, and enthusiasm, and teach and defend a something that the saint has nothing to do with, and a work which never was predicted by it. Others seeing, as they supposed, the errors into which many had fallen, tried to avoid it, by endeavoring to prove that there was no work of the Spirit since the days of the apostles, but that the Spirit is the word and the word is Spirit. Thus

they pass along, persuading themselves that all is well with them; and perhaps many will do so until it will be too late, and have to bewail their condition where peace will flee from them.

It certainly will not be lost time, if we can by any means, settle this question, so that the candid may have some thing on which they can rest with certainty. As for bigots, and self-sufficient professors, we expect that they will persist in their course be it correct or incorrect; but there doubtless are many, yea, very many in this generation, who would be exceedingly glad to have this question put to rest, that their minds might not be in darkness, nor confusion, and this is what I shall attempt to do—praying my heavenly Father, that he will enlighten my mind by his Spirit, so as to enable me to present the subject as it is in his own bosom.

The reader will be left to judge for himself, whether I do or do not accomplish my object. I will remark this before I begin this investigation, that I think I feel no disposition nor feeling of mind, to have the subject any different from what it really is, neither is there any thing in my religious creed which would have the least tendency to excite a feeling in my mind, or a desire in my heart, to have it any different from what it is; as my creed is “prove all things and hold fast that which is good;” believing nothing in religion for which I have not a thus saith the Lord: either a thus saith the Lord by a direct communication from him to myself, or else a well attested one given to others.

I wish the reader to understand what I mean by a well attested revelation, given to others: I consider a revelation well attested, when the Lord, by a direct communication to myself, declares that he was the author of it.

In this investigation, however, I will limit myself to those revelations which are acknowledged by all who profess to believe in written revelations—I mean the Old and new Testament.—There are other revelations in my estimation, of equal force, which confirm the same things, and are strong corroborative proofs of the sentiments taught in the book we call the bible, and doctrines there inculcated; for let us find a revelation of God, it matters not to whom it was given, or by whom it

came, it will teach the same doctrines, inculcate the same principles, and testify of the same religion—it matters not where it was given, whether at Jerusalem, or in America, to Israelites, Nephites, Jews, or Gentiles; to Ephraim, or the lost tribes, the gospel will be the same; for the Lord never had but one gospel, and that has continued from age to age, ever since the time it was said to the serpent, the seed of the woman shall bruise thy head, until the angel came down from heaven, having the everlasting gospel to preach to the inhabitants of the world, and committed it to man, for the last time, in order to prepare the way for the coming of the Son of Man. Neither has the Lord but one Spirit, it matters not when, or where it operated, or on whom; its effects were, and are, the same, and there is no difference, whether it was upon Abel, or Enoch, Noah, or Abraham, Moses, or Paul, prophets, or apostles, it was the same Spirit, if it were the Spirit of the Lord, and produced an uniform effect.

I presume it will not be doubted, by any, at least those who have a particle of consistency about them, that if the gift of the Holy Spirit was at all necessary, in order to the salvation of the person, who received it in former days, it is equally as necessary in every age of the world, and for every person, as it was for one; and that if the Lord ever promised such a gift to those who obeyed the gospel, it was necessary for the salvation of the person to whom it was given, otherwise the Lord would not have given it.

Let me premise one thing more, and that is, that whatever the blessings of the gospel were in former days, they are the same in latter days, without variation; that it required the same things to sanctify the human heart at one age of the world, it did at another, and the design of the gospel was to sanctify the heart of man, and make him fit for the enjoyment of God, in eternity; that there never was, nor is any promise made in the gospel, only those which tended to the accomplishment of this object, neither will any person presume, who has a regard for the character of God, or his revelations, to say that there were more promises and blessings contained in the gospel, and enjoyed by the primitive saints

than were necessary to sanctify their hearts and make them meet to be partakers of the inheritance of the saints in light.

Having said so much, I shall proceed to examine the subject proposed:

MILLENNIUM. No. XI.

Continued from page 40.

Having ascertained to a certainty the situation of the Gentile world at present, and their condition in relation to the things of God; and that as concerning the faith of the saints they are reprobates, having departed from the true faith, to follow after fables to so great an extent, that there is not one society left which is standing as the apostles left the church, and as they directed that the church should continue: but all the sects, among all the people of the Gentiles, have departed from the faith and have turned away, giving heed to seducing spirits and doctrines of devils, and have made void the faith of God by their traditions.—For we have seen that all sects and parties, have ceased to bring forth the fruits of the kingdom of heaven, according to the order established by those who were immediately inspired of God, to establish his kingdom among men, and that the Gentiles have ceased to bring forth the fruit which they brought forth when the kingdom of heaven was first given unto them, and that the gospel which the apostles preached is considered heresy among them, and that a man who would attempt to contend for the very things for which the ancient apostles contended, would be called a heretic, an impostor, a false prophet, and every other evil epithet that could be heaped upon him. The apostasy of the Gentiles is so great, that they know not the doctrine of Christ when they hear it; neither are they capable of distinguishing the saints of God from those who follow after the evil one, nor the gospel of the blessed God, from fables. In so saying, I wish to be understood, as embracing all the Gentiles, without regard to sect, party, or name; for there is no difference among them: there is not one sect or party, in all the sectarian world but has departed from the faith, and is not walking according to the gospel of Christ: neither is there one

sect which preaches the gospel; but a part of it only, and the remainder they despise; and not despise only, but those also who believe and proclaim it. We deem it therefore unnecessary to pursue this part of our subject any farther, as we have seen beyond the possibility of a doubt, that the Gentiles are in the very situation that the prophets and the apostles said they would be, when the Lord should set his hand to prepare a people for his coming, and to gather his saints together, that he might come in and sup with them, according to his promise, and manifest himself to them, and unvail the heavens and come down and reign with them, and over them a thousand years—that is, *with* those who were raised from the dead and were glorified, or who had been translated, and over those who were in the flesh; for the former are to reign with him, but the latter to serve him during his thousand years' reign on the earth.

Having got our way prepared, we will now attend to the first item we proposed investigating, in the order which we have laid down, to be pursued in the investigation of this subject: that is, Christ's second coming, or in other words, his reign on the earth.

The subject of Christ's reign on the earth, is one of vast importance in the estimation of the sacred writers, and one on which they have dwelt with great delight, and in which they succeeded to feel the greatest interest.

The Psalmist David speaks of it in the most enthusiastic terms: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Ps. 97:1. In Ps. 93:1 he says, "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved."

Again in Ps. 96:10, he says, "Say among the heathen that the Lord reigneth the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

From what we have previously shown respecting the Savior's second advent into the world, there can be no difficulty in understanding to what the Psalmist had an allusion in the foregoing quotations. As there is no reign of the Lord mentioned which is to be on the earth, but the thousand years' reign, or Millenium, the reader has only to notice that it is the world which is to rejoice, and the earth is to be glad, when the Lord reigneth. The matter therefore is settled, that it is his reign on the earth on which the Psalmist had his eye fixed, when he wrote the foregoing Psalms. Two things are to be noticed in the above quotations. The first is, that the Lord is to reign on the earth, and secondly that when he reigns on the earth, it is to be glad and to rejoice. The fact of the world being established, and the earth rejoicing, will enable us to understand many passages of scripture, that we otherwise could not understand; but with the aid of these facts will become very plain, and vastly interesting to the believers—a few of which we shall quote: We will begin with Isaiah, 35:1. The prophet thus expresses himself: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." From the 1st to the 8th verse. A small degree of attention will enable the reader to see that Isaiah and David had their eyes fixed on the same period. David says, The Lord reigneth let the earth rejoice, let

the multitude of isles be glad thereof. Isaiah says, The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. We see that they both have said the same thing; that is, the earth is to rejoice and be glad when the Lord reigns. Isaiah says, your God will come with vengeance, even God with a recompense, he will come and save you. For what will he come? to reign upon the earth, and to make the wilderness be glad and the desert to blossom as the rose. Let any person read the above quotations with care and he cannot but see that all refer to the same period.

THE GOSPEL. No. IV.

Continued from page 39.

There never ought to be a dispute in the world about what the gospel is among those who profess a belief in the bible; for if it is not told in the scriptures plainly, and without leaving it a matter of contention, the bible is not a safe guide, neither could any thinking man trust his salvation on its teachings, unless they were easily understood: for if the gospel is designed for the salvation of all men, it certainly ought to be very plain; for there are a great many in the world who cannot understand any thing, unless it is very plain and easy of understanding. There is no subject ever addressed to the understanding of man, that needs to be so plain and easy of comprehension as the gospel, if we may credit the persons who have promulged it. They profess to have had a commission to proclaim it to every creature in all the world.—In taking so wide a range, there would be many persons of very weak capacities, who are not able to understand but very little, and that little must be exceedingly plain, or else they would not be able to understand it. There is no person who will suffer his mind to reflect on the nature and design of the gospel, but will be led to see that it must be the plainest of all messages; for it was to effect every creature in all the world; and if so, it must be suited to their capacities to make it a scheme of mercy and benevolence; for if they could not understand it, it would be worse than folly to present it to them.

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This is one reason why so few, either believe or embrace it. It is too simple and foolish, according to their estimation, to be of any consequence to them. It was so considered in the days of the apostles who immediately followed the Savior; and to such an extent did this feeling prevail, that an apostle said, if a man would be wise he must become a fool: that is, to be wise, he must believe and practice those things which the world consider the most perfect foolishness, and too simple and degrading, to be believed, by any rational being. And yet, notwithstanding its foolishness and simplicity, it had power to save them that believed; for says the apostle, he, or in other words, this foolishness of God, is wiser than men, and this weakness of God is stronger than men: "For when, 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." 1st. Corinthians 1st. chap. Or, by the foolishness of the gospel which he proclaimed, to save those that the world with all its wisdom, could not save: for after all the wise men of the world had said, or could say, and all the wisdom they had or could get, with it all, they could not know God. But the apostle, with the foolishness of his preaching, could make men acquainted with God. From what is said on this subject in the new testament, we can see that such was the contempt in which the gospel was held in that age of the world, that a man of talents or understanding to profess to believe it & receive it, was to expose himself to the certain contempt of the wise ones, so called—to expose himself to their bitterest feelings and severest contempt; even to so great an extent did those feelings prevail, until they that killed them thought they were doing God service; John 16: 16. doubtless thinking that they were knaves and rascals, and not fit to live. Such were the feelings which existed in the minds of the people, in the days of Paul, Peter, John, and James, in relation to the gospel which they preached, and such are the feelings which prevail now, both concerning the gospel and those who receive it.

Since the coming forth of the everlasting gospel, contained in the book of Mormon, the very same feelings prevail among the would be wise ones.—It is called a "simple and a foolish

mess!" too simple to be believed or received by any person of sense: And every man of that description in the estimation of the world, must be a knave, say they; for surely they know better; for any person of a spark of sense, must know that it is an imposition.—But notwithstanding all this tumult of words and great exertions, the persons who embrace it in sincerity and truth, learn, as the saints of former years, that it has power to save; and that the foolishness of God is wiser than man, and the weakness of God stronger than men: God saves them that believe.—And as this last proclamation has the same effect on the enemies of God in these days, as the former proclamation had in the former days, so this last proclamation has the same effect on those who receive it, as the former had on those who received it, and the same fruit follows. They receive the same spirit, and that spirit brings forth the same fruit, at one age, that it did at another; and the same gospel will always secure the same blessings to those who receive it.

Upon this subject there appears to be something very strange to me, in the world; it is this: all men who believe, or who profess to believe, in the gospel, say that as far as the gospel proposes eternal blessings, they will be enjoyed by all who receive it, but as to the blessings proposed to be enjoyed by the saints in the flesh, these are limited to a few individuals, or a few individual churches. The fruits of the spirit which were brought forth in former days, notwithstanding they were the effects of receiving the gospel, were limited to a small period of the world; for though men receive the same gospel, now, yet these fruits have ceased; but still the eternal blessings are the same: they will all get to the same heaven, and rejoice in the same glory. It matters not how much they may differ in this world, they will be all alike there.

The great query with me is this, how can the gospel still have power to save in the kingdom of glory, since it has lost its power on earth? Those who were saved by it in former days, and made meet to be partakers of the inheritance of the saints in light, were made partakers of its power on earth; and we have no account of its saving any in the heavenly kingdom, only those who were made partakers of its

power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

Liberty, Clay co. Mo. July 4th, 1834.

DEAR SIR:

Enclosed is a long letter which is addressed to no one in particular, but intended for the benefit of all my old acquaintances and friends who desire to read it. I wish you to read it first and then show it to others, as you have opportunity.

If I should live I expect to return to Painesville on a visit within a year, notwithstanding I have written in my long letter that it was doubtful whether I ever should return there.

I and my family are well; we have passed through many trying scenes since I saw you last, but it does not, in the least, move me nor shake my faith.

Please to give my respects to all enquiring friends.

With sentiments of respect I remain your friend and servant.

EDWARD PARTRIDGE.

Doct. S. Rosa.

Independence, Mo. Aug. 31st, 1833.

DEAR FRIENDS AND NEIGHBORS.

When I left Painesville two years ago last June, I expected to have returned again to that place the same season, but as things have turned since then it is probable to me now, that I shall never return there. Therefore, feeling that I did not improve every opportunity that I might have done, to bear testimony to the things I believe—and feeling, as I do, the importance of warning my fellow men to prepare themselves for the great day of the Lord, or in other words, for the second coming of the Son of Man, has induced me to endeavor by a letter to show, that that day is near at hand; and that it is necessary to be prepared to meet the Son of God when he shall appear in the clouds of heaven, as about that time will be fulfilled what was spoken by Moses the prophet, viz: all that will not hear or obey Christ, will be cut off from among the people.

I will now endeavor to show that Christ will come a second time without sin unto salvation. And first, I quote Job, 19:23,27: "O that my words were now written, O that they were printed in a book, that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

It is evident, that Job knew he should stand on the earth in the latter days and behold Christ face to face.

Zechariah, 14:4,5, reads thus: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." This quotation not only shows that Christ is coming, but that all the saints will come with him: and this agrees with what Paul wrote, 1st Thess. 4:15,16,17: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thus we see that the Lord is coming in the clouds of heaven; agreeing with what is recorded in the 1st chap. of Acts; he being on the mount of Olives was taken up and a cloud received him out of their sight; and while they were still gazing up into heaven the two men dressed in white that stood by, said this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Again, Jude tells us that Enoch the seventh from Adam prophesied, saying, "Behold the Lord cometh with ten thousand of his saints."—From the above quotations we discover that the prophets and apostles both had a view of the coming of Christ in the last days bringing all the saints with him. Those that were on the earth and in their graves having met him in the clouds, descend with him when he comes on the earth. Were it necessary I might add many more passages to prove the coming of Christ. Such as his "coming as a thief," also "I come quickly," as recorded by John the Revelator years after Christ's ascension, but I deem it unnecessary.

I will now show, that all who do not obey Christ, will be cut off from the face of the earth when the Lord comes, while all the meek that are alive, or have lived from the creation of the world down, will inherit the earth, according to the promise of Christ.—See sermon on the mount. By reading the 11th chap. to the Hebrews, you will see that the ancient worthies all died in faith not obtaining the promised possession, God having provided some better thing for us that they without us should not be made perfect, says the writer; showing that all the meek will obtain their possession at one time, and that will be when the wicked cease from troubling—which will take place when all the wicked are destroyed from off the face of the earth—which I will now show must take place before the Millennium commences. I quote first, from the 1st chap. of 2nd Thess. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God,

and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Thus we see that at his coming all will be cut off but those that know God, and obey the gospel of our Lord Jesus Christ. If the apostle told the truth the fact is established: but let us have the testimony of others. Read the parable of the wheat and tares 13th chap. of Matthew, and see what takes place in the end of the world, or end of the wicked: you will discover that the righteous remain. But say you "world" don't mean wicked; but let us see in what sense the Savior used it in other places. John 15:18,19, reads thus: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—Also 14:17,27, and 31st. and also 17:14,15,16,21, and 23, contains the same sentiment. In connexion with the parable of the tares, read in the 14th chap. of Rev. beginning at the 14th verse, to the end of the chap. also 19th chap. Rev. beginning at the 11th verse to the end of the chap. Then read in Jer. 49:7,23. And then read the 6 first verses of the 63rd chap. of Isaiah. The above passages referred to, appear to me to be connected, and certainly convey an idea of great destruction. The prophet says "the day of vengeance is in my heart, and the year of my redeemed is come." The day of vengeance is, I think, the same as quoted from 2nd Thess. and is the same as is called in other places "the day of the Lord," or "great day of the Lord." By comparing the prophecy of Joel with the foregoing, you will discover that it is upon the same subject. The reaping of the harvest and the wine press, are both spoken of. The gathering all nations into the valley of Jehoshaphat which is S. E. of Jerusalem. Beating their plowshares into swords, and their pruning hooks into spears, is the same gathering spoken of by Zechariah 2nd verse of the 14th chap.—and being so suddenly cut off is probably the same as represented by the supper of the great God, Rev. 19th chap. and also the battle of the great day of God Almighty, Rev. 16th chap. The same subject couched, in different language, is recorded, Ezekiel 38th 39th chapters. "Behold it is come and it is done saith the Lord God: this is the day wherof I have spoken." That is, it is an account of the great day of the Lord. The prophecy of Zephaniah also treats upon the same subject: you will do well to examine it in connexion with the foregoing. Indeed almost all the prophets have spoken of these same things.

And now to show more conclusively that what Moses spake concerning the wicked being all cut off, being fulfilled literally, I have the positive testimony of three prophets to add to what has already been quoted.—And first, David, in the 37th Psalm, says a number of times, that the wicked will not be found, but that the meek shall inherit the earth: says he, "Fret not thyself in any wise to do evil for evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth: for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be,

but the meek shall inherit the earth. Such as be blessed of him shall inherit the earth, and they that be cursed of him, shall be cut off. And again, the seed of the wicked shall be cut off; the righteous shall inherit the land and dwell therein forever. And again, wait on the Lord and keep his way, and he shall exalt thee to inherit the land: When the wicked are cut off thou shalt see it. I have seen the wicked in great power and spreading himself like a green bay-tree, yet he passed away, and lo, he was not; yea I sought him but he could not be found."—The Psalmist, we discover, understood perfectly well that when the meek inherited the earth the wicked would be cut off. In Isaiah, 13th chap. we have these words: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Begin at the 6th verse, and read to the 14th. Perhaps you may think that the Lord is speaking of ancient Babylon, but you will perceive that what will apply to ancient Babylon, is but a type of mystery Babylon; for in the 26th verse of the 14th chap. (both chapters being upon the same subject,) he says: "This is the purpose that is purposed upon the whole earth: and this is the land that is stretched out upon all the nations."

The 24th chap. is upon the same subject; I will quote a verse or two; and first, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." This will undoubtedly be fulfilled at the time of the great earthquake, spoken of, Rev. 16th chap. "Such as was not since men were upon the earth so mighty an earthquake and so great." When we reflect upon the many mighty earthquakes that have been, and that the earth was never so shook as it then will be: and especially when we reflect that in the days of Peleg it was so shaken as to be divided, probably into two continents, besides numerous islands—I say, when we reflect upon this subject and see what a tremendous shaking the earth must have, we are not at all surprised that the earth shall reel to and fro like a drunkard, and be removed like a cottage. With what majestic feelings the mind that is prepared contemplates this awful, this terrific scene! Secondly, "The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem and before his ancients gloriously." Thus we see that the Lord is not only to reign in Jerusalem, but in mount Zion, also, which shows that Jerusalem and Zion are two places. Thirdly, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant, therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."—This agrees with what the prophet Malachi says upon the same subject, in the 4th chap. "For behold, the day cometh that shall burn as an oven; 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," (take away root and branch and what will be left?) "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."

From this we learn that the meek, those that fear the name of the Lord, will be preserved and will literally tread upon the ashes of the wicked, after they are destroyed from off the face of the earth, by fire, which is probably the last and sweeping judgment, or destruction, before the Millenium commences.

Now, I will attempt to show, that the day of the Lord: the coming of the Son of God, is near at hand; probably he will make his appearance in the clouds of heaven within the present generation. Joel, 2nd chap.—says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." In the 2nd chap. of Acts, Peter, in quoting the above passages, says, "And it shall come to pass in the last days, saith God," &c. Here we see the word spoken by Joel, translated "afterward" defined by holy apostles to mean the last days. The days of the apostles could not be considered the last days, but there was a sample of the out pouring of the Spirit of God, on the day of Pentecost, of what will be in the days of the Millenium. The prophet, in recording what would be in the last days, says: "And I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke." These signs have been seen by many in this country, and we have had accounts that wonderful sights have also been seen in the heavens by the Chinese. In the 2nd epistle to the Thess. 2nd chap. we find the apostle showing his brethren, that the day of the Lord would not come until after the falling away of the church, and the "Man of sin the son of perdition be revealed who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God." You are undoubtedly ready to agree with me that there has been a falling away from the purity of the religion of Christ, which teaches that we should love God with all our hearts and our neighbor as ourselves. But perhaps you are not prepared to say, that the man of sin is revealed; if he has been, you will readily perceive that the two items mentioned by the apostle, as preceding Christ's coming, being accomplished, we might then look for the Lord who shall consume that wicked with the Spirit of his mouth, whom he shall destroy with the brightness of his coming.

To understand where the man of sin sets, and who he is, we must understand what, or where, is the temple of God; and who perdition is. The same apostle shows us in a number of places, what we are to understand by the temple of God. He wrote to the saints like this: "Ye are the temple of the living God." Thus we discover that the man of sin is that mystery of iniquity that

got into the church: even began to be there in the apostles' days, and which has exalted itself above all that is called God, showing himself that he is God. But the man of sin has been revealed to the elders of this church, and God has given them power to detect him whenever he shows himself. I will now examine what the Savior said, as recorded by Luke, 21st chap. speaking of the destruction of Jerusalem, and the scattering of the Jews: commencing at the 24th verse: "They shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." And in the 28th verse he says, "And when these things begin to come to pass, then look up, and lift up your heads: for your [the Jews] redemption draweth nigh."

We all know that there has been signs seen in the sun for a number of years past. And the Jews were to be apprized of the near approach of their redemption, when these signs began to come to pass. And I can assure you that the distress of nations spoken of, is not far distant; for be assured that the time spoken of by the Revelator, that peace should be taken from the earth, is near at hand.—Our Savior speaks of his coming in a cloud with power and great glory, which we are sure has never taken place as yet: and after speaking of the signs that would precede his coming, says, "When ye shall see these things come to pass, know ye that the kingdom of God" [or coming of the Son of Man] "is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." There has been many attempts to show that what was meant in this whole connexion, was fulfilled in the days of the apostles, because it reads "this generation;" but it is evident that it has reference to the generation that should live when the signs spoken of should appear. And this idea I think is confirmed in the 34, 35, and 36th verses; for he says, "Take heed to yourselves lest that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth." Hence we see that that day spoken of, is no less than the great day of the Lord, and cannot be confined to the Jewish nation, for it was to come on all them that dwell on the face of the whole earth. "Watch ye therefore (said he) and pray always that ye may be accounted worthy to escape all these things;" [that is, the judgments that were to come on the wicked of that generation, as he had before described,] "and to stand before the Son of Man." From this it is evident, that none but the meek and the pure in heart would be able to stand in that day.—This being admitted shows that that day has never arrived as yet, and the signs that have been seen, show that this is the very generation spoken of. The Savior said, "Behold the Figtree and all the trees: when they shoot forth you see and know that the summer is now nigh at hand." If the figtree has reference to the true church, and as some suppose, all the trees represent the other churches, any one can discover that this is the generation. But let this be as it may, whoever observes strictly the signs of the

times, will discover that this age is big with events.

The book of Mormon, containing the fullness of the gospel of Christ, has made its appearance, and men are once more called to the holy order of God, to build up the church of Christ, and gather the house of Israel, preparatory to the coming of the Son of Man. But say you, how am I to know that the book of Mormon contains the fullness of the gospel? In answer, I say, you have the testimony of men that cannot be impeached, that the book of Mormon is true, and was translated by the gift and power of God.—Those that receive the book of Mormon, and obey it, have this further testimony: they receive the gift of the Holy Ghost. By comparing the book of Mormon with the gospel preached by the apostles, (which I now intend to set before you,) you will be able to judge for yourselves. But before I proceed to set before you the gospel, let me quote Acts: 13:40,41, "Beware therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

I will now proceed to show you the gospel as it is recorded in the bible, and if you take the trouble to compare the book of Mormon with it, you will find that it contains the fullness thereof. And first, I shall commence at the commission given by our Lord and Savior Jesus Christ to his disciples after his resurrection from the dead. One thing very remarkable respecting this commission is, that no one of the four that recorded the history of our Savior has it entire, but each one has a part, and the whole put together shows us, beyond a doubt, what that commission was. The portion recorded by Matthew is found in the three last verses of his testimony, thus, "And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth 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." The 16th chap. from the 14th to the 19th verse of the testimony of Mark contains a portion of the commission, and reads thus: "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." In these quotations, from Matthew and Mark, we find that the apostles were to teach all nations, and preach the gospel to every creature; yet they do not tell us what the gospel is, and without the help of Luke and John we might be much puzzled to know from the bible what that thing called the *gospel* was or is; but the Lord did not leave the world in the dark, for in Luke and John, together with what is recorded in the Acts of the apostles, the subject is made plain.

Luke 24:44,50 reads thus, "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoveth Christ to suffer, and rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things, and behold, I send the promise of my Father upon you: but tarry ye in Jerusalem, until ye be endowed with power from on high." Hence we discover that they were to preach repentance and remission of sins, and he that believed their testimony and was baptized should be saved. But they were to tarry at Jerusalem until they were endowed with power from on high.

Acts first chap. and eight first verses, corroborates the foregoing. Christ, "Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And further, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." The power spoken of above, we find explained in the 20th chap. of John's testimony, 22nd and 23rd verses in these words: "And when he had said this, he [Christ] breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Thus we see that besides the signs that were to follow them that believed, they [the apostles] had this power granted to them also, even the power to remit and to retain sins, upon such conditions as the Holy Ghost should direct, when they should receive it. Agreeably to the instructions of their Lord, the disciples waited at Jerusalem; and as is recorded in the 2nd chap. of Acts on the "day of pentecost they were all with one accord in one place," when, as was promised, the Holy Ghost was poured out upon them, and they began to speak with new tongues—and then they began their ministry, according to the directions given them. It may be proper before going further to notice, that the kingdom of God was now to be preached to all nations, and that Peter had the keys of the kingdom of heaven, conferred upon him, as recorded in Mat. 16:19. "And I will give unto thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." Hence we discover that Peter had great power given into his hands, & so had all the apostles, according to John's testimony, as above quoted. Consequently, when they were endowed with power from on high, and were to commence their mission, Peter standing up with the eleven, began to declare unto them the things of God; showing that Jesus was the Christ, and that they had taken, and with wicked hands had crucified and slain the Lord of glory; and that he had risen from the dead—in proof of which he quoted the prophecies which they dared not dispute, and thus convinced them that Jesus was the Christ; and being convinced

of the fact, truth brought with it conviction, as it always will when received: they saw at once that they had committed sin that had no sacrifice for in the law of Moses, consequently they, with one accord, cried out, "Men and brethren, what shall we do?" Peter having the keys of the kingdom, was ready to tell them what they must do: he said unto them: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And according to the account, about three thousand were received into the kingdom the same day—having received the remission of their sins, as well as the gift of the Holy Ghost, they were made to rejoice and praise God.

Thus we see the happy effect produced by receiving the gospel in its purity. I wish you now to candidly examine the different sermons recorded as preached by the apostles, and you will find that the sum of their preaching was Jesus a risen Savior; and that when they got the people to believe that, they then immediately baptized them: in one instance even the same hour of the night. But say you, what good will it do one to be baptized without repentance? I answer, no good: But where is the rational man that believes that Jesus Christ is the Son of God, and that all power both in heaven and on earth is given unto him, that is not only willing to be baptized, but also to repent of all his sins, and serve God with full purpose of heart? I find I am digressing, therefore I will return to the subject.

Paul wrote to his Galatian brethren thus: "Though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Now pause, and ask yourselves this question, did the apostles preach more than one gospel? I think you must answer "but one." Well, Paul says the gospel is the power of God unto salvation. What does the result, on the day of pentecost show, but the power of God unto salvation? Surely the gospel that the apostles preached, and that the people received, was the power of God unto salvation.

I want you now to set down in the fear of God, and carefully and prayerfully compare the book of Mormon with the gospel, as preached on the day of pentecost, and see if the sentiment is not the same: if it is the same, it must be the gospel, and if the gospel, it must be the power of God unto salvation. For if you admit John's declaration that the gospel is everlasting, or in other words, that he saw in the last days an angel flying through the midst of heaven, having the everlasting gospel to preach to all nations, kindreds, tongues and people, it will prove that there is such a thing as the everlasting gospel, and if so, is it not the gospel of God? And does not what John says, about the everlasting gospel's being preached to all nations, kindreds, tongues and people, just before the downfall of mystery Babylon, convey an idea that something more than the bible is

to make its appearance, about that time? It certainly does to me.

Now, if the book of Mormon contains the same gospel that the apostles preached, which it certainly does, and that its whole drift appears to be to make men righteous and happy; and if the men who attest to the truth of the book are men of piety, and men who have sacrificed their property, and even their good name for this cause, which certainly is the case, what does it argue? Does it not argue that this work is true; that the book of Mormon is the fulness of the gospel, sent forth to this generation, that a people may be prepared for the coming of the bridegroom? surely it does; and I know that if you will be honest before God, these things will carry some conviction to your hearts.

I have one testimony further to add, which is the one that was promised by our Savior himself, which is the signs that were to follow them that believe. Now, if the same signs follow in these days that followed in the days of the apostles, it argues that the gospel is the same.

I assure you that the signs do follow in this, the church of Christ, who receive the book of Mormon as the fulness of the gospel of Christ. In many instances the sick have been healed by the laying on of the elders' hands, and also devils cast out. Many speak with new tongues, or in other languages; some speak in a number of different languages shortly after they receive the gift; others are confined to one or two—These are not idle assertions: I know that these things are so. Some have the gift of interpretation and some have not, as yet. But say you these gifts are strange things! Well strange as they may appear, they are the gift of the Holy Ghost: many of the world even receive the Holy Ghost in a greater or less degree, but few in comparison receive the gift of the Holy Ghost, the gifts being peculiar to the true church. What the Lord promised by the mouth of Zephaniah is beginning to be fulfilled. "For then (saith he) will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent," 3:9. Some speak the pure language already. Songs are sung in unknown tongues. Well say you in the days of the apostles they spake with tongues and prophesied, immediately after having hands laid on them for the reception of the Holy Ghost, and now it is more than three years since this church has been organized, and yet we have not till of late seen or heard much about these gifts being manifested. Why should there be this difference? In answer I say, that the apostles were three years with Christ, in which time we have no account of their speaking with tongues. In the days of the apostles the church started in perfection and purity, having the gifts conferred upon them at the commencement of their ministry, to all nations: the church was of one heart and one mind; but after a while we find that the church began to be corrupt and fall from its pristine purity: the declension continued until the church was lost in the wilderness, and the gifts all lost with it. Since the days of Luther and Zwingli, the reformers, light has been bursting forth in the religious world. Many reformers have rose up one after another, till

at length the Lord saw fit to raise up a standard, even the fulness of his gospel, and give unto his people a prophet, through whom they can have the word of the Lord from time to time, to lead them along from the wilderness in which they have been lost, that they may see eye to eye and be of one heart and one mind, as in the days of the apostles. And although the time has not yet arrived that we see eye to eye in all things, yet it has pleased the heavenly Father to begin to set his gifts in order in his church, which causes me to rejoice; yea, I will rejoice and praise my Father in heaven, that he has permitted me to live in this day and age, when I can see the work of the Lord and know it for myself—that is, I know it, or have no more doubt of it, than I have that there is such places as London, Paris, or Jerusalem. The Lord has given us in relation to the book of Mormon as much testimony, and of the same kind, that we exact to establish any fact among us at the present day, consequently would it not be wisdom for us, before we condemn the work, (having this testimony before us,) to examine and become acquainted with the men that testify. For one of two things must be true, that is, they have either held forth, in the most solemn manner to the world, the truth or a falsehood: if a falsehood they certainly must have been most base and corrupt characters. This is for you to ascertain for yourselves, and it is of great consequence that you be not deceived, that you make a correct decision.—Let not vague reports blind, or satisfy you, while you may know these things for yourselves. For be assured, that if the testimony borne in favor of this work be the truth, your disbelieving it will never make it an untruth: remember that the truth will stand while the heavens and the earth pass away.

I feel that I have written sufficient to convince any candid enquirer after truth. And now let me entreat you to sit down and carefully and prayerfully examine the whole subject through: pay attention to all the passages referred to, and see if these things are not so.

O, that you may be wise. O, that all men were willing to be as righteous as God would have them be, that they might be prepared to meet him in peace. I do know that in keeping the commandments of the Lord there is great reward. The Savior said he that was not willing to forsake houses and lands, father and mother, &c. was not worthy to be his disciple.

I want you to realize these things: think what it is to give up all for Christ. All the sacrifices that I have made I count as nothing, when compared with the hope that I have of one day being enabled to exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." I now ask, do you love his appearing? is it your prayer that he may come in this generation? O, think on these things, and not suffer the god of this world to blind your eyes.

Since I have torn my affections from this world's goods; from the vanities and toys of

time and sense, and been willing to love and serve God with all my heart, and be led by his holy Spirit, my mind has been as it were continually expanding—receiving the things of God, until glories indescribable present themselves before me, and I am frequently led to exclaim in my mind, why is it that men! rational men! will suffer themselves to be led in darkness down to the gulf of despair by the enemy of all righteousness, while such glories lamp up the path-way of the saints?

My dear friends, need I say more to convince you of the truth and reality of this work. I think if you believe me, enough is written to carry conviction to your hearts; but if I thought that more would be of service to you at this time, I would freely write on: the subject is not exhausted, neither am I tired of writing; for I feel willing to spend and be spent, in the cause of my blessed Master.

The testimony that I have borne and now bear to you in favor of the book of Mormon, and the great things that are to take place in these last days, is such that I feel clear in my mind that I have discharged my duty, and whether you are benefited by this communication or not, I feel that your blood will not be required at my hands; but without this communication I could not say that I felt altogether clear, as having discharged my duty. I desire that this letter may be read by all my old friends and acquaintances, and also all those into whose hands it may come, hoping that all may be benefited by the same.

O take the advice of one that wishes you well and would rejoice to meet you in the celestial kingdom of God: that is this, humble yourselves before God and embrace the everlasting gospel before the judgments of God sweep you from the face of the earth; for rest assured judgments will increase in the earth until wickedness is not known upon the face thereof. Therefore I say be wise, while you have the opportunity, and not be of that number who will have to take up this lamentation, "The summer is past, the harvest is ended, and we are not saved."

With sentiments of respect I remain your well wisher.

EDWARD PARTRIDGE.

BROTHER O. COWDERY:

Believing that a short history of that branch of the church of the Latter Day Saints at New Portage, may be interesting to those who read your paper, I here give you a sketch of the same:

In the year 1831, Ezra Booth preached at the "Bates Corners" in Norton, to a numerous assembly, where I, for the first time, saw the book of Mormon, and was taught from it. Not long after, we read Booth's letters as published in the Ohio Star; and although he did not prove that the book of Mormon was not true, yet he gave the whole

work such a coloring, or appearance of falsehood, that the public feeling was, that "mormonism" was overthrown. However we afterward received preaching from brother R. Caboon, David Whitmer, and Lyman Johnson, and after that, also by brother Thomas Marsh and others, which left an impression on the minds of many, that was not easily eradicated; and the way being thus prepared, the Lord in his providence, sent brother Milton Stow among us, who baptized a number of persons, some of whom belonged to the Methodist Church—which created much excitement in that church, and caused the preachers, which had charge of the circuit, to stand forth with great exertions to prevent its influence spreading further; and with the strongest expression of their exasperated feelings, thundered out anathemias and divine vengeance on the heads of those "wolves in sheeps clothing," as they called the "mormon preachers." But this abuse, from men who professed to be the ministers of Christ, upon those men who had not injured them, and who appeared to be sincere, and were preaching much more glorious things than were heard from them, made many anxious to know more of "mormonism," as it was called.

At this time, being April, 1833, God, who is ever ready to bless men with the knowledge of the truth, if they will hearken and receive it, sent us brother Sidney Rigdon, who opened the scriptures to our understanding in that clear light in which we had never before understood them, even by showing us the fruits which the gospel produced in former ages, as also the gifts that were in the church—such as visions, revelation, the ministration of angels, the gift of the holy spirit, and prophecy—and that these were again restored to the world and were found in the "mormon church." Many now obeyed the gospel and were baptized, at which time myself also, received baptism.

This little branch continued to increase rapidly for some time, rejoicing in the blessings and gifts of God, till the number, in the beginning of 1834, amounted to something more than sixty. For a few months the work of gathering seemed almost to cease, but our heavenly Father seems again to smile in blessings upon us, and there has been additions to the church time

after time, till the number now remaining, according to our church record, is ninety three: one has died; six have moved away, and two have been cut off from the church.

Our heavenly Father seems to be shedding forth a divine influence upon the people, that many are giving heed to the word preached about us, and also in a number of other townships, people are opening houses for our preaching, though some refuse to hear, and shut their eyes and ears against the truth.

Yours in the bonds of the gospel of Jesus Christ.

AMBROSE PALMER.

Jan. 28, 1835.

Messenger and Advocate.

KIRTLAND, OHIO, JANUARY, 1835.

☞ The first No. of "THE EVENING AND THE MORNING STAR," re-printed, is issued.—For the accommodation of our friends, we have struck off a large edition, and individuals can be supplied with any number by transmitting immediately, such orders, free of postage, enclosing cash. The whole 24 numbers will be furnished at the office, or by mail at \$2.00. No subscription will be received for any less than the two Volumes.

Conference Notice.—The elders of the church of the Latter Day Saints are hereby notified, that a conference will be held at Newportage, Ohio, commencing Saturday, the 6th of June next. The Sabbath following will be occupied in public teaching.

BISHOP PARTRIDGE'S LETTER.

Time and space forbid lengthy comments on this production. It was forwarded us last August, with a request to either publish it, or forward the manuscript to the Hon. S. Rosa, of Painesville. On examination, we thought that it was an article fraught with so much necessary intelligence, that it could not fail to interest our patrons. With this letter we received another, requesting us, (should we publish it,) to give it entire in one number.—Till now we could not devote the space. And though it has been long written, it has not lost any of its important truths, nor will it fail, if carefully examined, to impress the reader with a reverence toward God, and an anxiety to be prepared for his coming.

Bishop Partridge is well known to the individual addressed, and to the citizens of Paines-

vile, among whom he formerly resided; and we cannot but believe, that that intelligent community will treat with due respect, and appropriate credence, this plain, easy, consistent, and unvarnished relation of truth, from their former fellow-citizen.—[*Editor.*]

DIED.

In this town on Friday, the 16th inst. SAMUEL CARVEL, infant son of elder S. Rigdon, aged two weeks and four days.

On the 4th inst. Mr. ZINA REDFIELD, aged 56 years. He was a member of this church.

On the 23rd inst. widow SALLY BINGHAM, daughter of Thomas Gates, aged 35 years.

In Amherst, Ohio, on the first of August, last, Mrs. HARRIET JACKSON, aged 23 years. Mrs. Jackson was a member of the church of the saints.

In Benson, Vt. on the 26th Dec. last, CAROLINE, late consort of elder Harlow Redfield, aged 30 years.

She was among the first who embraced the fulness of the gospel in that country, and has ever maintained a steady, circumspect and virtuous walk. She bore with becoming fortitude, her last illness, and only longed for the anxious hour when her spirit should take its welcome exit to be with Jesus.—*Editor.*

A SUMMARY.

In the last Messenger we gave a short summary of the intelligence received from abroad, relative to the situation of the churches and the prosperity of the cause of truth. From a general mass we can only select a few items, and in so doing shall endeavor to take that part which will be the most interesting. To inform the elders of the many and pressing calls which are continually saluting us, and the church of the increase of numbers to its body, will satisfy the whole, if our conception of the matter be correct. This, then, in general, will be our object in giving summaries.

The world is full of confusion, and corruption holds unbounded sway over millions, and were we to forbear giving our patrons, at least, a small part of the facts relative to the same, we might subject ourselves to censure.

The cause is a precious one, and a union of hearts and of faith is highly important: and how can the hearts of thousands, who are unknown to each other by face, be united; and in what manner can their faith be brought to

bear more directly upon the object, than to be instructed alike, and also be furnished with the same intelligence relative to the same holy cause?

The elders are travelling into many parts, as may be seen from letters published from time to time, and what adds to the reflection, and gives joy to the heart, is that wherever they go, and labor but a short season, are instruments in the economy of heaven, of convincing hundreds of the truth and propriety of the faith of the everlasting gospel. We are indebted to them for the more part of the information of this kind which we publish, and feel ourselves under obligation to tender them the unfeigned gratitude of our bosom, and hope that by a joint co-operation we may be instruments in moving on this heavenly work to perfection and glory, that the NATIONS OF THE EARTH may see the salvation of God!

From the elders we receive many subscriptions, and hope we may be favored with many thousand more opportunities to thus circulate the intelligence with which we are favored, until there shall not be a town, no, nor a neighborhood in the union, into which numbers of our publication do not circulate. But to proceed:

Brother E. Owen jr. of Green co. Ia. writes the 19th of Nov. last, informing us that there are a few saints yet in that place. There was once a large church, in Green co. but they have mostly removed to Mo. The few remaining should not be neglected, nor suffered to perish for want of instruction, or be devoured by the enemy.—He closes by saying: "O brother, pray for us, that we may continue in the holy calling whereunto we are called, that we may be worthy to receive an inheritance in the city of cities, which shall be called Zion: and we on our part, will humbly ask the Lord to preserve you and enable you to continue to fight valiantly in the cause of the Redeemer's kingdom!"

From elder G. Bishop's journal, written from Salisbury, Ct. Dec. 4th, we take a few extracts:

"I arrived in Norfolk, Nov. 1833, and spent the winter in this State, preaching in different towns; the result of my labor here, was the baptism of 10 persons in the spring—Norfolk is said to be one of the most populous and wealthy towns in the State. * * * In

June I attended the Maine conference; stopped in Boston and baptized one.—

* * * From thence to Dover, N. H. where I baptized 7. From Dover to Bradford, Ms. where I baptized one. * * After visiting 'Dighton Writing Rock' in Dighton, Bristol co. Ms. I went to Wendell where I baptized 9. * * When I arrived at this place, I learned that 6 others had been added to the church during my absence, by elders Smith and Carter. Since my arrival I have baptized 5. The church now numbers 20 in this place."

Mr. Wm. Johnson, of Lewistown, Fulton co. Ill. informs us by letter dated Dec. 8th, that there are a few believers in that place. Will the traveling elders remember them?

Elder E. H. Groves writes us an interesting letter from Gilead, Calhoun co. Ill. Dec. 16th. By which we are informed that he has lately immersed 12 in that county, and that more are anxiously enquiring. He thinks the prospect is very favorable, -as there are many standing at the door just ready to enter.

Elder Charles Rich of Pleasant Grove, Ill. writes, Dec. 22, and says the church in that place is prospering in the good way.

Elders G. M. Hinkle and H. Green, write us from Washington co. Ill. Dec. 23rd, as follows: "The Lord is carrying on his work extensively in this region; we have calls to preach on the right hand and on the left, from five to twenty miles. We have baptized twenty in this section of country, and elder S. Carter and S. Brown arrived here the first inst. and baptized one—they went to the south, and we have since been informed that they are about ten miles off, preaching and baptizing."

"We shall not leave this place while there is a prospect that the work will go on. We have at this time an invitation to preach in Belleville, and another appointment at Lebanon. The prospect at present, is that there will be a great work done in this section of country."

Mr. J. Crosby jr. of Wendell, Ms. writes Dec. 23rd, informing us that the church there numbers 14; 9 having been added not long since. He says: "We few, who are engaged in this glorious work, are firm in the belief, and we hope that by the grace of God we shall be enabled to fight the good fight

of faith, and to come off conquerors and more than conquerors, through him who loved us,"

Elder Wm. W. Spencer writes from Tompkins, N. Y. Jan. 7th, and says, that there is an enquiry among many, to know whether these things are so—there is a prospect of doing good, and all that seems to be wanting, is faithful laborers, endowed with the Holy Spirit.

Our natural brother, the presiding elder of the church at Freedom, N. Y. writes us the 13th inst. and says: "Our church, I believe, prospers tolerably well: 10 have been dismissed with letters of commendation, and we have seventy three in regular standing. One of that number was added to us last Sabbath. There are many enquirers from five to ten or fifteen miles to attend our meetings; and notwithstanding we are every where spoken against, I believe there are more fears that our system is true, than there are doubts that it is not."

In addition to the foregoing we add, that elder D. W. Patten has lately returned from the south where he has been laboring a few months in company with elder W. Parish. They had, when he left, baptized about twenty in the State of Tennessee. He further informs us, that multitudes listened with attention, and manifested deep anxiety to ascertain, for themselves whether these things were of God. Of the vast population of the south, but few have ever heard the gospel in its fulness, and it is to be expected, that amid a world of calumny and reproach, heaped upon a society whose only aim is to do good, and whose only intent is salvation, that it must have fallen in the south in a greater or less degree.—But they are like the rest of mankind; when the truth is presented before them, such as are honest "gladly receive the word."—*Editor.*

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LATTER DAY SAINTS

MESSENGER AND ADVOCATE.

Vol. 1. No. 5.] KIRTLAND, OHIO, FEBRUARY, 1835. [Whole No. 5.]

COMMUNICATIONS.

LETTER No. 4.

Liberty, Mo. Christmas, 1834.

DEAR BROTHER:—

Your letter from Norton (O.) dated Sept. 7, 1834, came to me by mail, last week, through the medium of the Messenger and Advocate. I am glad you "have thought that a full history of the rise of the church of Latter Day Saints, and the most interesting part of its progress, to the present time, would be worthy the perusal of the saints." The history of the saints, according to sacred writ, is the only record which has stood the test and ravages of time from the beginning; and a true account of the revival of the Lord's church, so near the great Sabbath of creation, must be a source and subject of holy joy to the pure in heart; and an interesting preface of things to come, that might arrest the attention of the world, before the Lord shows his naked arm to the nations, if the children of men would read and understand.

I pray our heavenly Father to assist you, so that you may be enabled to spread the truth before the eyes of this generation, ere destruction comes as a whirl-wind upon the ungodly. Strive, with your might, to be simple, plain, easy and unaffected in your style, showing the shining world, that though many may continue to run after one that is able to give gold to his friends, and lead to his enemies, you, with the Israel of God, will rejoice in having light enough to follow HIM who has power to give eternal life to his friends, and will overcome his enemies.

There are some items in your letter which are great, and revive old thoughts that, long since, were left to float down the gulf of departed things, into the maze of forgetfulness. The first one is where you sat day after day and wrote the history of the second race that inhabited this continent, as the words were repeated to you by the Lord's prophet, through the aid of the "Urim and Thumim," "Nephite Interpreters," or Divine Spectacles. I mean when you wrote the book of Mormon,

containing the fulness of the gospel to the world, and the covenant to gather Israel, for the last time, as well as the history of the Indians, who, till then, had neither origin among men, nor records amid the light and knowledge of the great 19th century.

Fresh comes a story into my mind, that, in 1823, before the book of Mormon was known among us, a sacred record, or, as I had it, another bible, written or engraved upon thin gold leaves, containing more plainness than the one we had, but agreeing with it, had been found near Canandaigua, N. Y. The characters in which it was written, were of a language once used upon the eastern continent, but obsolete and unknown then. I was somewhat surprised at the remarkable discovery, or news, though I never knew to this day, how I came by it. Like Paul, who did not know whether he was in the body, or out of it, at a certain time, I cannot tell whether I dreamed; or whether some person told me; or whether an angel whispered such *strange tidings*. I mentioned it a few times, but was rather laughed at, and so I said no more about it, till after I had removed to Canandaigua, when the book of Mormon was published.

At that day, or, in fact, I always believed the scriptures, and believed that there was such a sacred thing as *pure religion*; but I never believed that any of the sects of the day, had it, and so I was ever ready to argue up, or down, any church; and that, too, by evidence from the good old book, an intimacy with which I had formed in infancy and cherished in age. When the story related above, first found a resting place in my tabernacle, I rejoiced that there was something coming to *point the right way to heaven*. So it was, and, thank God, so it is.

In the history you are writing, you cannot be too plain and minute in particulars. There is majesty from a man to Messiah; from the angels to the Almighty, and from simplicity to sublimity. Out of small things proceed great ones, and the mind, or memory, retains a shadow of greatness on earth, or a glimpse of glory from heaven, when a volume of nonsense may be forgotten

in a day, or a nation dropped into oblivion and remembered no more. When the book of Mormon came forth, those that received it, and embraced its truths, saw new light upon the scriptures, and a true beauty in holiness; and they began to have confidence in the promises of God; faith in prayer; faith in miracles, and a holy anxiety to share in the glory that should follow, after much tribulation: and the Lord, being merciful to them, in their infancy and weakness, performed and said many things to aid and strengthen their faith, and fortify their minds against the wiles of the evil one, which, like many other good things may have again been shut up in heaven for a day of righteousness. A memento of them, in the work under consideration, may be a day-star to thousands, yet groping in the regions of mental darkness; yea, may I not say, that a sketch of some of the revelations to the church of Christ of Latter Day Saints, might answer as hands to point to the light-house of the skies, which will only be seen by the pure in heart, when the "black-coat" fog of many centuries, has been driven back to its own place, by the refreshing breezes of the gospel in its purity. O welcome day! would thou wast here, that the saints might see the towers of Zion in precious beauty and golden splendor, cheering their native land, with the music of heaven, and the glory of God!

While I think of it, let me ask you to explain, or state what the angel said when he informed brother J. S. jr. that a *treasure* was about to come forth to this generation.

The next item I shall notice, is, (a glorious one,) when the angel conferred the "priesthood upon you, his fellow servants." That was an august meeting of men and angels, and brought again, upon earth, the keys of the mysteries of the kingdom of God. I am aware that our language lacks terms, and we fail in power to set forth the sublimity of such a holy scene, but we can remember the glory and tell the appearance in such words as we have, and let God add the majesty and omnipotence to the sacred interview. Our ancient brethren were careful to notice angel's visits, and note what they said, and how careful ought we to be! Let church history tell. The impressions made upon our minds by the inhabitants of heaven, remain long to remind us

that there is an eternity in the next world, where matter or spirit, and duration and life are equal.

I am not often in the habit of telling dreams and visions, and rarely write them, but on the 16th of last November, after I retired to rest, it appeared that I was standing in the door of a house, wherein were a number of brethren and sisters lamenting the situation of the church, when, of a sudden, I saw a whitish cloud in the clear sky of the south east, gently coming towards me; and something, which, at first sight, resembled the portrait of a man's head; but, in a moment, as it came nearer, it looked like the full image of a man.—When nearest it made a graceful bow to me, then receded till out of sight.—I cried with a loud voice, The Lord preserve us for an angel is here! The Lord is with us, for his angel has come!! His appearance and countenance were beautiful; and his robe was white. His skin was a touch nicer than virgin snow, tinged with a crimson glimmer of sun-set. The whole scene was simply grand, though nothing but a dream.

Now my natural eyes beheld not this, yet every thing of it, is so strongly impressed upon my mind, that it seems like a reality. From this I judge, that a scene of heavenly things, seen with the naked eye, is so perfectly retained, that you can give every particular.

The knowledge which has come from God to man, by this last establishment of the true church, is, at once, very glorious and very great, making plain the reward of all men in the world to come, and showing the saints that they must come into the presence of God, by perfection, being one in baptism, one in faith and one in the Lord Jesus.—The vision points out the degrees of happiness and misery, so agreeably to scripture, and so plain, that all of the commonest understanding, may learn for themselves what kingdom the Lord will give them an inheritance in, according to their works and ways in this life. After the fall man inherited three desires, which, if indulged beyond a given latitude, vitally destroys his pleasure, his prosperity and his peace.—They are a lust to generate his species; a love for money, and a thirst for greatness. To check these passions, so that one can overcome the world, requires fortitude and faith sufficient, like Moses, to choose rather to suffer affliction with

the people of God, than to enjoy the pleasures of sin for a season.

But lest I tire your patience with too long a letter, let me briefly close. If there was joy on earth, when Adam received and obeyed the gospel, at the mouth of the angel, and became the first high priest after the holy order of God; if there was joy on earth, as there was in Eden when the morning stars sang together, when Enoch established Zion in the first thousand years; if there was joy on earth, when the flood abated, because the world was cleansed of iniquity; if there was joy on earth, when Moses led the children of Israel out of bondage, and had a grand view of the glory of God; if there was joy on earth, 1834 years ago, (to-day) because Jesus came in the flesh for the redemption of fallen man; and if there was joy on earth, when the fulness of the gospel and the holy priest-hood were committed to you for the last time: how much more joy will there be on earth when the iniquity of man shall cease, and the knots of nations, and the cordons of kingdoms, and the chains of empires, shall have parted forever, and with Babylon the great, shall have fallen into their own place; when the kingdom of God shall have dominion and power under the whole heaven; and when the voice of the triumphant Redeemer, shall not only ring round this globe to the righteous, but shall sound throughout the vast empire of God, to the just of worlds.—“*Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.*”

W. W. PHELPS.

MILLENIUM. No. XII.

Continued from page 54.

In the 144 Ps. we have a most glorious description, given of the reign of Christ on the earth, from the 4th verse to the close of the chapter.

“Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. Send thy hand from above, rid me, and deliver me out of great waters, from the hand of strange children; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O

God: upon a psaltry and an instrument of ten strings will I sing praise unto thee. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.—Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace: that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.” (or whose God the Lord Jehovah is.)

A more blessed state of earthly society, than is here described by the Psalmist, is not easily conceived of; an order of things when complaining shall have ceased, and be heard in the streets no more. We can readily conceive that when all complaining shall cease, there will be a very different order of society, from what there is at present, or ever was since the world began; for there never has been a time up to the present state, but there has been complaining in the streets.

This account, however agrees with what John says, in the Revelations, 21:3,4: “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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

David and John, both seem to have had their eyes fixed on a state of society very different from any which had existed up till their day, or from theirs to the present; but one that will come when the Lord shall bow the heavens and come down, and touch the mountains, and they shall smoke, and the tabernacle of God be with man, and when the Lord shall have rid David (or Israel) from the hand of

strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood. In the above quotation the Psalmist gives us the whole order of things which tend to the establishing of this glory on earth, when complaining will be heard no more.

And first it is to begin with the Lord's bowing the heavens and coming down. See 5 verse. Secondly, after he comes he is to deliver his people out of great waters, and from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood, verses 7, 8 and 11. The consequences following from the Lord's coming down, and delivering his people from the hand of strange children are, first, that their sons will grow up as plants in their youth, and secondly, their daughters will be as corner-stones, polished after the similitude of a palace. verse 12. Thirdly, their garners will be full affording all manner of store.—verse. 13. Fourthly, their sheep shall bring forth their thousands and tens of thousands in their streets. 13. Fifthly, their oxen will be strong to labor. 14. And lastly, there will neither be breaking in nor going out.

A society of the above description, will doubtless suit John's description in every respect, as before quoted, nor could the mind conceive of a people in circumstances more agreeable, nor yet more desirable, than to enjoy the high privileges above mentioned: a people where their sons should be as plants grown in their youth, whose conduct should never wound the feelings of their parents, nor bring a stain on their characters, nor yet cause the tear of sorrow to roll down their cheek; their daughters also, as corner-stones, polished after the similitude of a palace: without spot, without blemish, the comfort of their parents. This is securing to a person, one of the greatest sources of human happiness, to have his family without reproach, without shame, without contempt, and his house a house of peace, and his family a family of righteousness, and his habitation a habitation of holiness: add to this the abundance of the good things of the world, his garners full of all manner of store: that is, every thing which his nature could enjoy, while his flocks are bringing forth their thousands and their tens of thousands, in his streets, and we have before us a society or gener-

ation of persons whose earthly lot, above all others, is desirable, and an order of things to be longed for by every lover of mankind: but this never will take place, until the Lord bows the heavens and comes down, and his tabernacle is with men; then all tears will be wiped from the eyes of his saints; then all sorrowing and sighing will cease; then will Israel sing a new song upon a psaltry and an instrument of ten strings; then shall their sons be as plants grown in their youth, and their daughters, as corner-stones, polished after the similitude of a palace; then will the earth bring forth in its strength, so that their garners shall be full, affording all manner of store; then shall their sheep bring forth their thousands and tens of thousands in their streets; then shall the wilderness and the solitary place be glad for them, and the desert blossom as the rose; then shall the blind see, and the lame man leap as an hart, and the tongue of the dumb sing. Well might the Psalmist say, "The Lord reigneth, let the earth rejoice, let the multitude of the islands be glad thereof: the world also is established that it cannot be moved. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice. Before the Lord for he cometh," &c.

Let the reader notice particularly, that all this is to take place when the Lord comes.

The 11 and 12 chapters of Isaiah, give an additional account of the glory of the Lord's reign on the earth: they are too lengthy for insertion here, but let the reader turn to them, and read them; for they will throw a great light upon the subject, and he will there see the glory which is to follow the second advent of the Savior, and the effect which his reign is to have on the brutal creation, as well as the natural.

FAITH OF THE CHURCH. No. XI. Continued from page 53.

In prosecuting the investigation of the work of the Holy Spirit in the salvation of men, it will be necessary to go back and begin where the subject begins, ~~view order that work may have~~

a clear understanding of it. We have previously seen what part the Spirit took in preparing the apostles for their respective callings and mission—how necessary it was for them to receive it; for unless they had received it they never could have built up the kingdom of heaven, or church of Christ; and that without it all the knowledge and information which they had received from others, not even that received from the Lord himself personally, both while in the flesh, and after his resurrection from the dead excepted, would not have availed to enable them to execute their high commission; for in addition to all that they had seen, and heard, and handled, of the word of life, they must receive this gift, or work for the Lord they could not. You must tarry at Jerusalem, says the Savior, until you are endowed with power from on high, that is, until you receive the Holy Spirit, and then, and not till then, you shall go forth and proclaim the gospel to all nations.

From the course which was pursued with the apostles in preparing them for their high calling, they must have had great knowledge of the situation of others, and a correct understanding of what was necessary to prepare and qualify them for the enjoyment of future felicity; and in their teaching we may expect to find the subject plainly set forth; for if it is not plainly set forth in their writings, they cannot be trusted as safe guides in things pertaining to eternal life. Let us look, therefore, in what point of light they have set forth the subject under consideration.

In the commission which the apostles received from the Savior, after his resurrection from the dead, as recorded by Mark, we can obtain some information which will serve as a key to unlock to the enquiring mind in a degree, the office which the Holy Spirit was to perform in the salvation of those who were to believe on their word! it reads thus, "And he said unto them, go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved; but he that believeth not shall be damned, and these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly

thing it shall not hurt them; they shall lay hands upon the sick, and they shall recover. Mark 16:15,16,17,18. In the 12 chapter of the first epistle to the Corinthians, the apostle says that the promises here made to those who should believe the report of the apostles, were gifts of the Holy Spirit, or spiritual gifts. Let it be particularly noticed, that in the commission given to the apostles, that it was not the apostles themselves who were to show the signs but it was the persons who were to believe on the apostles' word—the signs were to follow them, "These signs shall follow *them* that believe—they shall cast out devils; *they* shall speak with new tongues, *they* shall take up serpents, and if *they* shall drink any deadly thing it shall not hurt *them*." Not the apostles, but those who believe their word. Such is the point of light in which the promise made to those who believe on the word of the apostles, was presented by the Savior, and in the execution of this commission, by the apostles, we will not expect to find any thing different from this, for if we should, we would be left in a great difficulty, not knowing what to believe nor whom to obey.

Having seen in what point of light the commission stands, which was given to the apostles at the first by the Savior himself, to authorize them to go forth and call upon the nations to repent and be baptized in the name of the Lord Jesus, and if they done as they were required by the apostles, they should receive certain things, or power to do certain things, which were called afterwards by the apostles spiritual gifts, and being spiritual gifts were part of the work of the Spirit in saving men; for they are numbered among the things which pertain to the kingdom of God, and to the scheme of eternal life; and an attempt to set forth the work of the Spirit in the salvation of men, and leave this out would be a vain attempt. When we propose to investigate the work of the Holy Spirit in the salvation of men we mean to include the whole of the work of the Spirit. When we speak of the work of God the Father in the salvation of men, we mean all the work which he performs for their salvation. In like manner when we speak of the work of the Son we mean all the work which the Son performs in the salvation of the

world; So in like manner when we speak of the work of the Spirit we mean all that the Spirit does in this work.

In order that we may have the subject plainly before us, we will follow the apostles in their journeyings and preachings, and hear them explain the gift of the Holy Spirit. We will notice its effects on those who received it, and then draw the contrast between those who received it, and those who were full of religion without it.

We shall begin with the 2 chapter of the Acts of the apostles and first verse. The gift of the Holy Spirit is described thus: "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." 1,2,3 and 4 verses. The historian informs us that in consequence of this out pouring of the Spirit, being noised abroad, the multitude came together which was very great because it was the time of the feast of pentecost, and there were devout Jews from all nations under heaven dwelling at Jerusalem at that time, and the consequence was that they were all amazed, and said to one another Behold are not all these Galileans which speak? and how hear we every man in our own tongue wherein we were born? these expressions of astonishment and amazement, together with some conjectures among the multitude, such as the disciples were filled with new wine, &c. excited the apostle Peter to arise and address them, and explain this marvelous phenomena. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your

young men shall see visions, and your old men shall dream dreams: and on my servants, and on my handmaidens, in those days I will pour out my Spirit; and they shall prophesy."

In the 23 verse, after the apostle had proven the resurrection of the Savior, he says, Therefore being by the right hand of God, exalted, or being exalted to the right hand of God, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which you now see and hear.

In the 37 verse we are told that the multitude who had come together on that occasion were pricked in their hearts and enquired of Peter and the rest of the apostles what they should do—and Peter made the following answer, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.—For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call."

From the above quotations, we learn some very important things respecting the office of the Holy Spirit in the salvation of men. In the first instance the apostle describes the gift; he tells what it was, and what its effects were. In the 33 verse, speaking of Christ's being raised from the dead, and having ascended up on high, and having received the gift of the Holy Spirit—"He hath shed forth this which you now see and hear." We are told, in the 2 and 3 verses what it was that they saw and heard: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Let the reader notice particularly, that the thing which the multitude saw, and heard was the gift of the Holy Spirit, and this is the only thing which is called the gift of the Holy Spirit in the bible.

But we have not only the gift described but its effects also. The apostles quoting from the prophet Joel, says, verses 17,18: "And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all

flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

From these descriptions and explanations of the apostle, in relation to the gift of the Holy Spirit, the subject begins to get plain and easy of understanding. First, the gift of the Holy Spirit was a visible thing, for the multitude did not only hear it, but they saw it also; and secondly when it was poured out it produced a particular effect, that is, the person on whom it was poured spake with other tongues—they were to prophesy, to dream dreams, and to see visions, and to put the matter at rest, these were the effects which it was to produce when in the last days, God would pour it out on all flesh.

THE GOSPEL. No. V.

Continued from page 56.

There is one thing necessary to know in order to have a correct knowledge of the gospel; it is, that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other, it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1 chapter from the 3 to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulged in his day to the generation among whom he lived, and to whom the Lord sent him.—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved.—In whom we have redemption through his blood, the forgiveness of sins, accor-

ding to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.”

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11,12 “But I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him before the foundation of the world.”—Ephesians 1:3,4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam’s dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was in Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. “He hath chosen us in him, in whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded toward us, or in him he hath abounded towards

us in all wisdom and prudence." In all these instances it is *in* him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him 3 chapter and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in* thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Genesis 12:1,2,3. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 22 chapter 15,16,17 and 18 verses: the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it is said, that *in thee shall all families of the earth* be blessed. And in the latter that *in thy seed shall all nations be blessed*.

In the 28 chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8,9 & 10 verses: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations. [or the generations of the thousand years.] Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Ja . . . b for

a law, and to Israel for an everlasting covenant. The account of this confirmation we have in the 28 of Genesis, and the 10,11,12,13 and 14 verses. "And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep.— And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed.— And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families; or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Galatians 3:8. It is necessary that the reader should notice particularly that it is *in* Abraham, and *in* his seed that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little proposition *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the new testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that *in thy seed shall all the families of the earth be blessed*. He says thus, in the 16 verse: "Now to Abraham and his seed were the prom-

ises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1:4. Again *in* whom we have redemption through his blood, the forgiveness of sins wherein [or in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God *in* Christ and it is *in* him we have redemption, the forgiveness of sins, and it is *in* him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in* his seed all the nations of the earth should be blessed, or that *in* Christ all the nations of the earth should be blessed, and that says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins: in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) *in thee* and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, *in* Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to

Abraham and his seed, that the apostle says, Rom. 9:6,7. "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called." And in Rom. 4: 11,12,13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the new testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1:8,9. And he says as quoted above, that, the gospel which he proclaimed, had been before preached to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham, whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise. Verses 26,27,28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have

put on Christ. 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 if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue, and shows what it was that was preached to Abraham: that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is, Christ, by baptism; for as many of you as have been baptized into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore, can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter.— We have his proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 27, 28, and 29 verses, it reads thus. "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that

are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above, that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, 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 Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "as many of you as are baptized into Christ have put on Christ;" and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then surely, had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which had sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

Obituary.

DIED in this place on the evening of the 19th inst. elder SETH JOHNSON, aged 30 years. Elder J. was a young man of promising talents, and of strict religious principles; ever manifesting, by his acts, the warm affection of a heart devoted to the cause of God, and to that most dear to him of all things, the religion of the Lord Jesus; but his Master has accepted his work and taken him home, where he can receive that reward promised to the pure in heart.

Though dust returns to dust, and his spirit has fled to Christ, we drop this as a tribute to his worth—HE WAS A SAINT.—[Editor.]

 Messenger and Advocate.

 KIRTLAND, OHIO, FEBRUARY, 1835.

A SUMMARY.

From a file of letters on hand, from the different parts of the country, we make the following extracts for the satisfaction of the churches and elders who are scattered abroad. As many false alarms are raised by designing men, that the church is breaking up and will soon be dissolved, and to make their falsehoods more current with the people, have added to it, lately, that our stone meeting house is giving way at the foundation, and will soon fall, and that in consequence of its disposition to give way, we had ceased to work on it. It is a fact, however marvellous it may appear, that we have had men come to see if this were not the case; some from a hundred to one hundred and fifty miles distant, declaring that persons directly from Kirtland, who profess to have seen it, said it was falling down. We can say to our friends, that this morning as we were coming to the office, we passed by it, and not a stone was out of place, every one filling the place assigned it, presenting a majestic appearance to the eye of the beholder, with the top of its base-fifty feet above the surface of the ground, and its elevated steeple pointing to heaven, as much as to say, "I stand here in honor of that God who created the heavens and the earth, and who framed the materials of which I am composed:" but to our letters.

Elder W. A. Cowdery of Freedom, Cataugus county, N. Y. writes under date of January 28, as follows:

"I take the liberty to send you the proceedings of the conference of elders and delegates from the different branches of the church of the Latter Day Saints, assembled in this place on Saturday and Sunday, the 24th and 25th instants.

At about 10 o'clock, brother John Gould was called to the chair, and brother H. Hyde duly appointed Secretary. Prayer by brother Gould. Called on the elders and delegates to report the situation of their respective branches, the delegates from the church at Westfield, Chautauque county, reported, from which report it appears that there are 72 members in that church in good standing. In the church of Mendon and Lima, Monroe and Livingston counties, report 8 members in good standing. From this last mentioned church, the greater part have moved away; some to Kirtland, and some to Missouri, and the eight here mentioned, is the remnant which is left. The church was once large.—Jeva and Weathersfield, Genesee county, reported 18 in good standing: this is also the remainder of a church: many have moved to the places of gathering.

A church recently built up through the instrumentality of Elder A. J. Squires, in Portage, Allegany county, was reported, having 19 members in good standing.

There was a church reported which resides in Grove—this is in Allegany county—said to be a firm little band, 16 in number. Also in Barnes in the same county, is a church of 17 members.

The church in Ferrysburgh was not repre-

sented, but there are 35 members in good standing in the church. As there have been some additions lately, it is probable that there are, at present, more than thirty five in the church.

In Lion Village, Pomfret, Chautauque county, there is a church which was represented at the conference—20 members in good standing.

The church at Freedom, where the conference was held, has 74 members in good standing.

There was a little church in Hanover, Chautauque county, consisting of 11 members which was represented by elder Hadlock: they have much persecution, but count it all joy, being deeply rooted in the faith.

The church at Genesee was represented: it contains 24 members in good standing."

It will be seen by the above, that there are 11 churches in the part of the country where the conference was held. From many of these churches a large number have moved to the places of gathering; but the door is still open in that part of the country, and many are anxiously inquiring after truth, and no doubt numerous additions will be made to many of these churches in a short time, for the prospects are flattering according to the accounts which we receive by letters from those who have an opportunity of knowing.

Elder John Badger writes at North Danville, Vt. dated Jan. 26.

"I have baptized a few in this region. The Stone continues rolling: the glorious work though slow, but unshaken, continues progressing; many enquiring souls are among the multitude; but a multitude of priests, professors, and people of every order, sect, party, denomination, and grade, are striving with all the combined powers of darkness to stop the progressive work of the King of kings, yet, I realize, amid all this flood of persecution and commotion, that the God of heaven will turn and overturn, combinations, powers, and kingdoms, until the kingdoms of this world, become the kingdom of our God and his Christ. To all appearances there is a great field open for labor in this region, and as we have had some encouragement that some of the first elders are coming this way, we shall look for them in the spring."

Elder Sylvester B. Stoddard writes under date of Jan. 26, from Farmington, Kennebec county, Me.

"The Lord has been with me and blessed me with a few more sheaves, for which I rejoice in God my Savior; the cause of our heavenly Father is prospering exceedingly in this section of the country, and there are calls for preaching on the right hand and on the left, and I am not able to attend to them all. The church in this place has 28 members.—We have lost one of our number—sister Hannah Corbet, a worthy member: she departed this life on the 16th of Dec. last. She died in the triumphs of faith, and without doubt has gone to the Paradise of rest.

The church in this place requests a conference to be appointed here; no doubt this would prove beneficial—it is a very central place, and thick settled: there are three considerable villages in the town, and the towns around are thick settled: it is 50 miles from Letter B. church, 60 from Errol, 80 from Saco, a little over 100 from Dalton, N. H. and 160 or 80

from Boston. They also request, if possible, some able brethren from the west—some who are acquainted with the rise of the church.—We wish to have as many travelling brethren come as can, as there are none that I know of any where near this place—say two hundred miles. If you think proper to appoint a conference, we wish to have it noticed in the Messenger, and I notify the brethren to meet at Nathan Pinkam's, in Farmington.—We desire it to commence on Friday the 10th of June next, and we will have a place for public preaching the two days following."

Elder Carvel Rigdon writes from Alleghany county, Pa. Jan. 23.

"The people in our own neighborhood continue to believe the evil reports which are circulating through the country, and will not let us have an opportunity of telling them what we do believe; and they prevent every person they can from hearing for themselves; so that we have not had an opportunity of saying any thing here, only to some, whom we have visited in their own houses, which has raised considerable excitement among the people, lest they should be led away. Brother Samuel James and myself, visited a village on the Monongahela river, about 20 miles from this place, and succeeded in getting a meeting appointed. I addressed a considerable congregation on the all-important subject of religion; showing what it was in the Patriarchal, Jewish, and apostolic ages, and that if we ever are in possession of the religion of heaven we must be in possession of the same things—which raised a very great excitement among the people; some saying one thing and some another, some declaring that it was true, and others that it was false. We have paid them two visits since and have found a very attentive and enquiring people. But with all the opposition which is raised against us, we will be able, if I am not greatly mistaken, to build up a church in this place shortly, and that of the more respectable and intelligent part of the inhabitants. Brother Samuel James is going, in about three weeks, to take a tour in Virginia, and will visit, Greenfield again."

Elders G. M. Hinkel and H. Green, who were laboring at the time they wrote, in Lebanon, St. Clair county, Illinois, give us the following account of their success in that region, dated Jan. 19.

"Again we have the privilege of informing you of our health, which is good, and also of sending you an account of our mission in the world.

We are yet preaching in the vicinity of St. Clair, and Washington counties, and the Lord has blessed our labors in proclaiming his word, and prejudice in many places is giving way, and truth has penetrated the hearts of many: we have baptized 27 in this place, and the work is still progressing. Brethren S. Carter and Brown are about twelve miles from here; they had baptized four the last account we had, and the prospect in that place was flattering, although the high-minded Pharisees, and priests, are uniting together to overthrow the truth, yet, the Lord has turned their counsels into foolishness, in all their efforts to deceive the people: they have been confounded and put to shame, so that their only alternative is, to prohibit their members from going to hear."

The following extract is taken from a letter written by elder Levi B. Wilder, dated Dalton, N. H. Feb. 15.

"I have been a member of the church of the Latter Day Saints more than one year. A small church was formed in this place in the July of 1833, consisting of 15 members: brother Stephen Burnet was the first one that sounded the glad tidings of the everlasting gospel in this place; afterwards brother Lyman Johnson came; it was by those two that the church was commenced in this place: there have been twenty two baptized, and added to this branch of the church, some have moved away so that at present the church has about as many as at first. We have had but little preaching in this place; but there seems to be a considerable number of persons who wish to hear the gospel proclaimed; we are in want of some able brother to instruct us in the way of righteousness. We have been in rather a cold state through the summer, but we have renewed our covenant, and find the Lord is ready and willing to bless us when we do our duty."

Elder W. Parish writes from Paris Henry county, Tennessee, February 1st. "In our last communication to you, under date of October 27, we informed you, that we had planted a church in this vicinity, consisting of seven members: we extended our labors into an adjoining county, viz: Humphreys, and from that time up till December 1st, through the blessing of the Lord, 17 more have been added to the church. In justice to the people of this district among whom we have labored, I must say, that with some exceptions, we have been treated with respect. The march of truth is onward, its progress is not to be arrested by the impotent arm of man, whose inflated zeal, causes them to lose sight of the sacred principles of the gospel, the truths of which are irresistible as the gathering tempest, and whose benign influence will ere long sweep over the face of the universal world, and fill it with the knowledge of God as the waters cover the sea.—In all, there have been 35 baptized, and united with this church, and I expect to baptize more shortly; for many are inquiring after the old paths, and have expressed their determination to walk therein. Many are calling on every side, 'Come and preach for us.' O! join with me in prayer to God that he may send more laborers into the vineyard for truly, there is a famine in the land for the word of the Lord as the prophet said would be. O use your influence, my dear brother, to send some laborers into the south part of the vineyard of the Lord—I mean into Tennessee."

From the foregoing extracts it may be seen, how much truth there is in the reports which are circulated by many of all parties and sects. We are confident that there never has been a time since the church commenced, that the prospects have been more flattering than they are at present. In all parts of our country, multitudes are enquiring after truth. So numerous are the calls, that if the number of elders were three to every one, they could not supply them. These facts are opening the eyes of some of the worst of our enemies, among whom is A. Campbell, of "Millennial Harbinger" memory. He has recently began to howl most prodigiously;

calling upon the people in great agony to read Mr. How's book, as a sure antidote against delusion. As this is all that Mr. Campbell can do, or dare do, we do not wish to deprive him of this privilege. So we say concerning Alexander, Dudley and co. let them exert themselves with all their power, for they will find it a harder task to "kick against the pricks," than to reform, as they call it, masons and sectarians,—they have undertaken a task to great for them: the arm of Omnipotence is too potent for "school boys," and this they will find after they have exhausted all their power. The "black speck" will still "stain the American character," for the people will receive the everlasting gospel, nor can men nor devils prevent it. The people may rage and the heathen imagine a vain thing; but HE who sits in the heavens will laugh, the Lord will have them in derision, and ere long, he will speak to them in his wrath and vex them in his sore displeasure.

Mr. Campbell has been invited to show himself a man of principle—after repeated insults to the church of the "Latter Day Saints," and to exchange papers and cut a quill like a man; but seeing he dare not do it, (for notwithstanding the confidence which his satellites have in him, he knows the weakness of his cause too well to hazard an investigation with an Elder of the church of the "Latter Day Saints,") we consider this effort of his in the same point of light which we do a whet spinnel, when he is afraid to face his enemy, he turns his hind parts and barks—so bark on Alexander.

The following is taken from the Brookville (Ia.) Enquirer; and we copy it into the Advocate to show our friends the different feeling with which the elders of this church are received. All we have to say *now* on the extract, is that the Editor *could* not have been a sectarian—We judge him to be a Republican, and a gentleman.

[Editor.]

"The Latter day Saints, or Mormons.

On last Saturday evening, for the first time, in this place, a gentleman, and minister belonging to this new sect, preached in the court house, to a very respectable audience; and discoursed briefly on the various subjects connected with his creed; explained his faith and gave a brief history of the book of Mormon—united it with the Holy Bible, &c.

By request, he tarried over Sabbath, and at 2 o'clock again opened public worship by an able address to the Throne of the Most High. He spoke for about an hour and a half to a very large audience, during which time he explained many important passages of the prophecies contained in the Old & New Testaments, and applied them according to their *literal* meaning. He was not lame in the attempt, and in a succinct and lucid manner imparted his belief to the audience.

He believes the book of Mormon to be a series of revelations, and other matters appertaining to the Ephraimites, Lamanites,

&c. whom he believes to have been the original settlers of this continent; and that an ancient Prophet caused the plates from which the book of Mormon was translated to be buried nearly two thousand years ago, in what is now called Ontario county, New-York. He is also of the belief that Joseph Smith was cited to the plates by an angel from Heaven, and endowed with the gift to translate the engraving upon them into the known language of the country.

This book, he is of opinion, is an event intended to prepare for the great work, the second appearance of Christ, when he shall stand on the Mount of Olives, attended by Abraham and all the Saints, to reign on the Earth for the space of a thousand years.

After he had closed his discourse, on Sabbath afternoon, he remarked that if "no one had any thing to say, the meeting would be considered as closed." Rev. Daniel St. John, a clergyman of the universal order, ascended the pulpit and in his usual eloquent strain held forth for a considerable time; taking exceptions to some of the positions of the preceding speaker—more particularly as regarded his belief as to the second appearance of Christ, and his doctrine of future rewards and punishments. An interesting debate of about three hours ensued in which each had four hearings, and at the request of the audience, a division of the house was called for on the merits of the argument, and carried in favor of the Latter Day Saint by an overwhelming vote.

Though in some things he characterised the fanatic; yet, in the main, his doctrines were sound and his positions tenable. We would do injustice to the gentleman were we to omit stating, that in all the discourses, of the like character, that we have ever heard it has never fallen to our lot to hear so much harmony in the arrangement of quotations from the sacred book. No passage could be referred to that would in the least produce discord in his arguments. The whole of his discourses were delivered in a very clear and concise manner, rendering it obvious that he was thoroughly acquainted with the course he believed he was called upon to pursue, in obedience to his Master's will.

If a man may be called eloquent who transfers his own views and feelings into the breasts of others—if a knowledge of the subject, and to speak without fear—are a part of the more elevated rules of eloquence we have no hesitancy in saying ONSON PRATT was eloquent; and truly verified the language of Boileau: "What we clearly conceive, we can clearly express."

LETTER IV.

To W. W. Phelps, Esq.

DEAR BROTHER:—

In my last, published in the 3d No. of the Advocate I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. Since then yours of Christmas has been received. It was not my

wish to be understood that I could not give the leading items of every important occurrence, at least so far as would effect my duty to my fellowmen, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are, in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the hearts of the saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our brother J. Smith Jr's, age—that was an error in the type—it should have been in the 17th.—You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement. It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are lead away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefited, our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.—And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains steadfast, that to him who knocks it shall

be opened, & whosoever will, may come and partake of the waters of life freely.

To deny a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor, and are heavy laden, and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day as being given, either to another people, or in a figuratively form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Maker to bring its inhabitants to judgment. But to proceed with my narrative.—

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its claims, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but recess had fled,

and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often fitted, like the “wild bird of passage,” had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room.—Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficultied to look upon him; but from John's description upon Patmos, we learn that he is there represented as

most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where angels appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given.—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—“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, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid; for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd.”

“This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice.

while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he, "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God; if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same

time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present by subscribing myself as ever, your brother in Christ.

OLIVER COWDERY.

Kirtland, Ohio, Feb. 27, 1835.

Having been requested by the Trustees of the "KIRTLAND SCHOOL," to give a small sketch of the number of students who have attended this institution, and of their progress in the different sciences, I cheerfully comply with the request, having been an instructor therein from its commencement, in Dec.—last.

The school has been conducted under the immediate care and inspection of

JOSEPH SMITH Jr. }
F. C. WILLIAMS, }
SIDNEY RIGDON, }
& O. COWDERY. }

Trustees

When the school first commenced, we received into it both large and small, but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and confine those only who wished to study the sciences of penmanship, arithmetic, English grammar and geography. Before we dismissed the small scholars, there were in all about 130 who attended. Since that time there have been, upon an average, about 100, the most of whom have received lectures upon English grammar; and for the last four weeks about 70 have been studying geography one half the day, and grammar and writing the other part.

T. Burdick's arithmetic, S. Kirkham's grammar and J. Olney's geography have been used, with N. Webster's dictionary, as standard.

Since the year 1827 I have taught school in five different States, and I have visited many schools in which I was not engaged, as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this. I expect myself to leave the institution, but yet, I have a great desire to see it flourish. I therefore most cheerfully recommend it to all those whose circumstances and situation will allow them to attend, as being a place where strict attention is paid to good morals as well as to the sciences.

W. E. McLELLIN.

Notice.—The spring term of the "Kirtland School" will commence on the 20th of April next. Young gentlemen and ladies from a distance can obtain board, in respectable families for \$1,00 to \$1,25 per week.

The Trustees of this institution design introducing the higher branches of English literature, at as early a period as possible.

[Editor.]

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LATTER DAY SAINTS

MESSENGER AND ADVOCATE.

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KIRTLAND, OHIO, MARCH, 1835.

[Whole No. 6.]

COMMUNICATIONS.

LETTER No. V.

Liberty No. Feb. 6, 1835.

DEAR BROTHER:

Your second letter in the "Messenger and Advocate," of Nov. last, directed to me, I shall now proceed to answer as the Spirit gives me knowledge. The letter is long and I am aware that my littleness in the presence of God, want of perfection in holiness, and narrow limits of learning, will greatly lessen my ability to do it that justice that the subject merits, and the church might naturally expect, but I shall do all I can, and confide in God for an honorable result.— Time is wanting for me to take up many things therein contained, and a personal interview for many important interrogatories. I will touch a few items to stir up your mind by way of remembrance, and awaken the saints to diligence, and may I hope, call some of the children of men from darkness to light; and then, according to my manner, finish with my hand, *writing to the heart.*

The first thing that attracts my attention, is, "That God never works in vain. This is not the case with men; but might it not be?" I answer *yes*,—but, in order, that men work not in vain, they must turn from Satan to God, by repentance, and become what they once were: **THE IMAGE OF GOD.** Solomon once said: Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. This is true, and no invention tends to drive man farther from God, and make his works more vain, than their *new methods of worship*, when there is but one Lord, one faith, one baptism. After new inventions, and fame, and wealth, many of the Gentile world have run so far into novelty, daring and danger, that the most of them now are so eager for something *new*, or something *great*, or something *rich*, that millions have forgotten the truth, and all their works are vain.

On looking around the world as it now is, I have to exclaim with the wise man: All is vanity. What is man, that God should notice him? Or, what is life? Surely,

What is life? 'tis to exist

In a world of wealth and woes,
Where the wickedness and death
Makes one shudder as he goes.

'Tis to learn how little that,

Even man on earth has known;
And to watch all other's faults
Then, in weakness, judge his own.

'Tis to come like morning fair;

Rise and rove like ocean wave.
Fall and fade like shooting stars,
Leaving nothing but—a grave!

Without being too minute, your letter goes to show that every generation, and mostly all nations, have been more ready to *garnish* the sepulchres of the *dead* prophets, than to *obey*

the words of the *living*, though God and religion were, are, and always will be the same. Your foundation is so broad, that when you rear up the edifice, few eyes, in sight, will go by without looking at the place where the Lord lay, and thinking what they suffer, who follow him!

But lest I get into your tracks, I will ask a few questions; and such as are already answered in revelation, may act more immediately upon the mind; and those needing answers, will be for your disposal as the Spirit directs.

Has it, or has it not so happened from the beginning till now, that the people most favored of God; they that have had the true light of heaven, have been first to stone, or put to death the Lord's prophets and saints? And have, or have not the same people, or those in the same situation, rejected the truth, and become two-fold worse than they that have made no profession of religion? Did or did not Cain murder Abel because of righteousness? Did or did not God take Enoch and Zion up to heaven, because the world was too wicked to live with the pure in heart?

In all ages, have or not the various sects, which pretended to be of God, persecuted and put more saints to death, than all the heathens in the world? I mean that sort of people that make a great noise about their religion, wear rich robes, have great meeting houses, and make *long prayers*. Was or was not Jesus crucified, by the very people that had a knowledge of his coming, and who were actually expecting him? Is it, or is it not generally the case, that when the light of heaven happens the soul of the saint, the darkness of hell mystifies the mind of the wicked?— Was or was it not so before the flood; and has continued so since? Did or did not the undoubted "priests" of old, "the Sons of God," that married all they wanted, reject Noah and the truth of God? Were or were not Pharaoh's "priests," (the real "black coats" of Egypt, whose lands were privileged even in a seven years' famine,) the leaders of the great Gentile church in that day, and had doubtless slipped down from Melchisedek's priest-hood to the magicians, that were ready to work miracles within eye of Moses? And if so, were or were they not as ready to stand behind the scene, while Israel's "table of brick," was dabbled without straw, and laugh at the persecution of the children of God, as their *hairs* appear, to secretly applaud the outrages against the saints who are now suffering persecution and affliction? And is or is not the present Gentile church in the same predicament, as to the second coming of Christ, that the Jews were in at his first coming? I mean, if the Jews, as the green tree, crucified the Lord of glory, what will the Gentiles, as the dry tree, do?

When the Spirit of God is withdrawn, does or does not that generation suppose itself to be considerably wiser than the past one, and, to show its veneration for the commandments of God, which says thou shalt love thy neighbor as thyself; thou shalt not kill, &c. garnish these

palaces of the prophets; raise monuments to departed great men, and build churches in the names of the apostles, but if a prophet comes truly in the name of the Lord, they reject him, or stone him, or kill him, for fear he may deceive somebody, as if God was unable to preserve his sacred law from the vanishing touch of mere mortal man? Has or has it not always been the case, that the farther the church or sects, receded from the truth and the right way, the greater were the pretensions to light and sanctification?

Is or is it not apparent from reason and analogy as drawn from a careful reading of the Scriptures, that God causes the saints, or people that fall away from his church to be cursed in time, with a *black skin*? Was or was not Cain, being marked, obliged to inherit the curse, he and his children, forever? And if so, as Ham, like other sons of God, might break the rule of God, by marrying out of the church, did or did he not, have a Canaanite wife, whereby some of the *black seed* was preserved through the flood, and his son, Canaan, after he laughed at his grand father's nakedness, heired three curses; one from Cain for killing Abel; one from Ham for marrying a black wife, and one from Noah for ridiculing what God had respect for? Are or are not the Indians a sample of marking with blackness for rebellion against God's holy word and holy order? And can or can we not observe in the countenances of almost all nations, except the Gentile, a dark, sallow hue, which tells the sons of God, without a line of history, that they have fallen or changed from the original beauty and grace of father Adam?

So many questions for this letter. Now there are other important facts, and doings of God, which might lead all men to repent before judgment, if they were willing to be guided by truth and escape calamity. I mean such facts as would produce conviction in any heart but such as Satan has really case-hardened for a tour in that region where the *smoke* of their torment ascends up forever and ever. That God punishes the nations that forget him, and those that do not fear him, is evident from *common* history, but especially from Scripture.

From Cain's officiating at the altar, I have no doubt but he was a high priest after the holy order of God, and he, for being overcome by Satan, when he had such great light, was marked and sent to a land of out-casts, to live by his own inventions, and the assistance of the evil one, who might have translated him and his city down to more gloomy regions, for all I know, as an honor for being the first convert, in this world, to endless misery and punishment. Why he has a history in the bible remains to be told.

Perhaps all the nations before the flood, except Cain and his posterity, were enlightened by the preaching of the gospel, for they were destroyed by the deluge, and God rarely destroys a people until they are made acquainted with their situation, and they sin beyond law. The Babelites were dispersed throughout the face of the whole world for their presumption and folly. The Egyptians found a watery grave for undertaking to cope with God, when enlightened by his messengers and miracles. Israel was dispersed among all nations for disobeying the commandments; and I greatly fear, that the Gentiles will

"wax fat and kick" at the fulness of the gospel, and "fill the measure of their glory" with iniquity, and be turned into hell with all their great prototypes, that have singed the locks of their beauty, with the blaze of their own glory, by denying the gift of the Holy Ghost.

While penning your history you will find the two great spirits by which men escape to heaven, or sink to hell, often so nearly alike that, you can only judge which is which, by the power which the pure in heart have in store to overcome the world with. The evil one is a great counterfeiter. He imitates almost every thing but perfection. Having once been in heaven, he knows nearly all, but telling the truth; and he practises arts, sciences, and virtues, besides cunning and cloaking. Go to the family fireside, and his spirit is there, ready to catch a crumb; go to any meeting where the Holy Ghost is not admitted; and it is there for a morsel; go to the court house where even handed justice is not administered to the beggar as well as the banker, and it is there for a share; go to the legislative hall where all men's rights are not held equal, and it is there for a "pound of flesh;" go to the cabinet of kingdoms, where one man sways the sceptre, and if aught awerves him from the course of moral rectitude, it is there for a few "golden opinions" to rule with; go to the holy alliance of emperors, where more power is sought for, and it is there for another link to the chain that holds its millions; yea, where on earth is it not? go to the lover's chamber and it is there; go to the ball-room and it is there; go to the dram-shop and it is there; go to the business places and it is there; go to prison & it is there; go to sea and it is there; go to the banquet of festing and it is there; go to the house of pleasure and it is there; go to the house of mourning and it is there, watching its prey, seeking in every place a soul for destruction, or a body for sport; yea, go to hell, after its course shall have been stayed on earth, and there it will be, making horrid revelry with the damned, where "their woe dieth not and the fire is not quenched." On earth it is the essence of trouble and contention, souring happiness and poisoning joy; in hell it is the life of endless venom, unutterable; and if, it is in all these places, and so terrible, blasting the happiness of millions in this world, and eternally tormenting the sons of perdition, in the regions of woe, in the nether world to come, where is it not, and who can escape its dreadful ravages? It is not in the celestial city and the pure in heart are beyond its scathing touch; yea, notwithstanding its great fountain head, Lucifer, has drawn away a third part of heaven; has his millions of the children of this world, and, may be, the worst from worlds, yet, Jesus Christ, the only begotten Son of God, by the power of his Spirit, will overcome all the enemies of grace and glory, and even death and happiness, and joy, and perfection, and eternal life will roll on in eternity *an undivided one*: even as a never-ending blessing, before God, to them that have held out faithfully to the end, whether in life or in death: and they are they, the blessed ones. Amen. As ever,

W. W. PHELPS.

FAITH OF THE CHURCH. No. XII.

Continued from page 71.

After the apostle had described the gift of the Holy Spirit so as not to be misunderstood by his audience, and having set forth its effects so clearly that any person even those of the weakest capacities could not mistake his meaning, he issues forth the promise of God to those who would repent and be baptized that they should receive this gift, yes, *this* gift and not another.—we have been thus particular, that our readers may see that the promise here made was not made to the apostles themselves, but those who heard and believed their report, and repented according to the commandment of God it was they who were to receive the gift of the Holy Spirit; for the apostle had it previous to this, and those persons who would repent and be baptized in the name of the Lord Jesus for the remission of sins should receive the thing which the apostles had at that time received, for says the apostle in the 33 verse as before quoted speaking of Christ's ascension, and having received the gift of the Holy Spirit he has shed forth that which you see and hear, and then says to the multitude 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 Spirit, does not *the gift of the Holy Spirit* in both these places mean the same thing, if so, the promise made to the baptized saints was precisely the thing which the apostles had just that day received. And if it did not mean the same thing the apostle deceived his audience. But the apostle did not stop by making this promise to the audience which were present on that occasion, but says verse 39 that it was to them and their children and ALL that were afar off, even as many as the Lord our God shall call. Notice reader, that it was the promise of the *gift of the Holy Spirit* on conditions of repentance and baptism that was here promised their children and to all that were afar off as well as to themselves.

Whatever the gift of the Holy Spirit was, it was to be given not only to the persons who were present on the notable day of pentecost, but it was to be given to their children, and to their children's children, as long as the Lord their God should call men to be his

sons; for it was to this gift he was to call them—"Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit; for the promise is unto you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call." mark reader: he says you shall receive *the gift of the Holy Spirit*; for the promise is unto you and to your children, and to all that are afar off. What promise? Why; the gift of the Holy Spirit.—What is the gift of the Holy Spirit? It is the thing which you both see and hear. And what are its effects? it is prophesying, dreaming dreams, seeing visions, and working mighty works, and this is what is promised to you, if you repent and are baptized in the name of the Lord Jesus for the remission of sins: and not only you, but your children, and not *your children* only, but *all* that are afar off, even as many as the Lord our God shall call. These teachings surely correspond with the apostles' commission, which they received after the resurrection of the Savior from the dead. For they were to go into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved: that is, *every* creature in *all* the world who believes and is baptized, shall be saved. And Peter says, that the promise is to you, and to your children, and to *all* that are afar off, even as many as the Lord our God shall call. This is as extensive as to say, to *every* creature in *all* the world. So that the commission, and the apostles' teaching are, in all respects, consistent with each other.

Here we might stop our investigation, and that with great confidence too, because the subject of the work of the Spirit of God, in the salvation of men, is so clearly set forth in the foregoing quotations, and remarks which are made on the quotations, that he that runs may read, and not only read, but understand: for the way is so plain, that a fool need not err therein. But as there is no want of document on this subject, we feel disposed to pursue the apostles a little farther, and hear the account which those who were with them have given about the effects of the Spirit of God as received by the ancients through the ministry of the

apostles, and see if those promises were verified to those who believed on their word.

The account which we have noticed above took place at Jerusalem. According to Luke's testimony they were to begin at Jerusalem, when they should first commence to execute their commission, and says the Savior You shall preach repentance and remissions of sins in my name, among all nations, beginning at Jerusalem. Luke 24:47, from thence they were to go to Samaria, and from thence to the utmost parts of the earth. Acts of the apostles 1:8, we shall now follow the apostles to Samaria and see what effects the Holy Spirit had on the Samaritans, as the messengers of the Lord Jesus proceeded in the execution of their commission. Some time after the success of the gospel (which was very great) there arose a great persecution against the saints which, was so severe that they were all scattered abroad, and the enemies stoned Stephen to death.—The account of which we have in the 6, 7 and 8 chapters of the Acts of the apostles. In consequence of the great persecution, the saints fled in every direction, and they went every where preaching the gospel, and Philip went down to the city of Samaria and preached the gospel unto them; and when they believed Philip's preaching the things concerning the kingdom of God and the name of the Lord Jesus, they were baptized both men and women. After the apostles at Jerusalem heard that Samaria had received the word of the Lord, they sent down Peter and John, who when they were come, laid their hands upon them and they received the Holy Spirit. Acts 8 chapter. So that here the promise was verified, that *all* others as well as those at Jerusalem should receive the gift of the Holy Spirit, if they would repent and be baptized in the name of the Lord Jesus, for the remission of sins, as we have before shown what the gift of the Holy Spirit was, which was promised, for the gift of the Holy Spirit, which the Savior promised to give to his saints was not a vain imagination, but an eternal reality; a something of consequence to man; a something by which he should be greatly profited, and without which he could not be saved. But leaving Samaria, we will follow the apostles in their

journeys as they went to the utmost parts of the earth.

The next place noticed by Luke in his history of the apostles, is Peter went to the house of Cornelius, a Roman centurian of the band called the Italian band. The account of the whole transaction will be found in the 10 chapter of the Acts of the apostles. Let the reader turn and read it, for his satisfaction so that he may have the subject clearly before him.

After Peter went there he preached Jesus unto them, the Holy Spirit sat on them as it did on the Jews at the beginning, and the same effect followed; for the Jews that went with Peter were astonished, because that on the Gentiles was poured out the gift of the Holy Spirit; for they heard them speak with other tongues and magnify God. So that in this instance the promise was also fulfilled and they of the house of Cornelius received the Holy Spirit according to promise. But we will now go and hear another messenger proclaim the gospel, who was called at a different time from that of Peter, but who had received a dispensation of the gospel as well as the other apostles who were called before him. we mean Paul: an account of his travels Luke gives us in the Acts of the apostles; for part of the time Luke travelled with him as appears from his account. In the 19 chapter of the Acts of the apostles we have an account of Paul's visiting Ephesus, and finding certain disciples there who knew nothing but the baptism of John but when Paul taught them they were baptized, and then he laid his hands on them and they received the Holy Spirit and spake with tongues and prophesied.

MILLENIUM. No. XIII.

Continued from page 68.

The sacred writers abound in descriptions of Christ's reign on the earth, for a thousand years—scarcely one of the ancient prophets but either directly or indirectly notices it, and out of the many allusions to it, in the Scriptures, I shall quote a few, in addition to those already quoted. In the prophecy of Isaiah, 4th chap. 2, 3, 4, 5, 6, the prophet thus describes that day, (the day of Christ's reign: for one day is with the Lord as a thousand years, and a thousand years as one day.) "In the t

day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel.— And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and rain." All this is necessary to observe here, as this quotation is, that what the prophet here describes is to take place when the tabernacle of God is with men; and we have already seen that the tabernacle of God is to be with men when Christ reigns on earth a thousand years, or one day with the Lord.

Ezekiel, in the 24th chapter of his prophecy, gives the following account of this day, or thousand years: 22, 23, 24, 25, 26, 27, 28, 29, 30, and 31. "Therefore I will save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them; and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beast to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bonds of their yoke, and delivered them out of the hands of those that

served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. And in the 37th chapter of this same prophecy, 21, 22, 23, 24, 25, 26, 27 and 28 verses, the prophet thus describes the glory of Christ's reign on the earth. "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 I will gather them on every side, and bring them into their own land: and I will make 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: neither shall they defile themselves any more with their idols, nor with other detestable things; nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them. So shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt, and they shall dwell therein, even they, and their children, and their children's children forever.— Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them; and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for ever more." These quotations need no comment. They speak for them

selves. Every reader with the least degree of intelligence, knows that what is here said has yet to take place, and he also knows, that it will take place when the Lord restores the kingdom to Israel, and not till then, and that will take place when he comes to reign on the earth.

The prophet Hosea gives us a similar account in his prophecy, 14th chap. 5, 6, 7, 8 and 9th verses. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." The prophet Joel says of the coming of the Lord, and of his reign on the earth, 3d chapter, 16, 17, 18, 19, 20 and 21st verses, "The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain:—then shall Jerusalem be holy, and there shall be no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, & all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation; and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

The prophet Amos says in the 9th chapter of his prophecy, 11, 12, 13, 14 and 15th verses: "In that day will

I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt. And I will bring again the captivity of my people Israel and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The above quotations, with a great many others which might be brought, set forth that order of society which will exist when the Savior reigns, *that day*, or the thousand years. We have a most splendid description of it given in the Psalms, beginning with the one hundred and forty fourth, to the end of the book; but we deem it unnecessary to quote any more, as the candid reader will be enabled, when the subject is laid before him so plain as is done in the above quotations, to see and understand for himself, so as to deliver his mind from darkness on this point, when reading the prophecies. Who cannot easily discover, that the order of things set forth in the above quotations, from the prophets, has never yet been on the earth, neither indeed can be, until the Lord comes? For it is at that time that Jerusalem is to be built and never to be thrown down, and it is at that time that the earth is to bring forth in her strength, and when the mountains are to drop down new wine, and all nature to rejoice before the Lord; for he comes to judge the earth in righteousness. It is also at that time, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed. And it is at that time, that the tabernacle of David shall be built, and Israel become the praise and glory of the whole earth.

(In a former part of this treatise, I noticed the change which was to be wrought upon the beast at that day, or

thousand years; but not only the beast but the vegetable kingdom is also to be greatly changed—the trees and the vines—the one is to bring forth their fruit in abundance, the other to load itself to such a degree that the mountains will literally drop down new wine. So that a great change is to be wrought on all the lower creation—the very earth is to become more fruitful than ever it has been since it was cursed; and the Spirit of God is to be poured out on all flesh, and his power to be exalted in changing all things, so as to make them conduce to the happiness of men in the highest degree their nature is capable of. This is the Millenium, and this only. If the power of God is not exerted on both man and beast, as well as on all other parts of the lower creation, the idea of Millenium is worse than folly. All the above quotations, taken from the prophets, must be fulfilled, with a multitude of others which might be quoted, all to the same effect. The fulfillment of these prophecies will make a Millenium, and nothing else will; for these are the things which God has promised to do for the world, and which he has said will take place.—Whatever power therefore is necessary to change the nature of the lion, the leopard, the bear, the ass, the cockatrice, together with all other animals, which hurt and destroy, is necessary to be exerted to bring about the Millenium, and nothing else will do it. And not only the power necessary to effect this, but also to change the earth so as to make it more fruitful, and the seasons so that the ploughman can overtake the reaper, and the treader of grapes him that soweth seed; for our present seasons will not admit such a thing—so that a great change must be wrought on all things, miracle or no miracle. If all this can be done without miracle, so be it, and if not, the days of miracles are not past, or else the idea of the Millenium is worse than folly.

GOSPEL. No. VI.

(CONTINUED FROM PAGE 74.)

Inasmuch then, as the gospel was preached to Abraham, would it be tho't hazarding much to say that baptism was preached to him for the remission of sins, or could the gospel be preached to Abraham and this not be pre-

ached? Perhaps some might say, that it was told to Abraham that in his seed all the families of the earth should be blessed, & that was all, could it be said that the gospel was preached to Abraham. And yet it was not preached to him, or was Abraham left to guess the rest and find out what was meant by being in his seed. But let us go back and look a little at this subject. Paul as before quoted, has told us that it was a fixed principle in the economy of God and that before the foundation of the world, that men were to be saved by being in Christ. And he also tells us that Christ was Abraham's seed. Is this testimony correct? If it is, ever since man was in existence there has been but one way of being saved; for God, according to the apostle's statement, had fixed it by an irrevocable decree and that before the world was, that men should be saved in this way and none other. The question now arises, was this scheme of things kept hid from the early ages of the world, so that they did not understand it, and were saved by it? If so, there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we and so could all others, and Paul's assertions to the Ephesians be worse than vain. "That by grace are ye saved *through faith*," and for when there was no understanding there could be no faith. And there is nothing more certain, than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter cannot be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding how it was done, that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus, the Lamb of God, and be taken into heaven by a scheme of things of which they had no knowledge? We are told that without faith it is impossible to please God, and where could faith be in all this matter; or had the ancients the happy faculty of believing on him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is in Christ Jesus that men were to be saved, since the foun-

dation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved,) or else they did not: if they did not they were saved in ignorance; and the old maxim with them holds good, that ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family, were saved, at any time, or in any period of the world, without knowing how they were saved or by what means they were made partakers of the grace of life, is to suppose an improbability: that is, it is to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was, which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it; but would all have gone to destruction together.

Another thing which would appear very strange, is that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith, so as to obtain testimony that they were accepted of him, and that they pleased him; and yet with all that they knew, they did not know, nor understand the scheme of things, by which they had this power with God, and through which they obtained it.— Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world; Jude 14th verse;— which judgment came by, reason of the atonement of the anointed Savior, and it would be very strange indeed if Enoch should not have known any thing of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior; but of the way by which the world of mankind

was made partakers of the benefits of that atonement; that is by being put into Christ Jesus, and that work of putting in by baptism, in water, according to what Paul has said, "That as many of you as have been baptised into Christ, have put on Christ;" and I may add, that none others, but those who were baptised into Christ did put him on, or could put him on; for there was no other way of putting on Christ.

Who can doubt but that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgment, when the Lord should come with ten thousand of his saints, who walked with him three hundred years, and had faith sufficient to be translated, who can doubt I say? but this man was acquainted with the whole scheme of life and salvation, or the gospel. No person can doubt it, but one who is incapable of judging any matters.

But the Scriptures are pointed on this subject, and so clear that a cavalier has no room left, only to show his unfairness and want of candor. Paul says to Timothy, in his second epistle, 1:9. 10, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and immortality came to light by the gospel, the same as to say, that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, the knowledge of a future existence, or an existence after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel,

he knew that men must be in Christ Jesus, or else they could not be blessed, and he must have known that men were put in Christ by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ, before the world was, and it was through this gospel that life and immortality came to light, and Enoch must have been put into Christ, according to the law of this gospel, or else he would not have walked with God three hundred years; for no man can walk with God unless he has obeyed the gospel; and Enoch must have been baptised for the remission of sins, and have received the gift of the Holy Spirit, by the laying on of the hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel. They were to those who were baptised for the remission of sins, that they should receive the gift of the Holy Spirit, and through this gift they should see visions, dream dreams and prophesy, see Acts of the Apostles, 2d chap. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, how did you come to have this knowledge? The answer: By seeing visions. And how did you obtain power with God to see visions? The answer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

Cincinnati, O. Feb. 13, 1835.

BROTHER O. COWBERT.

I have had the opportunity of perusing, from time to time, your interesting paper, as I have been travelling from church to church, from country to country, and from State to State, holding forth the words of eternal life—the glorious light of heaven among a people who sit in darkness and in the dominion of death, and it is with great satisfaction that I read of the success of my brethren in the ministry, in spreading light and truth, notwithstanding the opposition which they have to encounter: for not-

withstanding the earth has been veiled with a thick veil of darkness for centuries and error has spread much divided “and operated unspent,” till nations and kingdoms have been inundated by its overwhelming influence, yet the days have come when a light has broken forth in darkness; truth again is beginning to shine, and they who are honest in heart will behold its heavenly light and rejoice; yea, many have beheld it, and not only beheld, but embraced, and are greatly rejoicing that God is unchangeable, that his Spirit is the same to day as yesterday and forever, and that the voice of inspiration is again heard in the land as in olden times. Who could have supposed five years ago that truth would have spread so rapid? for whether we look to the east, or to the west, to the north or to the south, we perceive its mighty progress, upheld by the hand of Omnipotence—it moves in majesty and power, and continues its steady course, pulling down the strong holds of Babylon, and leaving her mighty towers, exposing the creeds, systems and inventions of men, exhibiting the extreme ignorance, follies and errors of all sects, which causes their priests to rage and their mighty ones to tremble.

I left Clay co. Mo. the last of Aug. Since that time I have preached to many congregations, mostly in villages; however I have baptized but few—I was unable to travel and preach for several weeks last fall in consequence of sickness.

I baptized three at Sugar Creek Ia. —the church in that place numbers nineteen. Two in the village of Terrehaut Ia. and seven in Campbell co. Kentucky, eight miles from Cincinnati: the church in that place now numbers eighteen.

Give my respects to all enquiring brethren and especially to my aged parents, if they are living in that place.

I remain your brother.

in the gospel.

O. PRATT

P. S. March 4th.

Since writing the above we have preached three times in Cincinnati, three times in Fulton, and three times in the village of Cummingsville, 6 miles from the city. We have had large congregations and many are astonished at the doctrine—some believe, many disbelieve, and others obey.—We have this day baptized two who reside in Cincinnati.

There are now 22 or 23 members of this church in Fulton and Cincinnati. We expect to leave this place soon for the village of Batavia about 20 miles distant.

Brother Barns and myself preached twice in the court house at Brockville, Indiana—we were kindly received by the people of that village, and were solicited to tarry longer, but we could not conveniently: it was the first time the people in that place had heard concerning the principles of our faith, and it was somewhat marvellous to them, perhaps rendered more so in consequence of a short debate which lasted about three or four hours, principally upon the second coming of Christ.

The debate of which I speak was between myself and a preacher of the Universalist order, (Mr. St. Johns,) the people were very well satisfied and were desirous to know more concerning the doctrine. We obtained one subscriber for the Advocate and left the Appeal of our brethren with the Editors of *Brookville Inquirer*, who said they would print it—since we have been in Cincinnati we have received the above named paper and also a short letter from its Editors, requesting me to return and give them another hearing, but as it will be out of my power or at least very inconvenient for me to visit that place for some length of time, if ever, I will insert their letter in this and you may publish it in the Advocate if you please that if it should happen that any of the elders of this church were passing through that village, they might call and preach—and no doubt they would be kindly received.

“*Brookville Feb. 1, 1835.*”

Mr. Orson Pratt—

Sir: there is a general wish through this country, that you would call and give us another hearing when opportunity will permit—send us a letter and we will give public notice when you will attend; and we have no hesitation in saying, that you will be heard by the largest congregation ever assembled in this county. Your expenses during your stay, will be defrayed.”

Yours respectfully.

(Signed)

“*Edit's. of BROOKVILLE INQUIRER.*”

“*Kirtland, March 8th, 1835.*”

BRO. O. COWBERT:

A council being called this evening to take into consideration the many pressing requests from the eastern churches, for conferences to be held among them during the present year: it was unanimously resolved that conferences should be held in the following places to be attended by the travelling Elders from Kirtland, viz: In Westfield, Chautauque Co. N. Y. May 9th, 1835. In Freedom, Cataugus Co. N. Y. May 22d; In Lyonstown, Wayne Co. N. Y. June 5th; At Pillow Point, Jefferson Co. N. Y. June 19th; In West Lobo-rough, near Kingston, Upper Canada, June 29th; In Johnsbury, Vt. July 17th; In Bradford, Mass. August 7th; In Dover, N. H. Sept. 4th; In Saco, Maine, Sept. 18th; and in Farmington, Maine, Oct. 2d, 1835, &c. &c.

The brethren in various churches and places mentioned above, may expect public preaching on the two days following each conference, and they are requested to see

that the appointments are made at the most convenient houses. This we leave for them to do for their own convenience. All the Elders within reasonable bounds of these conferences are requested to attend them, and it will be their duty so to do.

ORSON HYDE, } Clerks.
W. E. M'LELLIN, }

Messenger and Advocate.

KIRTLAND, OHIO, MARCH, 1835.

☐ *Conferences.* The elders will notice appointments for several conferences, to be holden by the brethren from Kirtland. Frequent and pressing calls have induced the elders here to send these notices, and all others heretofore appointed, except one at Freedom, N. Y. the first next month, will be recalled.

[Editor.]

☐ We are requested to inform Elders Thomas B. Marsh and Orson Pratt, that they are desired to attend a meeting of the elders in this place on the 26th of April next. We hope that circumstances may render it convenient for them to attend, as their presence is very desirable.

[Editor.]

“DELUSION,”

Said Mr. A. Campbell, in 1831, soon after the church of the Saints began to be established in this place; but unfortunately for his purpose, if a purpose he had, his cry was unheard, the cause still progressed, and continues to progress. As this gentleman makes high professions as a Reformer, and is some tenacious that his sentiments are to pervade the earth before the final end of darkness, we think, or at least hope, our readers will pardon our digress from ordinary matters, to give this modern apostle a passing notice.

In his [not] far-famed pamphlet, of Feb. 10, 1831, this grave Reformer, while examining the book of Mormon, says:

“INTERNAL EVIDENCES.

It admits the Old and New Testaments to contain the revelations, institutions, and commandments of God to Patriarchs, Jews and Gentiles, down to the year 1830—and always, as such, speaks of them and quotes them. This admission at once blasts its pretensions to credibility. For no man with his eyes open can admit both books to have come from God. Admitting the Bible now received to have come from God, it is impossible that the Book of Mormon came from the same Author. For the following reasons:—

1. Smith, its real author, as ignorant and impudent a knave as ever wrote a book, betrays the cloven foot in basing his whole book upon a false fact, or a pretended fact, which

makes God a liar. It is this:—With the Jews God made a covenant at Mount Sinai, and instituted a priesthood, and a high priesthood. The priesthood he gave to the tribe of Levi, and the high priesthood to Aaron and his sons for an everlasting priesthood.—He separated Levi, and covenanted to give him this office irrevocably while ever the temple stood, or till the Messiah came.”

Mr. Campbell attempts by a single stroke, to overthrow the validity of the book of Mormon, by bringing forward the institution of the priesthood, conferred upon Aaron and his sons, but we are willing to go the whole length in this matter of priesthood, and say that it was conferred upon Aaron and his seed throughout their generations. Ex. 40:15. And thou shalt anoint them, as thou didst anoint their father, that they minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. We quote this passage because Mr. C. says, that it was only “while ever the temple stood, or till the Messiah came.” Israel's God takes a longer stretch than this Rev. gentleman. He says “throughout their generations.” If the literal descendants of Aaron are no more, then this priesthood is lost from Israel, unless God bestows it upon another family; but if not, not.

But Mr. C. says “while ever the temple stood, or till the Messiah came.”—By-the-by the temple was not reared when this covenant was made, neither does the Lord mention it, nor the Messiah at the time: it is only one of this Reformer's new fashioned spiritualizing systems—we have not yet learned it.

This is not all: He says that the scripture teaches, that a person of another family who should come near, when this holy ordinance [sacrifice] was being performed, should be put to death. We know that, “the stranger, who cometh nigh, shall be put to death,” and that the heathens were called strangers, but not the children of Israel.

Again: Lehi and his sons, who were descendants of Joseph, offered sacrifice, and this is enough to “blast the pretensions of the book of Mormon, to credibility.”

Now, as it is, and very correctly too, Lehi and his sons were blessed with the high priesthood—the Melchisedek priesthood. They never made any pretence that they were descendants of Aaron, or ever received that priest-

hood which was conferred upon him by the hand of Moses, at the direction of the Lord.

How did it happen that Moses had authority to consecrate Aaron a priest? Where did he get his authority to arrange the tabernacle, ark, &c.? Who laid hands upon him? Had he authority to “come near” when the Lord was entreated by sacrifice? He was Aaron's brother, to be sure, but Aaron was the high priest.

Should Mr. C. finally learn, that Moses received the holy priesthood, after the order of Melchisedek, under the hand of Jethro, his father-in-law, that clothed with this authority he set Israel in order, and by commandment ordained Aaron to a priesthood less than that, and that Lehi was a priest after this same order, perhaps he will not raise so flimsy an assertion, as he does when he says the validity of the book of Mormon is destroyed because Lehi offered sacrifice; and perhaps, also, he may not be quite so lavish with his familiar titles as he was when he called brother Smith “as impudent a knave as ever wrote a book!”

This is a mere specimen: “This ignorant and impudent liar, [bro. Smith] in the next place, makes the God of Abraham, Isaac and Jacob, violate his covenants with Israel and Judah concerning the land of Canaan, by promising a new land to a pious Jew.”

We know that God promised to give the land of Canaan to Abraham and his seed, but we have yet to learn where he said that he would not give them any more. Mr. C. will find, in the 49th of Genesis, where Jacob declared that his blessings had prevailed above those of his progenitors unto the utmost bounds of the everlasting hills, and that he confers them upon the head of his son Joseph, of whom Lehi was a descendant.

If the reader will also look into the 33d chap. of Deut. he will find that Moses promises Joseph a land; for he says, “Blessed of the Lord be his land, for the precious things of heaven, for the dew, and the deep that couches beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills.”

Why all this parade about the bless-

ing of Joseph, if he were only to inherit an equal proportion of the land of Canaan? Surely the Messiah was never promised through his lineage, or descendants: then why say so much about Joseph? But we quote another verse from the same chap. which makes the subject sufficiently plain only to a man who has been crying Millenium! Mellienium!! some four or five years, without ever giving his hearers one solitary scroll to point them to the word of God for a preparatory guide to be prepared for that august period!

"His [Joseph's] glory is like, the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Now, if some friend of ours, or even the editor of the Millenial Harbinger, will be so kind as to solve one mystery on the subject of Joseph's blessing, he will do us a favor. Place Joseph in the land of Canaan and never suffer his descendants to go out, and then set him to push the *people together to [from] the ends of the earth*, and if you do not see a new thing under the sun, it will be because the Millenial Harbinger has gathered Israel from the four winds, and left them all standing where they now are!

If the Lord promised, (which he did,) the land of Canaan to Abraham, and Jacob's blessing had prevailed above fiat, to the utmost bounds of the everlasting hills, where could he find it? Not in the land of Canaan, merely, though Mr. C. has the daring effrontery to say that if God should take any of the seed of Jacob to any other part of the earth, he would violate his covenant which he had previously made!—How does he know it?

With his boasted knowledge he will not be disturbed if we give our readers another specimen:

"The pious Jews in the captivity turned their faces to Jerusalem and the holy place, and remembered God's promises concerning the place where he recorded his name. They hung their harps upon the willow trees, and could not sing the songs of Zion in a foreign land; but the Nephites have not a single wish for Jerusalem, for they can, in their wig wam temple, in the wilderness of America, enjoy more of

God's presence than the most righteous Jew could enjoy in that house of which David had rather be a door-keeper than to dwell in the tabernacles of men. And all this too, when God's only house of prayer, according to his covenant with Israel, stood in Jerusalem."

Here are further secrets unfolded.—We remember to have read, in the 137th Ps. either a history of what had taken place, or a prophecy concerning something to come, and which, in the days of David was yet to transpire;—but the lamentation was uttered by those who were in distress and mocked by the heathen. The reader will also remember that Solomon, the son of David, built the Temple, and how, we ask, could David be a door-keeper in the same, when it was not reared until his earthly tabernacle was crumbling to dust? But it does very well for Mr. C. —he can get him up there with songs of thanksgiving, waiting before God, and keeping the doors of his sacred Temple, and not a stone of it yet laid!!

We remember also to have read a sublime sentence uttered by the mouth of a prophet, in the name of the Lord, something like this: "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? And where is the place of my rest? For all those things that my hand has made." Solomon, who built the Temple, of which Mr. C. says David desired to be a door-keeper, after he was gathered to his fathers, says: "But will God indeed dwell on the earth? Behold, the heaven, and heavens of heavens cannot contain thee."

Now, if God's presence and glory fill the heavens, is he not sufficient to fill more than one small house like that built at Jerusalem? and has not a man, endowed with the holy priesthood, after the order of Melchisedek, authority to build a house to the honor of his name, and especially, when the worship of that at Jerusalem was corrupted, or it thrown down? We have yet to be informed *when* the Lord said that he would *not* fill another house with his glory, as he did that at Jerusalem, or when he ever said that the descendants of Joseph should be cursed, if they should build another like that, when enjoying the promised blessing; made to them by the mouth of God, through

Moses, that they should possess the ends of the earth.

Our readers will understand that these extracts are taken from Mr. C.'s writings of 1831, and if occasion requires, we shall give them a specimen of his writings since, in a future number, and then close with this gentleman forever.—[Editor.]

We have just been favored with the perusal of a letter from Elder S. Carter, to his brother, J. Carter, of this place, which gives the pleasing intelligence of the spread of truth in the western part of Illinois. We have previously received letters from the same neighborhood from elders G. M. Hinkle and H. Green, from which extracts have heretofore been given; but it appears that our brethren are constantly administering the word of life to the people, many of whom are disposed to hear. The letter says, that there are now one hundred or more who have recently been baptised.

So spreads the mighty work! That stone which was taken from the mountain without hands, in the last days, will roll on till the knowledge and glory of our God fill the earth; for the same power which could take it from the mountain without hands, can speed it onward, though the powers of darkness attempt to oppose it!

Elder Carter writes that he has met with some persecution, and that we have reason to expect. He says that not long before, a gang of about 20 men, armed, came to escort him before a court; but after a hearing he was discharged, though not without being threatened by the rabble that if he did not leave the country immediately, he would be dealt with in a different manner. He however appointed meetings, and continued to proclaim the gospel of our Lord, and hold up the truth to a dying people with as much zeal as before. This was honorable, it was

commendable. The more wicked a people, the more need they have of the gospel; for even our Lord came to call such to repentance.

Elder C. is a man with whom we have formed an intimate acquaintance, and know that he is a peaceable, circum-spect, devout man of God; and that wherever he may travel and proclaim the gospel, he will do it without infringing upon the lawful privileges of any, and that such men are sure to rouse the indignation of Satan, and his emissaries who labor for hire and make merchandise of souls!

We have not received our usual number of letters from the elders and churches, and shall not in consequence, be able to give our usual lengthy summary. Since the late conference in Freedom, N. Y. we are informed, that 11 more have been baptised in Allegany Co. The work in that region seems to be prosperous, and we may say, as we have frequently had occasion to say, we are reminded of Paul's vision, when he saw a man who said, "Come over into Macedonia and help us!"—We seldom hear from any part of our own country, without the same cry being reiterated in our ears; and we often ask, when will the time arrive, or will it ever, that the number of laborers shall be equal to the harvest?

The people in Freedom and vicinity, have long desired some of the faithful elders to visit them, whether they will be accommodated or not, we cannot say, but we hope that the approaching conference will be beneficial to the good cause. It is true they have suffered some persecutions; but God's grace must not be wanting, for they are now a *strong band*, and more are being added to them and the churches in their vicinity, daily.

Since writing the foregoing, we have received another letter from our brother at Freedom, in which he speaks as follows:

"We are looking forward to the time appointed for our conference, when we hope to see some elders from your place. I can truly say, I think the cause rather gaining friends in this region, but we hope and trust that it may then have a new impulse. Yesterday brother A. J. Squires baptized eleven in the town of Rushford, in the county of Allegany, the place of meeting is about 10 or 11 miles from here."

If we mistake not, it is something more than a year since the first were baptized in that place, and when we reflect on what God has truly done for that people, our heart is made to rejoice.

We know that the prejudice is so great in many places, that the people will not come out to hear, but wherever this gospel is preached in plainness, and a hearing is *once* had, the truth almost invariably finds more or less who love its heavenly influence and are willing to follow its teachings.

No man acquainted with the Spirit of the Lord, who has, by the same, been instructed in the great things mentioned by the prophets which are to be fulfilled in the last days, can reflect one moment upon the subject of the gospel's being proclaimed to the world, without feeling an animating, cheering anxiety, and a holy zeal, kindling into inexpressible desire for those who are entrusted with this healing balm to pour upon the nations, to be faithful to their calling. A man putting his hand to the plough, and looking back, is not fit for the kingdom, said our Lord. This was uttered by the Lamb just after one had volunteered to preach the gospel, but wanted the privilege of going to bid his friends farewell, and is truly an important item. If, in the days of our Lord on earth, men were called unfit for the kingdom because they desired to spend a few hours, or days, to take leave of their friends, after being called, or vol-

unteering to proclaim salvation, what shall we say, in the last days, when the world is perishing for lack of vision, and every thing declares the near approach of the great day, when we see some possessed of a large share of mental endowments, and abundance of the riches of this world, seating themselves quietly, and feasting sumptuously every day? Will such men's garments be spotless in the presence of the Judge, when the nations are assembled before him?

We are aware of the saying of Paul, on the subject of providing for one's own house, in his first letter to Timothy, but this does not say that those whose houses are provided for, in the providence of our Lord, with all the luxuries of this world, are to come forward with this plea, and flatter themselves that they are doing the will of God. We think (if our humble opinion is worth any thing) that men ought to be certain that they are called to the work of the ministry and then go forward with the zeal and perseverance becoming the importance of this high profession.

We are acquainted with many men, whose earthly income is very small, who have wives and children, and all as dear as the dearest in this life, and they are found in the field almost constantly. Will such men reap a reward? Ask our Master—"There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, or the gospel's but he shall receive a hundred-fold now in this time, houses brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." See Mat. 19:29; Mark 10:29,30; Luke 18:29,30.

Will such receive a reward? yes; they will receive a crown in the mansions of glory, and no power of earth

or hell can keep it from them. The servants of the Lord will do well to look at these promises—such as leave houses and lands, for Christ's sake, and not such as leave houses and lands when they have none!

Since the perusal of elder S. Carter's letter to his brother in this place, we have received one from elders G. M. Hinkle and H. Green, which says, that themselves, in company with elders S. Carter and S. Brown, have baptized, in that region 117, and that elders Groves and Lyman, a little to the north have baptized 21 more. Thus the mighty work moves forward, and thus it will, when it is preached in plainness. May God put forth his own hand!

From these brethren we have received a number of subscribers for the Messenger and Advocate, and some few for the re-printed Star. We feel ourselves indebted to such as use their exertions to obtain subscribers, as we know through this medium much good may result.

The People's Magazine, by Samuel Coleman, (successor to Lilly, Wait and co. Boston Ms.) is received—It is a neatly executed work, with a diversity of cuts—in all, it is a beautiful work, well worth the attention of a young man to put carefully away, for after life.

Parley's Magazine, by the same, is also received and is well calculated to encourage the young to industry in science—It is particularly calculated for schools.

From the Peoples Magazine.

WATER DRINKERS.

"Mr. Buckingham, the celebrated oriental traveller, now a member of the British Parliament, states that the strongest race of men he has ever seen were natives of the Himalach mountains, and came to Calcutta as wrestlers; one of whom was a match for three Britons. Yet these men, Mr. B. says, had never drank any thing stranger than milk!"

This same work, some time since, advocated the principle of water drinking, by endeavoring to prove that Tea and Coffee never afforded any nutriment to the human system. So far very good. They are of our principles in this respect, precisely. What do you say reader, on the subject of Tobacco? Do you think that there is much real nutriment to be gained from that pleasant weed? Besides it adds so gracefully to one's appearance, to have a large piece in one's mouth, or to emit large quantities of smoke from a pipe or cigar!

SABBATH EVENING.

How pleasant and how heart cheering to sit quietly by one's fire side, surrounded by a lovely family, and converse upon the hopes and assurances of eternal life, offered in the gospel, after a day's enjoyment of social intercourse in the house of prayer, during a Sabbath—it is heavenly. It gives a new spring to the mind, and calls forth the deepest gratitude to God for intelligence of heavenly things which promises a Sabbath which will never close. We now look forward to that period with longing anxiety, and seize upon the thought with eagerness, by faith; but then we shall realize its eternal blessedness, when corruption, temptation and death, are no terror! O Redeemer, waft, waft, the joyful hour when thy saints may see as they are seen and know as they are known!

LETTER V.—TO W. W. PHELPS, ESQ.

Dear Brother:

Yours of 6th ult. is received and published in this No. It contains so many questions, that I have thought I would let every man answer for himself, as it would occupy a larger space to answer all of them than would be proper to devote at this time. When I look at the world as it is, and view men as they are, I am not much surprised that they oppose the truth as many, perhaps, and indeed, the more I see the less I marvel on this subject. To talk of heavenly communications, angels' visits, and the inspiration of the Holy Spirit, now, since the apostles have fallen asleep, and men interpret the word of God without the aid of either the Spirit of angels, is a novel thing among the wise, and a piece of blasphemy among the craft-men. But so it is, and it is wisdom that it should be so, because the Holy Spirit does not dwell in unholy temples, nor angels reveal the great work of God to hypocrites.

You will notice in my last, on rehearsing the words of the angel, where he communicated to our brother—that his sins were forgiven, and that he was called of the Lord to bring to light, by the gift of inspiration, this important intelligence, an item like the following—"God has chosen the foolish things of the world, and things which are despised, God has chosen" &c. This, I conceive to be an important item—Not many mighty and noble, were called in ancient times, because they always knew so much that God could not teach them, and a man that would listen to the voice of the Lord and follow the teachings of heaven, always was despised, and considered to be of the foolish class—Paul proves this fact, when he says, "We are made as the filth of the world—the off-scouring of all things unto this day."

I am aware, that a rehearsal of visions of angels at this day, is as inconsistent with a portion of mankind as it formerly was, after all the boast of this wise generation in the knowledge of the truth; but there is a uniformity so complete, that on the reflection, one is led to rejoice that it is so.

In my last I gave an imperfect description of the angel, and was obliged to do so, for the reason, that my pen would fail to describe an angel in his glory, or the glory of God. I also gave a few sentences which he uttered on the subject of the gathering of Israel, &c. Since writing the former, I have thought it would, perhaps, be interesting to give something more full on this important subject, as well as a revelation of the gospel. That these holy personages should feel a deep interest in the accomplishment of the glorious purposes of the Lord, in his work in the last days, is consistent, when we view critically, what is recorded of their sayings in the holy Scriptures.

You will remember to have read in Daniel—"And at that time, (the last days) shall Michael stand up, the great prince, who stands for the children of thy people;" and also in Revelations—"I am thy fellow-servant, and of thy brethren the prophets." Please compare these sayings with that singular expression in Heb. "Are they [angels] not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?" And then let me ask nine questions: first,

Are the angels now in glory, the former prophets and servants of God? Secondly: Are they brethren of those who keep his commandments on earth? and thirdly, have brethren & fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak so each other, though one may be in heaven and the other on the earth?

Fourthly: If angels are ministering spirits, sent

forth to minister for those who shall be heirs of salvation, will they not minister for those heirs? and fifthly, if they do, will any one know it?

Sixthly: Will Michael, the archangel, the great prince, stand up in the last days for Israel? Seventhly: will he defend them from their enemies? Eighthly: will he be in them, as they were once led; and ninthly, if so, will he be seen? These questions I leave without answering, because the reasoning is so plain, and so many might be brought, that, they must be at hand in the heart and mind of every saint. But to the gospel, and then to the gathering.

The great plan of redemption being prepared before the fall of man, and the salvation of the human family being as precious in the sight of the Lord at one time as at another, before the Messiah came in the flesh and was crucified, as after the gospel was preached, and many were found obedient to the same. This gospel being the same from the beginning, its ordinances were also unchangeable. Men were commanded to repent and be baptized by water in the name of the Lord and were then blessed with the Holy Spirit. The Holy Spirit being thus given; men were enabled to look forward to the time of the coming of the Son of Man, and to rejoice in that day, because through that sacrifice they looked for a remission of their sins, and for their redemption.

Had it not been for this plan of salvation, which God devised before the fall, man must have remained miserable forever, after transgressing the first commandment, because in consequence of that transgression he had rendered himself unworthy the presence of his Maker. He being therefore cast out, the gospel was preached, and this hope of eternal life was set before him, by the ministering of angels who delivered it as they were commanded.

Not only did the ancient 'look forward' to the time of the coming of the Messiah in the flesh, with delight, but there was another day for which they sought and for which they prayed. Knowing, as they did, that the fall had brought upon them death, and that man was sensual and evil; they longed for a day when the earth might again rest, and appear as in the beginning—when evil might be unknown upon its face, and all creation enjoy one undisturbed peace for a thousand years.

This being sought for in faith, it pleased the Lord to covenant with them to roll on his purposes until he should bring it to pass—and though many generations were to be gathered to their fathers, yet the righteous, those who should, in their lives, embrace the gospel, and live obedient to its requirements, rise and inherit it during this reign of peace.

From time to time the faithful servants of the Lord have endeavored to raise up a people who should be found worthy to inherit this rest, (for it was called the rest of the righteous or the day of the Lord's rest, prepared for the righteous;) but were not able to sanctify them that they could endure the presence of the Lord, excepting Enoch, who, with his people, for their righteousness, were taken into heaven, with a promise that they should yet see that day when the whole earth should be covered with glory.

Moses labored diligently to effect this object, but in consequence of the transgressions and rebellions of the children of Israel, God swore in his wrath that they should not enter into his rest; and in consequence of this decree, and their transgressions since, they have been scattered to the four winds, and are thus to remain till the Lord gathers them in by his own power.

To a remnant of them the gospel was preached by the Messiah in person, but they rejected his voice, though it was raised daily among them. The apostles continued to hold forth the same; after the crucifixion & resurrection of the Lord Jesus, until they would hear it no longer; and then they were commanded to turn to the Gentiles.

They however listened faithfully to turn that people from error; that they might be the happy partakers of mercy, and save themselves from the impending storm that hung over them. They were commanded to preach Jesus Christ night and day—to preach through him the resurrection from the dead—to declare that all who would embrace the gospel, repent, and be baptized for the remission of their sins, should be saved;—to declare that this was the only sure foundation on which they could build; and be safe—that God had again visited his people in consequence of his covenant with their fathers, and that if they would they might be the first who should receive these glad tidings, and have the unspeakable joy of carrying the same to all people; for before the day of rest comes, it must go to all nations, kindreds and tongues.

But in consequence of their rejecting the gospel, the Lord suffered them to be again scattered; their land to be wasted and their beautiful city to be trodden

down of the Gentiles, until their time should be fulfilled.

In the last days, to fulfill the promises of the ancient prophets, when the Lord is to pour out his Spirit upon all flesh, he has determined to bring to light his gospel, to the Gentiles, that it may go to the house of Israel. This gospel has been perverted and men have wandered in darkness. That commission given to the apostles at Jerusalem, so easy to be understood, has been hid from the world, because of evil; and the honest have been led by the designing, till there are none to be found who are profiting the ordinances of the gospel, as they were anciently delivered.

But the time has now arrived, in which, according to his covenants, the Lord will manifest to the faithful that he is the same to-day and forever, and that the cup of suffering of his people, and the house of Israel, is nearly fulfilled; and that the way may be prepared before their face he will bring to the knowledge of the people the gospel as it was preached by his servants on this land, and manifest to the obedient the truth of the same, by the power of the Holy Spirit; for a time is near when his sons and daughters will prophesy, old men dream dreams, and young men see visions, and those who are thus favored will be such as embrace the gospel as it was delivered in old times; and they shall be blessed with signs following.

Further on the subject of the gathering of Israel.—This was perfectly understood by all the ancient prophets. Moses prophesied of the affliction which should come upon that people even after the coming of the Messiah, when he said: and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. Connecting this with a prophecy in the song which follows; which was given to Moses in the tabernacle—remembering the expression—"in the latter days"—where the Lord foretells all their evil, and their being received to mercy, to such as seek the peace of Israel much instruction may be gained. It is as follows:—

"I will heap mischiefs upon them; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the sucking with the man of gray hairs."

But after all this, he will judge their enemies and avenge them of theirs; for he says:

"If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood, and my sword shall devour flesh."

After all this—after Israel has been restored, and afflicted and his enemies have also been chastised, the Lord says: "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants; and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

I will give a further detail of the promises to Israel, hereafter, as released by the angel. Accept assurance of my esteem as ever.

☞ The weather begins to look like spring—our feathered songsters have greeted us with the sound of their voices once more, and nature is about to put on her summer dress.—Our winter has not been as severe as in some places to the south, and withall, we think that the never changing goodness of our God ought to inspire our hearts with increased devotion toward him.

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KIRTLAND, OHIO, APRIL, 1835.

[Whole No. 7.]

LETTER NO. 6.

Liberty, Mo. Feb. 21, 1835.

Dear Bro. in the Lord.—I take a little time to answer your 3rd letter, addressed to me in the December number of the Messenger and Advocate. Passing your apology, I come at once to the great point in question, that this church has suffered persecution from its commencement; and that, too, in most cases, without the least provocation. Here suffer me to say, as you and I are fellow members, and I have been co-servants nearly from the beginning, that we have known by example, what thousands are preaching in precept, that "they that will live Godly in Christ Jesus, must suffer persecution."

Now, notwithstanding my body was not baptized into this church till Thursday the 10th of June, 1831, yet my heart was there from the time I became acquainted with the book of Mormon; and my hope, steadfast like an anchor, and my faith increased like the grass after a refreshing shower, when I for the first time, held a conversation with our beloved brother Joseph, (December 21th, 1830,) who I was willing to acknowledge as a prophet of the Lord, and to whom, and to whose golly account of himself and the work he was engaged in, I owe my first determination to quit the folly of my way, and the fancy and fume of this world, and seek the Lord and his righteousness, in order to enter a better world, where the duration, and glory, and honor, and power, and space, are equal and endless: And let me add that though all old churches, and some disciples, like Orpah may kiss their mother-in-law, and go back to their people, and their gods, yet, as Ruth, I am fixed in my purpose to "entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

Well may you say that it is known unto me, "that this church has suffered reproach and persecution from a majority of mankind who have heard but a rumor, since its first organization, &c.—So it is. On the 30th of April, 1830, I was thrown into prison at Lyons, N. Y. by a couple of Presbyterians traders, for a small debt, for the purpose, as I was informed, of "keeping me from joining the Mormons." How many hair-breadth escapes you and brother Joseph passed, for writing and publishing the truth in the book of Mormon, as the constitution and law allowed, I know not, but I hear I church members and others declare in language similar to the following: that every believer in the 'Golden Bible,' (as the book of Mormon was called by many) ought to be sued and sent or driven out of society. The Rochester Observer, one of the principal Presbyterian organs of the day, introduced the book of Mormon to the world with a flashy article headed *Masphemy*; and to cap the climax of gullibility, against which the 'men of the meeting houses' showed an ardent zeal to guard their flocks, it was carefully circulated, that 'a Jesuit' had employed a young man by the name of Clowry, to write, and through the aid of one Smith, was bringing forth a book to break down all religions. And when it came forth, some actually said that they believed it was written to destroy the present religions, because it carried religion to a nicer, or higher pitch than the old Bible.

One thing is remarkable, that of all I ever heard said about the work or book, in that day of gross darkness, not one pretended, in truth, to have the least particle of positive proof, that a man or woman joined the church for sinful purposes, or that the book contained one precept of doctrine that was contrary to pure religion; but the idea of a church with a prophet in it, in this enlightened age and land of liberty, was so exactly like old times; so agreeably to the order of the Scriptures, and so perfect a way of knowing the will of the Lord, and of what religion consisted, that the wise men of the world, and the wary who watched diligently over their flocks, that their fleeces might be long, white and clean, against the shearing, whispered, as I sometimes talked aloud something very like or approaching this: What is the reason, if God has any thing to reveal for the benefit of his people or his numerous churches, as he is no respecter of persons, that he does not do it, or reveal it to Dr. Clarke, Dr. Gill or Dr. Scott, the commentators, or to some great minister, such as the Archbishop of England, or Dr. Ely, or even the president of the United States, or some great man that

could be believed? Then every body would know it was true, and the different churches would be bound to accept of it as they have the Bible, and our priests who are brought up and educated for the purpose, could explain it, and every body would have to obey it. But God has done his work, and we don't need any more prophets. We have Bible societies, missionary societies, abolition of slavery societies, and temperance societies, to convert the world with and bring in the Millennium, and away with your deception! False prophets, false prophets, beware! Blasphemy! We have plenty of churches, and plenty of priests to regulate them, and don't you know that God, man and the Devil will oppose you? If you start a church with a prophet in it, every body will be against you, as they were against Ann Lee, Joanna Southcote, and old Jemima Wilkinson.

But I will not pursue this subject further at present, leaving it for your addition of facts. Instead of standing in the way, and asking for the old paths, they have stood in the way, and put darkness for light, and light for darkness, till not only large sheets of their opinions, and attested volumes of our lives and characters, have "inundated our land with scurrilous reports," but the blood of the saints has curdled upon the sacred soil of freedom, and now smokes up to heaven as a testimony that they are martyrs to that religion which has ever been despised and rejected, by every church and people that have fallen away from its true principles, and lost the gift of the Holy Ghost. Our tribulation, our suffering for the truth's sake, and our blood, (shed in defence of holiness) are testimony that says: your religion is true—and hold out faithful to the end and you will earn a crown, and a fulness of joy where the wicked cannot come—*eternal with God.*

As ever,

W. W. PHILIPS.

Freedom, March 18th, 1835.

DEAR SIR.—I am about to address you on a subject in which I feel most deeply interested, a subject which agitates the minds and feelings of the Christian community in which we live, more than any other now extant. I mean that of the gathering out or separating of the saints from Babylon, agreeably to a command of God, that they may escape the calamities that are now impending over the nations, and are about to be poured out upon this generation.—And here permit me to premise a few remarks by way of introduction, that we may come at our subject understandingly and feel its force commensurate with its importance. Let us in the first place, to settle the minds of the doubtful, and silence the cavils of the skeptical relative to the being of God, examine the evidences by which we can satisfactorily arrive at the conclusion that there is such a being. We shall then be able, if we take up the subject step by step and reason fairly and logically, to come to definite and correct conclusions, therefore, need not be deceived nor deceive others.

1st. There must be a great first cause to create, arrange, and set in motion the planet on which we dwell, and others belonging to this system. We believe so from the fact, that it is composed of particles of inanimate matter, which are utterly incapable of putting themselves in motion, much less of creating themselves.

2d. This planet is furnished with myriads of living creatures, which could not create themselves: there must be a great first or moving cause or principle to bring them into existence. From the order and regularity that appear in the arrangement we think it evincive of superior intelligence in the prime mover. Hence we conclude if their be intelligence, there must be spirit or mind, for matter is inert and abstract from mind, has neither intelligence nor mind. Matter has only one power, that is the power of rest or lying still, hence we argue and come to this irresistible conclusion, that there is a great prime mover or a first cause, which we call God. That he is good, and the source of all goodness, we infer from the order, harmony and divine impress that manifest themselves in all the workmanship of his hands.—Every thing that emanates from him partakes of the impress or image of its Author, and is good. We hold these to be self evident facts which can neither be weakened by argument nor evaded by sophistry or skepticism. We have seen from the foregoing premises, that he is the Creator, Prime Mover and Author of all, therefore, he made man, and made him rational and intelligent. Although he is by no means the strongest of created beings, yet the fear of him is

* My family sick at my residence in Canaan, Vaig.

a greater or less degree rests upon all animated nature. He has power to render nature both animate and inanimate subservient to him: and from our own experience of this fact, we daily see one of the first truths recorded in holy writ verified, viz. That God gave him [man] dominion over every living thing which he had made, (see Gen. 1st 25th.) We every day see animals that are in point of physical strength superior to man, subject to him. Hence by a parity of reason we conclude that if creatures below man are subject to him, and yet are not endowed with reasoning powers, man who is endowed with those powers, is not only subject and dependent but justly so, on him who created both him and them. Now as man is rational and dependent, another argument may be adduced of his accountability, and his accountability rests on his knowledge of another fact also, viz. That he is so. This knowledge must in the first instance be communicated to him, or to use a familiar expression, a law must be promulgated before it becomes binding, and a command must precede obedience. Hence all our system of obedience to the will and commands of God rests on a revelation of his will to us. Now if it can be made to appear that he has made known his will concerning us, it is our duty to obey him. If we have a revelation of the will of God concerning us it must be of the nature of its Author, good. You are now prepared to ask for the evidences, and whereto they are to be found. I answer their wisdom and perspicuity of arrangement, their sublimity and depth of thought, and in some instances their clearness and force of expression are evincive of their divine origin. Another argument may be drawn from them of their Divine authority, viz: The principles they inculcate, the precepts they lay down, and the commands therein given, are all conducive to the greatest possible happiness and best conceivable good of man. Therefore, we infer they are the dictates of a superior, benevolent and intelligent God. We therefore come to the irresistible conclusion, that what we call the Scriptures or Revelation of the will of God to us, is not only true and binding on us, but that they were given by inspiration of God, or as is expressed 2d Peter 1st, 21st. Holy men of old spake as they were moved by the Holy Ghost. We have another argument that they are of Divine origin. Bad or wicked men would never framed such a set of self-denying principles, so much against the natural propensities of their unsanctified natures, and publish them to the world, rendering themselves, as far as they should be believed, guilty, ridiculous and contemptible. We are sure they would not do so. Good men uninspired would not write and publish such a system for two reasons, and first: It would be above their comprehension, therefore, they could not. Secondly, They (the inspired penmen) say they were divinely inspired, therefore, good men uninspired did not write them; for good uninspired men will never assert that they did write them, when they knew in the very assertion, they would be palming an untruth intentionally upon the world.

Hence we come to this rational and logical conclusion, that what we call the Scriptures were written by inspired man, or as is expressed, 2d Timothy, 3d, 16th, All Scripture is given by inspiration of God, &c. Let then these three points be considered as settled in our minds. First, That there is a great First Cause or source of intelligence, whom we call God. Secondly, That man is dependent on him and justly amenable to him. Thirdly, That what we call the Scriptures are true, because as we have seen they are an emanation from God the fountain and source of truth. We learn from perusing the Scriptures they are full of promises of good to the willing and obedient, and of evil to the unbelieving and disobedient.—When God was about to send any judgment or sore calamity upon the children of men, he always forewarned them of it, and gave them time and space for repentance. Witness the preaching of Noah to the antediluvian world. He was a preacher of righteousness, as says 2d Peter 2d, 5th; God said by him that he would inundate the earth and destroy its inhabitants. And Noah prepared an ark for the salvation of himself and family. But the world of mankind at that time disbelieved that any calamity of that kind would overtake them. We, however, notice this fact, that the unbeliever of a wicked world did not make void the promises of God. And further, he said, and performed what he said, and it was performed so literally that all might be left without excuse, or as the sacred penman more beautifully expresses it, that thou mightest be justified when thou speakest, and clear when thou judgest. [Psalm 51st, 4th.] We come next to notice the destruction of the cities of Sodom and Gomorrah, that they were cut off in and for their wickedness. Notwithstanding they were admonished by righteous Lot not to do so wickedly, [Gen. 19th] yet even his relatives disbelieved, for we learn in the 11th verse of the same chapter, he seemed to his sons-in-law as one that mocked. Al-

though he was delivering the Divine mandates of Almighty God. They heeded not. Lot was obedient, and fled out, and the cities were destroyed. We next notice the promises of God to the Patriarchs Abraham, Isaac and Jacob, [Gen. 17th, 8th, 26th, 3d, and 4th and 28th, 4th,] that their seed should possess the land of Canaan. Passing over the events that led them down into Egypt, after a sojourn of 430 years they left Egypt, to go up and possess the land of promise. With all the striking instances of Divine Manifestation during the 40 years they were travelling from Egypt to Canaan, we notice the revelation of God's will to them through Moses, and the ocular demonstration to all; of the pillar of a cloud by day, and the pillar of fire by night. Ex. 13th, 21st, 22d, the destruction of Korah Dathan and Abiram, the fiery flying serpents sent to afflict the rebellious and unbelieving. And still with all the rebellions to Moses, together with all the tokens of God's displeasure, how many there were who murmured against Moses and against Aaron and their carcases fell in the wilderness. We again notice this idea as we pass over these events. The promises and threatenings were plain to be understood and unbelief and rebellion did not nullify them, nor exempt the wicked from punishment. We notice one idea more as we pass they [the children of Israel] fought with and drove out these possessors of the land of Canaan, not only by permission but by command of God himself without paying an equivalent for it as we believe to be correct at the present day. Passing over many important events recorded in the sacred volume we came to notice the command of God to his saints to flee out of Jerusalem when they shall see it compassed about with armies, that they might not perish with the wicked who believed not the words of the Savior, when he foretold their dire calamity. We see that every prediction was literally fulfilled, and when we take a scrutinizing retrospect, we discover that every command, every promise and every threatening, have been so plainly set forth by the inspiration of Heaven, that all those who heard, evidently understood at the time, so that ignorance can never be plead by them in bar of Justice. We, on a review of what has been said, notice one idea more, viz. The immutability of God, that he is the same yesterday, to-day and forever. He said he would scatter Israel for their sins, and disperse them for their iniquities: that they should become a hissing and a by-word among all nations whither he would scatter them, and he has done so to the letter. He has said he would gather them again, or a remnant that should remain when the times of the Gentiles should be fulfilled, as spoken by our Savior recorded in the 21st chapter of Luke's gospel. See Isaiah 11th, 14th. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, &c. see also Jeremiah 16, 15, and numerous others that point forward to the same happy era. We notice as before remarked the literal fulfillment of every promise and every threatening, and think it not wresting the Scriptures or a mark of credulity in us to believe and say to our fellow clay, beware of those who cry peace and safety when God has said, in substance, tribulation, wrath and anguish abide you. He is about to bring this dispensation to a close. The signs of the times preange the near approach of that day when the Savior is to set his feet upon the Mount of Olives, [Zech. 14,] when all the ungodly, the fearful and the unbelieving shall wail because of him. The saints are to be gathered literally, as the Jews have been dispersed, [See J1. 2d, 32d.] They are to come out of Babylon and be no partaker of her sins that they receive not of her plagues. Rev. 18th, 4. The question now arises who is Babylon, from whom we are to come out?—The Scripture definition of the word Babylon is confusion or mixture. Let us further examine this subject in the light of truth, and with a spirit of candor. We are aware that the Roman Catholic Church is fixed upon by all Protestants as the Babylon spoken of by the Revelator. But let us examine the subject a little further. Is there any more disorder or confusion in her movements, than in the rest of the professing world? She professes to be the only true church and treats all dissenters as heretics. Protestants have done the same, with the same opportunity. She gives her money with no stinted hand for purposes of education, and the promulgation of her sentiments and so do Protestants. She uses all her arts to persuade, and when she has the power, to compel others to submit to her creed and her authority. Witness the inquisition of Spain and Portugal. So have Protestants done with all their professed liberality. Witness the conduct of the Puritans of New England, even while the persecutions of the Church in their mother country must be fresh in their recollection. All these claimed to be descendants of the true Church, and all failed then and do still, in the essential points of coming up to the Apostolic stand-

ard. 1. They had a hard, bitter, revengeful spirit towards those who differed from them in opinion. They manifested this intolerant spirit, by inflicting stripes, fines and imprisonment. 2. Although they had the zeal, they had not then, neither have they now, the spiritual gifts of an apostolic church. Hence we conclude if they had not the Spirit of Christ, nor the spiritual gifts they were none of his. Therefore, we feel that we are not doing violence to the truth, or injustice to these denominations, to rank them as a part or a branch of mysterious Babylon. Now let us examine the conduct of all Protestant dissenters and compare it with that meek and quiet spirit which we are informed is in the sight of God of great price, and we find they have it not. Let any one of them become sufficiently numerous, and she assumes the same haughty, dictatorial spirit towards those less numerous, which has been ever manifested by the Mother of harlots. Speak to them of the ancient spiritual gifts; O, say they, they were once in the Church, but they were placed in it to establish it and prove its Divine authority. At the same time Scripture says, they were placed in it by God himself, for the edifying of the body, and perfecting the saints, and no time pointed out by the same authority where they should cease, only when the object for which they were placed there should be accomplished, viz: when the saints are perfected in glory. We respectfully ask, has that object been effected? Certainly not. Then it follows, if they were necessary then for the accomplishment of any purpose, and that purpose not yet effected, they are still necessary. Do we not see a great falling away from the primitive order of things? Has not Paul's prophecy in his 2d epistle to his Thessalonian brethren, been literally fulfilled?—There shall be a falling away first before that day come, alluding to the second coming of Christ. We look in vain for the right spirit or the true order of things among them as a body. Confusion and every evil work are among them. They show themselves by their spirit and the fruits of it, to be the legitimate descendants of that perdition, described by the Revelator as sitting upon many waters. We come now to what will be admitted, even by our opposers, viz: That it is nearly the last or close of the dispensation, or as the Scripture expression is, the last days. This being an admitted fact, we need not labor to prove it. Aside from any recent revelation on this subject, we have seen that God when about to visit his people with judgments, revealed it to his servants, the prophets. [Amos 3: 7.] We believe he is the same God. We have admitted that it is near the close of the dispensation; and if so, we are assured if the Scriptures be true, that there are about to appear, perplexities and distress of nations; and that men's hearts will fail them for fear of those things that are to come on the earth, see Luke 21st, 25th and 28th.—Great judgments or afflictive providences of God are all manifest tokens of his disapprobation of the conduct of his intelligent creatures. And further, he never sent any great national calamity, without warning those to be effected by it, of its near approach, as before noticed. Another fact we notice as we pass, viz: That severe judgments presuppose great wickedness in the sight of God, for he will not punish the righteous with the wicked. He said to Abraham he would spare the cities of Sodom and Gomorrah if ten righteous were to be found in them [see Gen. 18th, 32.] Now from a view of all these circumstances,—Does the idea of converting the world to the prevailing religious sects of the day, with all the emulation, variance and strife exist among them, look like the Millennium, the peaceable reign of our Lord and Saviour Jesus Christ? Yours in gospel bonds,

W. A. COWDERY.

[To be Continued.]

Perryburg, N. Y. Jan. 30, 1835.

Dear and well beloved brother in the Lord, it is with no small degree of satisfaction that I take my pen to inform you of my present state of mind, and the dealings of God with me since I left you last summer, and shall notice some things relating to this church and the branch in Canada. As our heavenly Father has been pleased to call us to rejoice in the same hope of our calling, for which I desire to be very thankful, and feeling as I do a great anxiety for the prosperity of my Master's cause, and believing that any information relating to the advancement of his cause and kingdom will be gratefully received by every true believer, I shall proceed to give you a short sketch of all that I consider worthy of note since I left Kirtland, and likewise

any views on certain passages of scripture that are particularly interesting to believers in the gospel of our Lord Jesus Christ. The scriptures alluded to are those giving a description of the spiritual gifts as set forth by the apostles, which gifts were given "that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: Eph. 4:14,15.

After leaving Cleveland on board the brig Illinois, which is a fine craft, we arrived at Buffalo after three days' sail, and was obliged to wait for the Canada Steam Boat two days. While there, the scourge, or judgment of God, known by the name of the Cholera, was raging greatly, calling from time to eternity very many with a few hour's warning; how sensibly did I realize the necessity of being prepared for the change that awaits all flesh.

After a fatiguing journey we reached home in good health, and found the little branch of Latter Day Saints much as when we left.—There have been some added this summer and I think they are growing in grace, and the knowledge of the truth as it is in Christ Jesus our Lord. We have the gifts as exercised abundantly by the apostles; that is, the gift of tongues, and in many instances the interpretation—and the gift of healing has been exercised in several instances.

I shall here make a few remarks on the gifts. As it is a subject which interests every true believer, and but little understood by the majority of professors, and altogether denied by many, I shall call your attention to the 14th chap. of John, where the Holy Ghost was particularly promised to believers. John 14: 12. Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. In the 14th chap. the promise was made of the Holy Ghost, and in Mark 16th chap. from the 15th to the 18th verse. The commission was there given to the apostles to "go into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.—And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—What was this but a promise of the Holy Ghost? You will discover that the command was to the apostles, but the promise to those that believed. Let us follow the apostles for a short time, and see if it did produce the effect which was promised. The first appearance of the Holy Ghost was on the day of Pentecost. Acts 2nd chap. from the 1st to the 5th verse. Did not the Holy Ghost produce the effect that was promised? Peter quotes the prophecy of Joel, Acts 2:17. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, &c. If their sons and daughters should prophesy, would they not be prophets and prophetesses? And if we have got beyond the last days, it will not apply to us. Peter says in the foregoing chapter, when they

were convinced of the truth, and made the enquiry, "men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." You will discover that the promise was made to all that should comply with the terms of the gospel. Let us trace it a little further and see if it produced the same effect at all times. The effect that it produced on the day of Pentecost was to speak in tongues. "And they were all amazed, and marvelled, saying one to another, Behold, are not all these that speak, Galileans? and how hear we every man in our own tongue, wherein we were born?" and so goes on to enumerate 14 different languages in which they spoke: and this was wisely given to prove to the understanding of man, that the tongues that the Holy Ghost moved men to speak with, were the tongues of men. It does not follow that this should always be the case, that the nation whose tongue it is that the Holy Ghost should move men to speak with, should be present, for, says Paul while treating on the subject, 1st Cor. 14:2, For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. How is it possible for his understanding to be unfruitful, if he understood the language that he spoke? and where would be the necessity of praying for the interpretation, if the person speaking understood it already?

Let us follow the apostles a short time and see if the Holy Ghost always produced the same effect. Acts 10:46. For they heard them speak with tongues, and magnify God. Acts, 19:6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. Was not this the effect that Mark said should follow? Was not this what Joel said should follow in the last days, which commenced at the day of Pentecost? Let us turn to the 1st Cor. 1:1,2, and there we shall discover that that epistle was not addressed to the Corinthians exclusively, but to all that in every place call upon the name of Jesus Christ our Lord—both their's and our's. So that if we are of the number that call upon the name of the Lord, it is addressed to us; if so, let us see what use we have for the 12th, 13th, and 14th chapter of this epistle, unless we have the gifts. But, says one, the gifts were to be taken away. I would ask when? and give you Paul's answer. Cor. 13:8,9,10. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. But, says one, they have been lost or taken away: so say I, and so says John the revelator, 13th

chap. for he saw the beast arise, that had power over every nation, kindred, tongue and people. In the 12th chap. of Rev. the church is beautifully set forth in the person of the woman. In the 12th chap. of Cor. Paul calls or compares the church to a perfect body, and John the revelator, to a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars, which woman brought forth a man child, who was to rule all nations with a rod of iron. Can any person of any discernment, read the 12th chap. of Rev. and say that it does not mean the church of Christ as established by the apostles, adorned with the glory and power of God? This once established, we shall discover that the church goes into the wilderness where she was to continue a thousand two hundred and three score days, or a time, times and a half time: which is a representation of the same thing, 1260 years, how would it be possible for the woman to be in the wilderness, and the beast represented in the 13th chap. of Rev. to have power over every nation, kindred, tongue and people, and the church still to retain her order with all her gifts and graces? Take a view of the woman set forth in the 17th chap. of Rev. clothed or arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. What a disparity there is, when compared with the former woman, Rev. 12. If one was a figure of the first, or perfect church, as sanctioned by God, is not the other the church stripped of all her spiritual gifts and graces, and adorned with the works of men? It is plain to my mind that it is. If in the days of the apostles it took first apostles, secondly prophets, thirdly teachers, then helps, governments, gifts of healings, tongues and interpretations of tongues, to constitute a church of Christ, and we are believers in the doctrine they held forth, which we ought to be, for Paul says, Gal. 1:8, But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that we have received, let him be accursed. If we will but turn our attention to the 3rd chap. of 1st Cor. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? for while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? If divisions show carnality, there is an abundance of it in this generation.

I feel that I cannot be thankful enough for what the Lord has done for me and my father's family. There were two members added to the church since I came home, which makes 22 since July, and there are many enquiring—may the Lord still carry on his work, for the harvest is truly great. Broth-

er Snow was laboring in the church in Canada.

I remain in the best of bonds,
your brother, and well wisher
to the cause of my Master.
M. C. NICKERSON.

Freedom, April 3, 1835.

Brethren members of the Church of Latter Day Saints met in conference agreeably to previous appointment.

1st. Order being restored, brother Sidney Rigdon was called to the chair, and W. A. Cowdery was chosen Secretary.

2d. Opened conference by a few preliminary remarks from the chair, and a concert of prayer by the Elders present.

3d. Itinerant Elders gave a short relation of their travels and success in delivering the testimony of Jesus, the great head of the Church.

4th. Heard an address and instructions from the chair relative to the government, progress and prospects of the Church.

5th. Adjourned till to-morrow, 10 o'clock, A. M.

Saturday, April 4th, met agreeably to adjournment, and the conference was opened by prayer by the Chairman.

Proceeded 1st. to business. Heard reports from the different churches represented.

2d. The church, in Westfield, Chautauque county, is not represented, but from a source of information entitled to our entire credence, we learn that the members are the same as represented at the last conference. And the church in Laoni in the same county in point of numbers, is the same as at last conference, with the exception of one member removed.

The church in Orangeville and Java, Genesee county, now numbers but fourteen; three having been excluded since last conference. Represented by Elder Otis Shumway, Delegate.—The church in Burns, Allegany county, now numbers twenty three members, raised up and established almost wholly by the instrumentality of Elder A. J. Squires. It is represented as being in good standing—A. J. Squires, Elder. The church in Portage Allegany county, raised principally by brother Squires consists of twenty six members represented by Wm. Marks, priest. The church in Rushford, Allegany county, organized and established

March 23d, 1835, consists of twenty-six members represented by Elder A. J. Squires, who has been the instrument in the hands of the Lord in establishing it.

||In Kortright, Delaware county, there are eight members, two of them Elders, represented by John Lawson, Elder.

||In Tompkins, Delaware County, there are eight members, two of them Elders, represented by Eleazar Willes, Elder.

||A new church has been recently raised up by the instrumentality of Elders Gould and Babcock in Woodhull, in Steuben co. consisting of six members, represented by J. Gould, Elder.

The church in Grove, Allegany co. consists of eighteen members, two of whom have been added since last conference, reported by J. Gould, Elder.

The church in Avon and Genesee, Livingston county, consists of twenty-three members, one having removed, and two been excluded since last conference, Reuben Hadlock, Elder and Delegate.

The number of brethren in Munson, Monroe county and Lima, Livingston county, is eight in good standing, reported by R. Hadlock, Elder.

The church in Perrysburgh, Cattaraugus county, consists of forty members in good standing, reported by Freeman Nickerson, Elder.

||Brother Nickerson also reports two members that have not been numbered with any church, one residing in Dayton Cattaraugus county, and one in Collins, Erie county.

The church of Freedom consists of 70 reported by H. Hyde, priest.

3d. After receiving the above reports, there was a call from the chair, on all Elders and Delegates present who had matters of difficulty to adjust in their respective churches, to present them for the consideration of this conference.

Whereupon, brother Reuben Hadlock, presented a charge against Chester L. Heath, an Elder in the Avon and Genesee church for breach of covenant and not observing the word of wisdom.

4th. Moved by Elder J. Murdock, that C. L. Heath be expelled from the church. The motion was duly seconded. The evidence heard, and the ques-

tion distinctly put and carried without a dissenting voice, that the said C. L. Heath be expelled.

5th. Moved and seconded that the Elders now present have their licences renewed and signed by the moderator and clerk of this conference.

6th. Resolved, That this conference adjourn sine die.

P. S. This character || on the margin is set opposite the returns of such churches or branches, as have not before been represented in any conference.

W. A. COWDERY, Sec'y.

Huntsburgh, O. April 16th, 1835.

BRO. O. COWDRY,—

Having just returned from a most interesting meeting, where baptizing was attended to, and while the curtains of night are drawn around me and I am seated in the friendly family circle with some beloved brethren, although it is snowing quite fast and is very cold, especially considering the season of the year, while musing and meditating on the past, a thought suggested itself, that, probably, a few lines from me would not be uninteresting to the readers of your most *valuable* paper.—During last summer and fall elders Joel Johnson and Oliver Granger visited this neighborhood and preached a number of times. They baptized none in this town, but elder J. preached also, in the town north of this and baptized three or four.

I first visited this place in December last, and stayed one week, during which I preached sometimes, twice a day, and the truth took hold on the hearts of many, and six of the number came out and declared it openly by obedience. Since that time I have occasionally been here and declared to them the things which I most assuredly believe, and I always found that there were some who were honest in heart and ready to obey the truth.—The church or the number of *saints* here at present is twenty seven, and there are a number more believing and others seriously inquiring. May the Lord grant great prosperity to the cause of truth.

On the 21st of March I attended an appointment at the center of this town, in the midst of a society commonly called Campbellites, and the truth come

ing so near them it roused up those whose craft was in danger, and I received a challenge to hold a public discussion with a Mr. J. M. Tracy, who, in his note to me, pledged himself to prove that "the book of Mormon was not a divine revelation." I have been informed that Mr. T. was formerly a Universalist preacher, but becoming tired of their principles or society, I know not which, latterly some of the Campbellites in Huntsburgh have hired him to preach for them. I accepted his offer, and on the 27th of March we met and the debate continued two days, about eight hours each, the parties speaking alternately thirty minutes. When the interview closed a majority of the congregation arose, by an anxious urgency on the part of Mr. T. to testify thereby that they did not believe in the divinity of the book of Mormon. But when I asked them if they had been convinced that it was false by Mr. Tracy's arguments, (if I might call them such,) there was not one to answer—"Yes."

Whether good has resulted from that discussion can only be known by the effects produced. As soon as the debate closed I went immediately to the water and baptized two—it being Saturday. On Sunday President J.—Smith Jr. delivered a discourse in the same house of about three hours length, and on Monday morning four more came forward and, "were buried with Christ by baptism;" and were confirmed by the laying on of hands, in order that, "they might put off the old man with his deeds, and arise and walk in newness of life."

Since I have been here this time, more have been received into the church. Thus you see that *truth is powerful and will prevail*.

I have for some time past been thoroughly convinced, that all that is wanting, is, to have the principles in which we believe, fairly, plainly and simply laid open to the minds of the honest in heart of this generation, in order to have the mild kingdom of the Redeemer spread and prevail over the commandments of men and the doctrines of devils. For many, even in this region, so near to Kirtland, I found when I first came to this town, knew but little of our principles. They had heard much from rumor, 'tis true, but they seemed astonished when they

come to hear our principles as we hold them, without exaggeration or misrepresentation. Said they, "these things are according to the scriptures, we believe they are true, and we want to obey them." When I see people thus willing to obey the truth as soon as they learn it, my heart cries, O! that the vineyard of the Lord was filled with "the publishers of peace," that all the honest in heart might be prepared for the coming of the Lord, in power and great glory, and be ready to say, "even so come, Lord Jesus."

Then peace as in the garden of Eden will be restored to the earth, and then for a thousand years all kingdoms, nations and people from one end of heaven to the other, from the least to the greatest, will echo the sound "I know the Lord" For as Isaiah says, "all the people will be righteous."

W. E. M'LELIN.

Perry, April 19th, 1835.

DEAR BROTHER:—

As many reports have gone out about the downfall of this church, and that it is decreasing in place of increasing, I have thought it would be encouraging to our brethren to hear from us; therefore, I write to you these few lines: the church, where I reside, in the township of Perry, Richland co. numbers at this time 36 members, in good standing; five of whom have been baptized within seven days, and 4 about two months before, and some others that appear to be believing, which we trust and pray may come in. Pray for us, that the work of the Lord may continue to prosper with us, as well as all other places.—
This from yours, &c.

DAVID EVANS.

BRO. COWDRY,
Sir:

From satisfactory evidence received from Connecticut concerning the conduct of elder Glad-den Bishop, we say that he is suspended as a preacher of the gospel until such times as an investigation can be had before the travelling elders from Kirtland at some one of the conferences noticed in the preceding Number of the Advocate. We are not fond of having the church of the Latter Day Saints represented by men whose con-

duct and teaching will not stand the test of the most rigid investigation.

O. HYDE,

W. E. M'LELIN. } Clerks of
conference.

Kirtland, Ohio, April 27, 1835.

Messenger and Advocate.

KIRTLAND, OHIO, APRIL, 1835.

A SUMMARY.

Our brethren residing in Providence R. I. besides business of a temporal nature, request some of the elders to call on them if passing. Brother M.—Willber writes as follows:

"April 5th, I baptized 2 persons, and there are more who expect to go forward soon: things appear more encouraging than heretofore—will you invite some of the first elders this way, to see us this season? as we understand they are coming to the east. Direct them, to 'Providence R. I. No. 286 North Maine St.' We will try to have a place for them, where they may instruct the people, if possible—we want to be instructed more perfectly in the things of God."

On the perusal of this letter, the mind recurs back to the history of the individual who founded the Rhodelsland colony—Mr. Roger Williams.—Much has been said of his character, talents and personal worth; but on reviewing a short extract of his Memoirs, by Professor Knowls, we were delighted to find two remarkable items, said to be connected with his religious belief: One was, "that the true church and ministry, had been lost in the Romish apostasy, and could be again restored, only by a special Apostle raised up for that purpose." To escape the force of this thought, the Rev.—Professor says that, "the laws of interpretation were at that day, but imperfectly known." What a pity that Mr. Williams, who is represented as being a man of deep piety, and understanding the original languages, in

which the scriptures were written, could not have been favored with some modern Professor to teach him the "laws of interpretation!"

The other item was, after learning the Indian tongue, and laboring faithfully to teach them christianity, that the time for the conversion of Pagans was "postponed until another apostle should be sent with a special commission, and that with the restoration of the ministry, the gift of tongues would be bestowed for the purpose."

We only add, that our sincere prayer is, that many may be found in that place, entertaining the same belief, and looking forward for the same work of God; for most assuredly these views were correct, and according to divine teaching; and as the elders of this church are called upon from every part of the country, we leave that matter for the Lord to direct by his Holy Spirit.

Elder W. Parish writes from Paris Ten. March 19th, to elder D. Patten of this place, and among other good things says, since his last he has baptized 9 more, making a church, now, of 40 members, if we rightly remember. Thus the good cause is still progressing, and the word of truth gaining influence. It has opposers though, as is to be expected, but among a people so highly blessed with light, when the truth is laid before them, it is easily to conclude which course they will choose. The common complaint is heard—a want of more preachers to fill calls.

Elder Nathaniel Milliken writes from Saco, Maine, March 25, and says that the church in that place numbers 57, though they greatly desire a faithful elder to administer to them the word of life—Four have lately been excommunicated—one an official member (Samuel Lowell) who refused to give his license to the church. It is a matter

of regret, that individuals, after stepping aside from the right way, are unwilling to give satisfactory evidence that they have repented, when a frank and humble confession is an evidence of reformation, and restores them to the fellowship of those who strive for salvation.

TROUBLE IN THE WEST.

Our readers are aware, no doubt, that the Baptists, Presbyterians, and others, have been troubled for a long time, because "the Beast," as they are pleased to call the Catholic church, has so much power in the Valley of the Mississippi. We not unfrequently see lengthy letters, said to have been written by persons resident in, or travelling in the Valley. These letters always urge the great necessity of sending more Missionaries to convert the inhabitants of that country, to establish Sabbath schools, Tract societies, &c.

Since some few of the elders of the church of the saints have been laboring in Illinois, these very pious people, seem to be greatly alarmed again, or anew. "The Pioneer," a small semi monthly paper, devoted to the Baptist cause, and printed at "Rock Spring," contains an article, from which, and a few remarks from the Editor, we learn that the cause of truth and the discernment of correct principles, causes a deep feeling of, not only religious animosity, but a disposition to tread in the foot steps of some others who have been forward in raising an alarm when ever the gospel was introduced in their vicinities.

It is said that the article was written "by a friend of truth," and we design occupying a few lines to show our friends the just claim the author has to this appellation.

He has, no doubt, made himself acquainted with Mr. Campbell's pamphlet of 1831, as his arguments are the same, in general, or similar; with a little addition in some respects.

The writer says: "The probability is that Smith, who had been a book-peddler, and was frequently about printing establishments, had procured some old copper plates for engravings, which he showed for golden plates."

This is a new one. We have heard our worthy brother Joseph Smith jr.

called almost every thing but a book-peddler. Now, as it is, we can prove, by those who have been personally acquainted with brother Smith from his infancy that this is an absolute falsehood! Will the Editor of the Pioneer inform his "friend of truth" of the fact.

The Pioneer's "friend of truth" has certainly got ahead of Mr. Campbell: He says that the "true origin" of the writing composing the book of Mormon, is from the pen of an eccentric *Spanking*, who carried the same to Pittsburgh, but died soon, and that since they have been altered a little, and now appear as the book of Mormon. Mr. Campbell says, that "Smith is its real author, and as ignorant and impudent a knave as ever wrote a book." Will these two gentlemen settle this dispute; for it truly looks pitiful to see this wide disagreement, since they both express so much anxiety.

This "friend of truth" says: "The book states that Christ was born in Jerusalem (p. 240,) whereas every child that has read the testament, knows that Christ was born in Bethlehem."

Since this writer has been so kind as to note the page we will look at it: it says, "For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth.— And behold, he shall be born of Mary AT JERUSALEM, which is the land of our forefathers."

So much for this "friend of truth" on this subject: instead of its saying in Jerusalem, as this man would be glad to make his readers believe, it says "AT JERUSALEM, the LAND of their forefathers." And any man of common sense, cannot but see that this writer had a perfect understanding of the matter, for he says the land of, &c. which is sufficient to show that he meant to be understood, as he said, "at" or in the region of Jerusalem.— This is enough, however, to show the design of this "friend of truth."

Again, this writer says: "The name of Jesus Christ, was declared to Nephi, 545 years before it was announced to Mary, and she, in true Roman phraseology, is called *the mother of God.*"

Two items suggest themselves upon the face of this last quotation. The writer makes a great blow that the name of Jesus Christ should be known before the days of the virgin Mary.—

We only ask a few questions on this, and pass on. Was Abel's sacrifice accepted? was life and immortality brought to light through the gospel?— see 2 Tim. 1:10. Were Enoch and Elijah waisted to the regions of everlasting life and glory, without tasting death? and as life and immortality were brought to light through the gospel, was it by the power, or knowledge of the gospel through which they obtained power over the grave? and if so, could they have understood *the gospel* and not know in what name it was preached? Did Abraham see the day of Christ, and if so, did he know his name? And finally, were not all the ancients, who were saved, saved through faith on the Lamb, slain from the foundation of the world? and is not the Lamb Jesus Christ? But to the other item.

This "friend of truth" says that Mary was "called the mother of God."— The reader will please turn to the 25th page of the book of Mormon, and read: "And he [the angel] said unto me, behold, the virgin which thou seest is the *mother of God*, after the manner of the flesh."

Now, every man knows, who has read the New Testament, that Mary was called the Lord's mother; and beside we remember to have read a word or two of Paul's writings, where he says: "But other of the apostles saw I none, save James the *Lord's brother*:" Now, the things which I write unto you, behold, before God, I lie not."— See Gal. 1. Here we have it—the Lord Jesus was born of a woman, had a brother, and yet had *no mother according to the flesh!*

Will our readers suffer us to make another quotation from this "friend of truth?"

"Christ is represented as having descended and spent some time on the western continent, after having ascended to heaven from Mount Olivet in Judea! This fabulous Mormon story, to say nothing of its impious character is in opposition to the declarations of God, in the New Testament, and places Mormonism in direct hostility with the word of God. See the following scriptures.— Mark, 16: 19.—John chapter 14: verses 2, 3, 19;—chapter 16: verses 7, 10, 17, 28;—chapter 17: verses 4, 11, and 24, Acts 3: 20, 21.— (This passage alone overthrows the whole Mormon scheme.) See also Heb. 1: 3, 5; chapter 4: 14, 6: 20 also chapter 9: 27 and 28. In this last passage it is affirmed that Christ will come at the day of Judgment, "the *SECOND time*;" whereas Mormonism affirms that he appeared the *second time* ever

the continent of America, and that he will soon come the *third* time to the Mormons."

For the benefit of our readers we will give the foregoing quotations, entire, as the writer attempts to overthrow the book of Mormon, because it is said that the Savior descended upon this continent, after his crucifixion.—The first is Mark 16:19. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." This does not say that he should not come again, neither does the book of Mormon say that he did *not* ascend up on high, but that he did.

The next is John 14:2,3,19. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

What, in all this? the reader will be ready to ask. The Pioneer's "friend of truth" must explain it; for we confess we find nothing to disprove the fact that Christ did not show himself to the people upon this continent: beside, there is a promise contained in the above, that if he (Christ) did go and prepare a place for his apostles, *he would come again*, and received them unto himself!! To be sure, it says that the world should see him no more, but his apostles should? And what does that prove? It does not prove that others should not also see. And we remember to have read in the 14th chap. of this same book: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." If those who believed on Christ through the apostles, were to be one with them, and the apostles were to see him—that he was to come to them again, of course, they had the same claim, and the same right to claim a view of him.

The next is John 16: 7, 10, 17, 28. "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart,

I will send him unto you. Of righteousness; because I go to my Father and ye see me no more." Concerning this last we merely say that we see nothing but what is easy of explanation, when we notice the fact that he did show himself to his apostles after his *resurrection*, "and was seen of them forty days." But to go on.—"Then said some of his disciples among themselves, what is this that he saith unto us, a little while, and ye shall not see me: and because I go to the Father." This makes it plain that he would be seen again. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." Nothing objectionable in this.

But not to occupy too much space, we will give the remainder, and make but one comment upon the whole.

John 17:4,11,24. "I have glorified thee on the earth: I have finished the work which thou gavest me to do.—And now I am no more in the world, but, Father, keep, through thine own name, those whom thou hast given me, that they may be one, as we are. Father, I will that those also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Acts 3:20,21. "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Heb. 1:3,5. Also, 4:14.—6:20.—9:27,28.

"Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.—Whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec. And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation."

The times of restitution, spoken of in Acts, the reader will notice is to be

applied to the very persons to whom it was spoken, for at the time their sins were to be blotted out. On the remainder we merely say. Christ was seen 40 days after his resurrection.—See Acts 1:3. 10,40,41. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead.—The query is, did the apostles see him, or does the historian tell an untruth? 1 Cor. 15: commence with the 3rd and end with the 8th—we only quote the 6th here. “After that (his resurrection) he was seen of above five hundred brethren at once!” Paul was personally knowing to this fact.

This “friend of truth” would have us believe that Messiah is not to come till the final judgment—this is a subject so plainly written in the bible that we deem it unnecessary to add any thing on it.

The foregoing remarks are not made because we possess a spirit of hatred against the Pioneer, or his friend of truth—we only regret that they are unwilling to embrace the truth. We do not admire the spirit by which our opponents’ article is written, neither do we deem it to be necessary to expose his simple arguments—we merely say, that all he has said, and all he can say, against the truth of the book of Mormon, or the gospel preached by the elders of the church of the Latter Day Saints, will be as perfectly unavailing against its progress, as that of the Jews formerly.

We extract the following from “the Columbia (S. C.) Hive,” of March 14. To its truth or incredibility we say nothing—our readers are left to draw their own conclusion. It is a fact, which no reader will pretend to deny, that the Catholic church has cruelly tortured many of its dissenters, and we have no doubt, but that in a coming day, the innocent blood of thousands will be brought up as a charge against some of its former members.

It might be thought a novel thing that the Pope should undertake to introduce the inquisition into this Republic, and we have no doubt but there are many who are watching his moves with great vigilance, and the least show on his part, to enforce the Catholic faith will be noticed.

As much as our blood chills on the reflection that that church has persecuted those who were unwilling to be governed by its principles, we sincerely hope that no extravagant nor unfounded report may have influence over the public mind against our Catholic community.

We not only hope this, but we honestly pray, that our happy country may never be brought to bow to the mandates of no religious society whatever. The late shameful persecution against the church of the saints in Missouri, has taught us that others beside the Catholics, would, if they had the power exterminate all who refuse to worship the same way!

Inquisition in the United States.—The Protestant Vindicator, a very respectable religious paper, printed at Baltimore, Maryland, states that large excavations have lately been made under the Catholic Cathedral of that city, in which dungeons are constructed for the confinement and punishment of those of the catholic faith, who may denounce or renounce that religion.—It is also stated, on the authority of the same paper, that John England, present Bishop of Charleston, (S. C.) has received from the pope of Rome an appointment of “Inquisitor General of the United States of America!” which commission he now holds as a proper authority, with the addition of Legate and Nuncio of the pope. That a Roman Inquisition should have existence in this country, at this time, altho’ necessarily unaccompanied by its usual train of cruelties and abominations, will we think, surprise most of our citizens who prefer to see it a land of liberty. Of the correctness of the Vindicator, singular as it may sound to the uninformed we entertain no doubt.—*Poughkeepsie Eagle.*

Some of our public prints are trying to “kick up a fuss” between the Protestants and Catholics. We have not yet learned when the Catholics violated the Constitution, and since the Protestants can no more than keep it honorably, we advise each party to **READ IT!**

We are requested to inform the eastern churches, that elders Hiram Smith and Jared Carter have been appointed by the church in Kirtland to visit them this season, for the purpose of soliciting donations to finish the stone meeting house now erected in this place.

Elder Carter visited many churches last season, and was successful in obtaining sufficient, with the aid of other donations, to erect the walls, but much remains to be done yet, and the further prosecution of the work de-

pends, in a measure, upon the liberality of the saints.

Where these elders are known, a recommend would be superfluous, but as they will probably visit many churches where they are unknown by face, it is proper to say that they are men of unblemished characters, and are duly authorized to make collections, as above, known to be strictly honest and responsible.

We drop these few remarks lest our worthy brethren might labor under embarrassments, where they are not known, and we cheerfully recommend them as men capable of giving every necessary information concerning their mission.

As it is expected that elder Smith and Carter will leave for the east the first of May, they will be able to visit many churches, but should they be unable to visit them all, we hope that we may not come under censure.

The churches will also receive much benefit from the instruction which they will receive in the gospel, from these brethren and withall we wish them success, and much grace upon the saints.

The last Conference at Freedom, we are informed, was an interesting one. There were 18 elders present, who gave cheering accounts of the prospects of the work in the different parts of the country where they reside, and where they have been laboring.—It was but a short time since the elders held a conference in that place, and we may conclude from the minutes of the last, that the work has taken effect since the former, to a considerable extent, when we see six branches represented which have never been represented in a conference before.

From all we can learn, we come to the conclusion, that there is a vast region anxious to receive instruction concerning the faith and belief of this church, being excited to enquiry by the few elders who have providentially preached in that country. We look with anxiety and delight to the time of the next conference to be held in that place (Freedom) when we hope the people may generally hear.

When we bring our mind to reflect how many there are kept back from hearing this gospel, because some unprincipled person has ran forward of

the elders with a foolish false report, and that those whose profession says to the world, that they are the friends and advocates of truth, not unfrequently bringing forward these reports as arguments against the gospel, we are filled with a deep feeling of sympathy for those who are under their influence.

If a former opinion of ours is incorrect, if we have, through the influence of those whom we thought possessed understanding, embraced a system which we afterward fear is incorrect, what do we lose, if, after investigation, it proves to be so? The answer is at hand—we lose a bad principle, are convinced of a false system, and are thus prepared to embrace the truth whenever it shall be presented: and to be able to make this exchange will rejoice the heart of every individual who rightly considers the value of eternal life. We often reflect upon this, most of all points important, and are not unfrequently left to wonder why men are unwilling to attend to it. If our future state were to be like the present, if a few days, measured by this present sun, were to terminate that existence, then perhaps an excuse might be urged for neglecting to inform ourselves concerning its consequences and ends; but as it is, beyond this vale of sorrow lies, to us, an unbounded ETERNITY, where, when we inherit it, we must remain, how important above all things, that we be prepared for its consequences! And that men may receive an assurance in this life, of a crown of glory, we humbly ask our God, the great Head of the church, to give his feeble instruments sufficient grace to present the beauties of the gospel to mankind, that they may be persuaded to embrace it.

LETTER VI.

TO W. W. PHELPS, ESQ.

Dear Sir:—

Yours of the 24th February is received and inserted in this No. of the Advocate. When reviewing my letter No. 3, I am lead to conclude, that some expressions contained in it are calculated to call up past scenes, and perhaps, paint them to the mind, in a manner differently than otherwise were it not that you can speak from experience of their correctness.

I have not space you know, to go into every particular item noticed in

yours, as that would call my attention too far, or too much, from the great object lying before me,—the history of this church;—but one expression, or quotation contained in your last strikes the mind, (and I may add—the heart,) with so much force, that I cannot pass without noticing it: It is a line or two from that little book contained in the Old Testament, called “RUTH.” It says: “Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge, thy people shall be my people, and thy God my God.”

There is a something breathed in this, not known to the world. The great, as many are called, may profess friendship, and covenant to share in each other's toils, for the honors and riches of this life, but it is not like the sacrifice offered by Ruth. She forsook her friends, she left her nation, she longed not for the altars of her former gods, and why? because Israel's God was God indeed? and by joining herself to HIM a reward was offered, and an inheritance promised with him when the earth was sanctified, and peoples, nations and tongues serve him acceptably? And the same covenant of Ruth's, whispers the same assurance in the same promises, and the same knowledge of the same God.

I gave, in my last, a few words, on the subject of a few items, as spoken by the angel at the time the knowledge of the record of the Nephites was communicated to our brother, and in consequence of the subject of the gospel and that of the gathering of Israel's being so connected, I found it difficult to speak of the one without mentioning the other; and this may not be improper, as it is evident, that the Lord has decreed to bring forth the fulness of the gospel in the last days, previous to gathering Jacob, but a preparatory work, and the other is to follow in quick succession.

This being of so much importance, and of so deep interest to the saints, I have thought best to give a farther detail of the heavenly message, and if I do not give it in the precise words, shall strictly confine myself to the facts in substance.

David said, (Ps. C.) make a joyful noise unto the Lord, all ye lands, that is, all the earth. Serve the Lord with

gladness: Come before his presence with singing. This he said in view of the glorious period for which he often prayed, and was anxious to behold, which he knew could not take place until the knowledge of the glory of God covered all lands, or all the earth. Again he says, [Ps. 107] O give thanks unto the Lord, for he is good: For his mercy endureth forever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy; and gathered out of the lands from the east, and from the west; from the north and from the south.— They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out their distresses; and led them in the right way that they might go to the city of habitation.

Most clearly was it shown to the prophet, that the righteous should be gathered from all the earth: He knew that the children of Israel were led from Egypt, by the right hand of the Lord, and permitted to possess the land of Canaan, though they were rebellious in the desert, but he farther knew, that they were not gathered from the east, the west, the north and the south, at that time; for it was clearly manifested that the Lord himself would prepare a habitation, even as he said, when he would lead them to a city of refuge. In that, David saw a promise for the righteous, [see 144 Ps] when they should be delivered from those who oppressed them, and from the hand of strange children, or the enemies of the Lord; that their sons should be like plants grown up in their youth, and their daughters like corner-stones, polished after the similitude of a beautiful palace. It is then that the sons and daughters shall prophesy, old men dream dreams, and young men see visions. At that time the garner of the righteous will be full, affording all manner of store. It was while contemplating this time, and viewing this happy state of the righteous, that he further says: The Lord shall reign forever, even thy God, O Zion, unto all generations—Praise ye the Lord!

Isaiah who was on the earth at the time the ten tribes of Israel were led away captive from the land of Canaan, was shown, not only their calamity and

affliction, but the time when they were to be delivered. After reproving them for their corruption and blindness, he prophesies of their dispersion. He says, Your country is desolate, your cities are burnt with fire: Your land, strangers devour it in your presence, and it is thus made desolate, being overthrown by strangers. He further says, while speaking of the iniquity of that people. Thy princes are rebellious, and companions of thieves: every one loves gifts, and follows after rewards: They judge not the fatherless, neither does the cause of the widow come unto them. Therefore, says the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of my adversaries, and avenge me of my enemies. But after this calamity has befallen Israel, and the Lord has poured upon them his afflicting judgments, as he said by the mouth of Moses—I will heap mischiefs upon them; I will spend my arrows upon them.—They shall be afflicted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the earth—he will also fulfill this further prediction uttered by the mouth of Isaiah. 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 you shall be called, the city of righteousness, the faithful city. Then will be fulfilled, also, the saying of David: And he led them forth by the right way, that they might go to a city of habitation.

Isaiah continues his prophecy concerning Israel, and tells them what would be done for them in the last days; for thus it is written: The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;—and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—And he shall judge among the nations,

and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nations shall not lift up the sword against nation, neither shall they learn war any more. And the Lord will create upon every dwelling place of his people in Zion, and upon their assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence, or above, shall be a covering and a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain. And his people shall dwell safely, they shall possess the land forever, even the land which was promised to their fathers for an everlasting inheritance: for behold, says the Lord by the mouth of the prophet: The day will come that I will sow the house of Israel with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, says the Lord.

For this happy situation and blessed state of Israel, did the prophets look, and obtained a promise, that, though the house of Israel and Judah, should violate the covenant; the Lord, in the last days would make with them a new one: not according to the one which he made with their fathers in the day that he took them by the hand to lead them out of the land of Egypt; which, said the Lord, my covenant they broke, although I was a husband and a father unto them: but this shall be the covenant that I will make with the house of Israel: After those days, says the Lord. I will put my law in their inward parts, and will write it in their hearts; and I will be their God, and they shall be my people.

For thus says the Lord, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry:—and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their

children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them. Their nobles shall be of themselves, and their governor shall proceed from the midst of them.

At the same time, says the Lord, will I be the God of all the families of Israel, and they shall be my people; I will bring them from the north country, and gather them from the coasts of the earth; I will 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. And in those days, and at that time, says the Lord, though Israel and Judah have been driven and scattered, they shall come together, they shall even come weeping: for with supplications will I lead them: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, and say, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten; and watchmen upon Mount Ephraim shall say, Arise, and let us go up to Zion, unto the holy Mount of the Lord our God; for he will teach us of his ways, and instruct us to walk in his paths. That the way for this to be fully accomplished, may be prepared, the Lord will utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in its seven streams, and make men go over dry-shod. And there shall be a high way for the remnant of his people, which shall be left, from Assyria; like as it was to Israel when they came up out of the land of Egypt.

And thus shall Israel come: not a dark corner of the earth shall remain unexplored, nor an island of the seas be left without being visited; for as the Lord has removed them into all corners of the earth, he will cause his mercy to be as abundantly manifested in their gathering as his wrath in their dispersion, until they are gathered according to the covenant. He will, as he said by the prophet, send for many fishers and they shall fish them; and after send for many hunters, who shall hunt them; not as their enemies have to afflict, but with glad tidings of great joy, with a message of peace, and a call for their return.

And it will come to pass, that though

the house of Israel has forsaken the Lord, and bowed down and worshipping other gods, which were no gods, and been cast out before the face of the world, they will know the voice of the Shepherd when he calls upon them this time; for soon his day of power comes, and in it his people will be willing to harken to his counsel; and even now are they already beginning to be stirred up in their hearts to search for these things, and are daily reading the ancient prophets, and are marking the times, and seasons of their fulfilment, Thus God is preparing the way for their return.

But it is necessary that you should understand, that what is to be fulfilled in the last days, is not only for the benefit of Israel, but the Gentiles, if they will repent and embrace the gospel, for they are to be remembered also in the same covenant, and are to be fellow heirs with the seed of Abraham, inasmuch as they are so by faith—for God is no respecter of persons. This was shown to Moses, when he wrote—Rejoice, O ye nations, with his people!

In consequence of the transgression of the Jews at the coming of the Lord, the Gentiles were called into the kingdom, and for this obedience, are to be favored with the gospel in its fulness first, in the last days; for it is written. The first shall be last, and the last first. Therefore, when the fulness of the gospel, as was preached by the righteous, upon this land, shall come forth, it shall be declared to the Gentiles first, and whoso will repent shall be delivered, for they shall understand the plan of salvation and restoration for Israel, as the Lord manifested to the ancients.—They shall be baptized with water and with the Spirit—they shall lift up their hearts with joy and gladness; for the time of their redemption shall also roll on, and for their obedience to the faith they shall see the house of Jacob come with great glory, even with songs of everlasting joy, and with him partake of salvation.

Therefore, as the time draws near when the sun is to be darkened, the moon turn to blood, and the stars fall from heaven, the Lord will bring to the knowledge of his people his commandments and statutes, that they may be prepared to stand when the earth shall reel to and fro as a drunken man, earth-

quakes cause the nations to tremble, and the destroying angel goes forth to waste the inhabitants at noon-day: for so great are to be the calamities which are to come upon the inhabitants of the earth, before the coming of the Son of Man the second time, that whoso is not prepared cannot abide; but such as are found faithful, and remain, shall be gathered with his people and caught up to meet the Lord in the cloud, and so shall they inherit eternal life.

I have now given you a rehearsal of what was communicated to our brother, when he was directed to go and obtain the record of the Nephites. I may have missed in arrangement in some instances, but the principle is preserved, and you will be able to bring forward abundance of corroborating scripture upon the subject of the gospel and of the gathering. You are aware of the fact, that to give a minute rehearsal of a lengthy interview with a heavenly messenger, is very difficult, unless one is assisted immediately with the gift of inspiration. There is another item I wish to notice on the subject of visions. The Spirit you know, searches all things, even the deep things of God. When God manifests to his servants those things that are to come, or those which have been, he does it by unfolding them by the power of that Spirit which comprehends all things, always; and so much may be shown and made perfectly plain to the understanding in a short time, that to the world, who are occupied all their life to learn a little, look at the relation of it, and are disposed to call it false. You will understand then, by this, that while those glorious things were being rehearsed, the vision was also opened, so that our brother was permitted to see and understand much more full and perfect than I am able to communicate in writing. I know much may be conveyed to the understanding in writing, and many marvellous truths set forth with the pen, but after all it is but a shadow, compared to an open vision of seeing, hearing and realizing eternal things. And if the fact was known, it would be found, that of all the heavenly communications to the ancients, we have no more in comparison than the alphabet to a quarto vocabulary. It is said, and I believe the account, that the Lord showed the brother of Jared [Moriancumer] all things which were to

transpire from that day to the end of the earth, as well as those which had taken place. I believe that Moses was permitted to see the same, as the Lord caused them to pass, in vision before him as he stood upon the mount; I believe that the Lord Jesus told many things to his apostles which are not written, and after his ascension unfolded all things unto them; I believe that Nephi, the son of Lehi, whom the Lord brought out of Jerusalem, saw the same; I believe that the twelve upon this continent, whom the Lord chose to preach his gospel, when he came down to manifest to this branch of the house of Israel, that he had other sheep who should hear his voice, were also permitted to behold the same mighty things transpire in vision before their eyes; and I believe that the angel Moroni, whose words I have been rehearsing, who communicated the knowledge of the record of the Nephites, in this age, saw also, before he hid up the same unto the Lord, great and marvellous things, which were to transpire when the same should come forth; and I also believe, that God will give line upon line, precept upon precept, to his saints; until all these things will be unfolded to them, and they finally sanctified and brought into the Celestial glory, where tears will be wiped from all faces, and sighing and sorrowing flee away!

May the Lord preserve you from evil and reward you richly for all your afflictions, and crown you in his kingdom. Amen.

Accept, as ever, assurances of the fellowship and esteem of your unworthy brother in the gospel.

In consequence of the notices of the several Conferences to be holden in the east, this season, some may think that the one at New Portage, Ohio, is withdrawn—which is not the case. There are many elders and brethren in the south and west, who would not receive the benefits of a Conference were this to be discontinued: we hope, therefore, that they will attend.

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KIRTLAND, OHIO, MAY, 1835.

[Whole No. 8.]

LETTER NO. 2.

Freedom, March 17th, 1835.

DEAR SIR—It may be thought that I owe you an apology for taxing your time and patience to the extent that I have in mine of the 10th instant, and now again before you have hardly had time to repose from that task, to lay upon you another burden as onerous as the first. But I trust you will see the propriety of having a view of the whole subject at once.—I have not the vanity to think I have done it ample justice as the importance of it demands. But a stronger mind, from the few hints that have been given, may elicit more facts, and by a more masterly arrangement produce conviction in some minds where the productions of my pen cannot. The cause of truth, and that alone would I advocate. If my premises are good, I think my inferences and deductions are logical, and if I have contributed in but a small degree to subvert or advance that cause, my most sanguine hopes will be realized. I shall ever feel to console myself with this pleasing reflection that I shall never be held accountable for the misimprovement of five talents when only one or two were bestowed.

At the close of mine of the 10th inst., a question was asked relative to the present or prevailing religious sects of the day converting the world and thereby bringing about the Millennium or peaceable reign of our Lord and Saviour Jesus Christ. We will examine the subject a little further,—and First, Our God is a God of order and not of confusion as in all the churches of the Sabina (see Cor. 14—33) Do we not see them as eager in the pursuit of worldly gain, using every art and every stratagem to circumvent their fellow mortals, and hoard up this world's goods as the non-professor? Most surely.—First John 2d, 15, reads thus: "Love not the world nor the things that are in the world. If any man love the world the love of the Father is not in him." Where then, we ask, is their supreme love for their Master? Where is their self denial? Where in their regard for what the Saviour said, when he commanded his followers to "seek first the kingdom of Heaven and its righteousness and all these things shall be added unto you." Mat. 6th, 33. Where are the spiritual gifts that God placed in his church for perfecting the saints and edifying the body? Where do we see the peaceable fruits of that heaven-born principle, Charity; that meek and quiet spirit which is in the sight of God of great price? (1st Peter 3—4) Does not the present order of things look like having a grave to live and be dead? (Rev. 3d, 1.) Does it not look like having a form of godliness but denying the power thereof? (2d Tim. 3—5.) Does it not nearly resemble what the Apostle Paul describes in his epistle to Titus, 1st, 16, says? "They profess that they know God, but in works deny him, being abominable, disobedient, and to every good work reprobate." This is the character of those who shall profess the Religion of Heaven in the last days, and the prophetic declaration of the great Apostle of the Gentiles in his second letter to Timothy and third chapter—fully supports us in this assertion. If it be said to us that we have looked only on the dark side of the picture, that we are too censorious, that there are many honorable exceptions; we readily grant there are, and would to Heaven there were more.—We would the more earnestly cry, come out of her say people and be not partakers of her sins that ye receive not of her plagues. Both scripture and experience go to prove the fact, that evil communications corrupt good manners. We have before seen, that God commands the righteous to separate themselves from the wicked, and purify themselves before him. It will doubtless be said in reply, that great efforts and great sacrifices are made by churches at the present day to spread the gospel, to convert the heathen, to disseminate the truth.—Grant it, and we would say to them as did the Saviour. "These things ought ye to do, and not omit or leave the more important things undone." If we have given a true character of them as a whole, and we trust we have, "they are like whited sepulchres, fair and beautiful without, but within are full of all manner of uncleanness." And if ye compass sea and land to make one proselyte is it not likely he will be just such an one as yourselves? And we now seriously ask, is the Kingdom of Heaven made up of such characters as the great mass of the professing christian world at the present day? To answer this question correctly it is only necessary to learn what the Kingdom of

God is, for which see Romans (14. 17.) "The Kingdom of God is not meats and drinks, but righteousness and peace and joy in the Holy Ghost." This definition will exclude those who obey not the commands of God. It will exclude those who are haughty, high-minded, lovers of pleasures more than lovers of God. It will exclude those who have a form of godliness, but deny the power thereof. It will exclude all those who say they love God, but in works deny him. It will exclude those who preach for gain and divine for money. It will exclude those who preach for doctrine the commandments of men for the Gospel of the Son of God. It will exclude those who rejoice in iniquity, are puffed up, easily provoked, possessing and manifesting to the world by their conduct, a spirit of malice, revenge, and evil speaking which emanates only from the regions of darkness. These we believe must be excluded or the Kingdom of Heaven is no desirable place. Such we believe will be excluded by the great head of the church, although they may have eaten and drunken in his name, and in his name and for his name and professedly for his cause (if you please) done many wonderful works. Yet we believe if the word of God be true, he will say to them in the great day, "Depart from me ye workers of iniquity, I know you not."—A few reflections shall close this epistle.

1st. We trust we have proven to the satisfaction of every intelligent being, that there is a great first cause, prime mover, self-existent, independent and all-wise being whom we call God.

2d. That the Universe with all its attendant furniture in the workmanship of his hand.

3d. That man is the more noble and intelligent part of this lower creation, to whom the other grades in the scale of being are subject, yet, that man, is dependent on the great first cause and is constantly upheld by him, therefore justly accountable to him.

4th. We trust it may justly be inferred from the foregoing premises, that man's accountability rests on his knowledge of the will of him to whom he is accountable, and that he cannot be considered criminally guilty for the non-fulfillment of a law or command until he has a knowledge of such law or command and the physical ability to obey.

5th. We trust we have proven to the satisfaction of every unprejudiced mind, that what we call the scriptures, the Old and New Testaments, are the revealed will of God to man.

6th. We trust also, that we have satisfactorily proven that they were written by men divinely inspired, consequently must be true, and that the threatenings denounced against the wicked and the promises addressed to the righteous, will all be fulfilled.

7th. We argue the literal fulfillment of scripture predictions, from the foregoing premises laid down, which rest on two predicates. And 1st. All scripture predictions which have been fulfilled and recorded for our benefit, have been so literally fulfilled, that any one understanding the language in which they are written need not be mistaken. 2d. Because it would savor of tyranny, oppression and cruelty, to inflict punishment, without clearly revealing the cause, for which the punishment was to be inflicted, and would be at war with love and benevolence, the attributes of God.

8th. We infer also that God is immutable in his purposes and unchangeable in his nature.

9th. We believe it justly deducible from the foregoing premises; that God warned the Antediluvians, the Sodomites, and others, previously to their overthrow, and that their destruction came upon them in consequence of their great wickedness and disobedience.

10th. We have also inferred, from plain scripture testimony, that God reveals his secrets respecting his dealings with the children of men, to his servants the Prophets, and we deem it equally logical and scriptural, that the prophets have time to warn the people, and the people time to repent before judgements are sent or punishments inflicted.

11th. We infer from the word of God and the foregoing premises, that great and heavy judgements or sore calamities, presuppose great wickedness and disobedience to God.

12th. We have received it as an admitted fact, that the present, era what are denominated in the scriptures of truth, the last days, consequently near the close of the present dispensation, and that the Millennium is soon to be ushered in.

13th. We have seen from the word of God that

gent and sore judgments are coming upon this generation.

14th. We have seen that it ill comports with the character of God to punish the righteous with the wicked; therefore, that the present religious orders of the day do not constitute the true church, consequently, their endeavors to convert the world to their faith, and thereby bring about or usher in the Millennium, is not what God requires of them, and will be unavailing.

15th. We, therefore, infer from the confusion, disorder and iniquity that reigns among them, they are the legitimate descendants of Mystical Babel, that personage described in the scriptures as sitting upon many waters.

16th. We therefore come to the irresistible conclusion, that it is our indispensable duty to come out of her and be separate, be not partaker of her sins that we receive not of her plagues.

17th. We argue from the immutability of God, his goodness and benevolence, from analogy, and from revelation of his will to his servants, that it is our duty in obedience to the command of God to literally separate ourselves from this wicked and untoward generation.

18. We also argue from the same premises, that the place of safety, the city of refuge is pointed out and that we shall be justly culpable if we do not obey the commands of God, and that if we do refuse we must inevitably perish with the ungodly.

W. A. COWDERY.

To OLIVER COWDERY, Esq.

Letter No. 7.

KIRTLAND, MAY 19, 1835.

Dear Brother in the Lord:—Your letter in the 5th number of the Messenger and Advocate, addressed to me, would have been answered before now, had not my time been occupied in journeying from the State of Missouri to Ohio. I now proceed to answer it.—The letter before me relates to one of the most sublime scenes that has transpired from the days of the Savior, till its own august period, and, I am happy to perceive, is a full answer to the question asked in my 4th letter. I hope the saints will duly appreciate its merits, and rejoice that God was so mindful of, and merciful to the children of men, as to send an angel, in these last days, to light the candle of truth again upon earth, that the meek among men might walk in the light of it and be saved in the everlasting kingdom of our Lord by faith and works, as in other gospel days.

In this dark day of "gospel purity," though thousands may continue to suppose, that God is not the same that he was in days of old—of the prophets—of the apostles, and others, still the sacred scriptures teach us, that he is the same unchangeable, holy and alwise Jehovah, yesterday, to-day, and forever, and I rejoice that too much cannot be written in praise of, nor too much said in thanksgiving to him for his merciful kindness towards us. Though angel's visits are few and short, the memory of them is great and everlasting. This holy visit of the angel to

open the way for the fulness of the gospel, and gather Israel from all the countries whither they had been scattered for transgression, has been followed by such miraculous movements for the salvation of mankind, and such strange events as a token of coming perils, that I am unable to give even a sketch, of the mighty works of God, and his great doings in these latter times.

The book of Mormon, the rise of the church of Christ of Latter Day Saints, whose history you are now touching in your communications to me, the book of commandments, &c. are such prominent matters of fact, that all the unwearied pains taken by sects, sectarians, hypocrites, and scoffers, to stop the spread of these "glad tidings" dwindle into nothings compared to the joy of gathering souls for God, and preparing for the glory that will follow when the earth is purified.

I may be thought too ardent on this point, but gratify me a little;—These books and the Bible contain the words and promises of eternal life, the greatest gift of God; and while I live, the Lord assisting, I mean to labor, (and all honest men will go and do likewise,) to obtain souls for the first kingdom; yea, even the last kingdom, which re-commenced after the book of Mormon came forth; and must continue, till, as the stone cut out of the mountains, as the prophetic Daniel foretold, it shall have filled the whole world; till, as the waters cover the sea, it shall have covered the face of the earth; till, by the power of God, it shall have become terrible as an army with banners; and, till, by the glory of God, it shall have shone, clear as the moon and fair as the sun.

What a glorious prospect appeared after the angel delivered his message! The heavens had been opened; the gospel again committed to men, and a period as great as when the Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed," welcomed the beginning of better days in the midst of this crooked and money

seeking generation. For, as the angel informed our brother Joseph, that the Lord was about to proceed to do a marvellous work among this people, that Israel might be gathered and saved, so also was that glorious day shown when the Lord should come the second time to dwell on earth; yea, even come in the clouds of heaven, with all his holy angels with him, to execute judgment upon all, that the earth may rest; that righteousness may abound; that all flesh that is justified, may glorify God and enjoy his presence a thousand years.

Though, at the time the heavenly messenger came down to open the understanding of a few, and prepare the way for the true church to arise, and come forth as it were from the wilderness; yea, though at this time, the fathers had fallen asleep, and all things, seemingly but the gospel, remained as they were in other ages, and men that pretended to worship, did it as a mere matter of form, without authority or power, yet the "strange news" was believed by some, and hailed as the harbinger to prepare to gather the Lord's elect; and in fact it was the day-break of a day of glory.

I was not a professor at the time, nor a believer in sectarian religion, but a believer in God, and the Son of God, as two distinct characters, and a believer in sacred scripture. I had long been searching for the "old paths," that I might find the right way and walk in it, and after a suitable time to investigate the work, and prove its truth by corresponding evidence from the old bible, and by the internal witness of the spirit, according to the rules of holiness, I embraced it for the truth's sake, and all honest men who seek a better world, will "go and do likewise."

As soon as the "glad tidings" that an angel had visited the earth to prepare the way for greater light, &c. was whispered abroad, every impediment that Satan could lay in the way, and every foolish thing that a giddy headed generation could invent, were thrown out to hinder the spread of the truth, and discourage the saints; not entirely by the thoughtless and wicked, but by such as draw near to God with their mouths, and honor him with their lips. There seemed to be a continual dripping of slang, if I may use a figure,

besides lawsuits, so that the saints have had to walk under *scalding drops*, and upon *burning coals*.

Here let us reflect, that when God graciously condescends to send an angel from heaven to earth, it augurs that a day of retribution is nigh; that a day of vengeance is coming, for so it has been in many ages of the world; at least, it has happened so times enough, for men to prepare to meet their God, when angels visit this world: Wherefore I can say as a humble follower of the meek and adorable Jesus, that before the fulness of the Gentiles is gathered in, calamities and tribulation may be expected: For when men will not reform by entreaty, they must be chastised with judgments. If the voice of the servants of Jesus Christ; if the voice of calamities; if the voice of angels; if the voice of reason and the voice of mercy will not call the children of men to repentance, I greatly fear, that the voice of God will bring them to judgment, when reformation is beyond their power, and, sorrowful to state, they will have to pay the uttermost farthing to a hard master, whose burden is heavy, and whose yoke is galling; and which must learn them by experience, that *the wages of sin is death*.

Tender my love to the faithful, beseeching them to continue Godly minded and work righteousness till death, or till the Lord comes.

As ever.

W. W. PHELPS.

TO OLIVER COWDEY, Esq.

For the Messenger and Advocate.

Our meeting, or conference, came to a close this day and we feel disposed to give you a brief account of our proceedings that you may lay them before your readers.

On Saturday last we met the Elders of this branch of the church, and also those of the little branch at Laona, who were called upon by Elder Marsh, our presiding Elder, to represent to us the standing of these branches. The number of members in this branch was 75 in regular standing, in the branch at Laona, were 20. These two branches were rather low in spirits in consequence of some difficulties that were existing among them; which, however, we succeeded in settling. One travelling Elder had been guilty of teaching erroneous doctrine and perverting the

word of God. Such, for instance, as the following. Christ said, the sun shall be darkened, and the moon turned to blood, and the stars fall from heaven, &c. He stated that the Jewish church was the sun, and when it was scattered the sun was darkened. The moon was the Gentile church, which would be cut off and then it should turn to blood, &c. &c. besides, something about the Apocalyptic beast with seven heads and ten horns. He was shown his error and reproved sharply. He saw it and confessed his fault and made an humble acknowledgement and covenanted to be more careful, and we think he will be. We gave the church and Elders much instruction relative to the great points of our eternal interest, and we endeavored to do our work effectually and leave not a commandment unenforced.

Our public meeting, on Sunday, was attended by nearly five hundred people, who gave good attention, while Elder Marsh gave them a very interesting discourse upon the covenants, followed by Elder Patten upon the corruptions of the Gentile church. At the close of the meeting this day, five came forward for baptism, which was administered by Elder W. E. McLellan. Confirmation attended in the evening.—Monday morning, the church came together and after some consultation it was motioned, seconded and carried by a unanimous vote, that the limits of the Westfield Conference extend as far east as Lodi, south and west to Pennsylvania Line, and north to Lake Erie, embracing the branches at Westfield, Silver Creek, Perrysburgh, or Villanova and Laona, to be called the "WESTFIELD CONFERENCE."

The conference continued until about 2 o'clock P. M. and then adjourned until 3 o'clock, when public preaching commenced by Elder B. Young, and followed by the farewell exhortation of the twelve: after which seven came forward for baptism, which was administered by Elder O. Hyde, and confirmation in the evening, when the Lord blessed us with his holy spirit, and many that were infirm received the laying on of hands, and prayer. Meeting continued until nearly 12 o'clock. This morning nine of the brethren left for the east, to attend some previous appointments between this and Freedom: We tarried to arrange the minutes of

our conference and record them, &c. While the nine were taking their leave one man came to us and said he could not rest nor be satisfied, until he had obeyed the everlasting Gospel. The church was called together soon and we prayed unto the Lord our Heavenly Father, in the name of Christ and the Holy Spirit was shed forth upon us, and all were melted into humility and tears before the Lord. Elder O. Hyde administered baptism unto him and confirmed him by the water's edge.—Praise the Lord for his goodness: Praise him for his wonderful works among the children of men.

One little circumstance we will briefly notice: We were told that Messrs. How, Hulbert & Co's. Mormonism Unveiled sold for eighteen and three quarter cents, while the Book of Mormon sold for two dollars. It is true that two dollars is above the selling price of the Book of Mormon, but the anxiety of the gentleman to purchase it, and the owner having but one, and not wishing to part with it, is an explanation of this matter. Tell every body to buy and read "Mormonism Unveiled" if they wish, for we are convinced of Paul's statement, where he says, "Ye can do nothing against the truth but for the truth."

ORSON HYDE, } Clerks
W. E. McLELLIN, } of Con.
Westfield, May 12, 1835.

MILLENNIUM NO. XIV.

Continued from Page 87.

Every thing said in the scriptures about the thousand years of Christ's reign on the earth, called by the scriptures "that day:" as one day with the Lord is as a thousand years, and a thousand years as one day, and that day in particular is noticed above all others, as the day in which the Lord will do the greatest things for his people, that ever were done for them since the world began,—most clearly sets forth that it is to be a time of miracles, and a day of power, such as has not been since man was on the earth; nor could it be possible for the Millennium to exist without; in truth it is the "restitution of all things" which constitutes the glory of the latter day of which all the holy prophets have spoken since the world began; take "the restitution of all things" from the latter day glory and what is left—*nothing*—there

would be nothing of any consequence to take place, no material change; nature would continue the same; the seasons the same; animals and vegetables the same; nothing to talk about nor to sing about. The curse would still rest on the earth and upon all things which are on it: the trees would never clap their hands; nor would the earth bring forth in her strength, nor the mountains drop down new wine, nor would the ploughman overtake the reaper, nor the treader of grapes him that soweth seed. Jerusalem would never be built, so as never to be thrown down; nor would the tabernacle of David ever be built. In a word, where would the Millenium be? No where but in the imagination of man. Those, then, who say that the days of miracles are past, literally say that there is to be no millenium, and that Christ is not to reign a thousand years on earth; for if ever Christ reigns a thousand years on earth, there will be a time of miracles, or if ever there is a "restitution of all things" there will be a time of miracles, for what is a restitution but restoring or making good—that is getting that which was lost, and possessing that which had been previously enjoyed. And when the apostle Peter says that the heavens must receive the Savior until the times of the restitution of all things, he meant we presume, what he said; that when *all things* (not some things) which the Lord had at any time bestowed on the world by way of blessing should be restored to the earth, the Savior also should return or be restored with the all things: See Acts of the Apostles, chap. 3: ver. 19, 20, 21.

Let me ask, what will the Lord do when he restores *all things*? The answer is, that he will restore to the world every blessing which had ever been enjoyed among men from the first to the last; not even the Savior himself excepted. "And he shall send *Jesus Christ* who was before preached unto you:" Acts 3: 20. And nothing short of this can be a restitution of all things; and it is this of which all the holy prophets have spoken since the world began;—it has been the great burden of their teaching that there was to be a time of "the restitution of all things." Surely the vision of these prophets must have been peculiarly delightful, to gaze upon the various scenes which took place before their day and which

was passing before their eyes, and should take place until the times of the restitution of all things. Those prophets who lived before the days of the Savior's humiliation, beheld him first with his Father before he was veiled in the flesh, and then in the flesh; after that crucified; then beheld him rise from the dead and ascend up into heaven and sit down on the right hand of power. And after that look through a lapse of nearly two thousand years, and then behold him descend to the earth again in all the glory of the heavens, and all the saints with him, and reign with him a thousand years on the earth. Surely a scene like this must have been astonishing beyond description.

But not only to gaze upon this scene, but also to behold the dealings of God among men in connection with the series of events relating to the Savior.—Behold all the spiritual gifts bestowed in the world at one time and another, with all the powers and blessings ever enjoyed at any period of the world among men, while those possessing them were persecuted, reviled, hated, scourged, buffeted, smitten, put to death, chased from place to place, to caves and dens of the earth; being afflicted and tormented, without any clothing but sheep skins and goat skins, until they were wasted and destroyed, and the whole church disappeared; and all the spiritual gifts ceased, and revelations were obtained no longer among men. And they looked until darkness covered the earth, and gross darkness the people; and until the vision of all had become as the words of a book which was sealed; and the people groped their way in darkness having no light; and party arose after party; sect after sect multiplied until the earth became a scene of confusion; sentiment warring with sentiment, and opinion lashing against opinion; and the true light of heaven was lost. But in the midst of this confusion the prophets beheld the God of heaven setting his hand the second time to recover his people, and to restore to the world what they had lost. Beginning as a grain of mustard planted in the earth; and from this small beginning the work began to roll; the spiritual gifts began to return one after one, until the blind began to see, the lame to walk, the deaf to hear, and all manner of disea-

ses and sicknesses pass away from among the people of God. And the power become so great that the waters were again smitten and the foundations of rivers and seas were discovered; and people went over dry shod, as they did in the day when the children of Israel came out of the land of Egypt. The very heavens themselves were shaken, and all things were rebuked by their Creator. The spirit of God began to be poured out as in days of old, until it fell upon all flesh. The lion become peaceable; the leopard and the bear ceased to devour the asp; and the cockatrices lost their venom; & all the spiritual gifts that were ever enjoyed on earth among men at any period of the world returned and was possessed by men again: even all that were numbered among the living. And revelation followed revelation; vision came after vision; men and women became prophets and prophetesses, until the knowledge of God covered the earth as the waters covered the sea. The earth put on a new aspect; the curse was taken away, and it yielded in its strength, and all creation smiled. The trees clapped their hands, while animal and vegetable life united together to praise their Maker, with the mountains, the floods, and the flames. The Savior also come down from heaven and all the saints with him, who received their bodies glorified like his glorious body. The people of God they beheld gathered from all nations, tongues, languages and kindreds under heaven, unto the mountain of the Lord to rejoice before him. And when they beheld all this glory returning to the earth they sang of the latter day glory, and of that which was to come.— And from these visions came our ideas of a Millenium.

Gospel No. VII.

[CONTINUED FROM PAGE 89.]

There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another; and to give him power to become extensively acquainted with God, as well as the heavenly worlds.

But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge, we are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change: its laws are the same; its ordinances are the same; its institutions are the same; its commands are the same, and its regulations are the same: whatever it required of one man in order to obtain eternal life, it required of all men, and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisites enter into the rest, which God has prepared for them. And it is not only the same yesterday, to-day, and forever, and changes not: but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Paul, 2d, Timothy 1: 15, and as the knowledge of life and immortality is essential to salvation, it is easily seen, that there could be no salvation without the gospel, and not only without the gospel, but without the knowledge of it also; for how could a man have faith in that of which he never heard.

Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved; there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists as to the time the gospel was promulgated to man; it must have been promulgated as early as life and immortality was known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith cannot exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord, that faith in relation to salvation comes. As far back then as we date salvation, so far back we date the proclamation of the gospel to man; and

it must be so unless it can be proven that God had more ways than one of saving mankind, and to do this Paul must be refuted, for he says that the plan which he proclaimed was before the foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus, and Peter says that there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him; if God ever at any time condescended to speak to man, there can no good reason be shewn why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it we may conclude that he did declare unto man the gospel or the way by which he was to be saved; but what would be very strange would be that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved, he saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophecy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation through the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him of whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles, that salvation is of faith, and men cannot have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh

from Adam was translated, and that God saves men by the gospel and nothing else, for whatever will save men is gospel; so long it will be believed by every thinking man that, the gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

There are are some other considerations which force the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as to the days of Abel. If we inquire what are the things which attend the gospel? we will find that prophesying was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Matthew 23: 34, 35 verses, Enoch was also a prophet; for he foretold of the second advent as recorded by Jude. Who does not know, that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy, seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men prophesied, we cannot see where there can be a risk in believing that wherever there are or were prophets there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophesying is lost also; this generation is all the proof we need on this subject; for if we ask why has prophesying ceased in this generation? the answer is, because they have lost the gospel. And not having the gospel, they cannot have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet not have the gospel? is a question we

will leave for those more learned than ourselves to answer.

Messenger and Advocate.

KIRTLAND, OHIO, MAY, 1835.

ADDRESS

To the Patrons of the Latter Day
Saints' Messenger & Advocate.

It is proper for me to inform you, that in consequence of other business and other duties, in which my services are requisite, my editorial labors on this paper will close with the present number; and as this is the case, I hope to be indulged in a few remarks, as I take leave of this responsibility. And I will take the occasion to add, here, that for a liberal patronage, so gratuitously bestowed upon unmerited talents, you have my heart-felt gratitude, and still hope, that though the Advocate is to be transferred into other hands, that it may continue to receive its present support, and as rapid an increase to its subscription list as has been its good fortune to receive, since its commencement.

The *Evening and the Morning Star* was commenced at Independence, Jackson County, Missouri, June, 1832, by W. W. PHELPS, who edited fourteen numbers of that paper. It is known that in July, 1833, that office was demolished by a mob, and that the Star was resuscitated in this place in December of the same year. After closing the two first volumes it was deemed advisable to discontinue it and issue the present paper. For eight numbers I have to acknowledge a rapid increase of subscriptions, which has shown, in some degree, the estimation others made of its worth. It will be conducted hereafter by Elder JOHN WHITMER, late from the State of Missouri. It is proper for me to say, that wherever Elder Whitmer is personally known, a commendation from me would be uncalled for and superfluous; and I hard-

ly need to add, that those to whom he is unknown will find him to be a man of piety, uprightness and virtue, such as adorns the walk of the professor of the religion of the Lord Jesus, and one bearing testimony to the truth of the great work of God.

It is with no ordinary feeling that I take leave of the editorial department of this paper. There is such a complicated mass of reflection crowding itself upon the mind that no common phraseology can express. To realize that one year and eight months' labor is now before the public; that whether truth or untruth has been disseminated in the same, it must remain, calls for the serious consideration of a candid heart, full with the expectation and assurance, that before the Judge of all, and an assembled universe I must answer for the same. Some may say that these reflections ought to have been pondered previously—before stepping forward to give my views to the public—to which I conscientiously reply, that they were; and were I no wiser, that I had erred from the strict principles of righteousness, in the main, it should be my first object, and business, to retract.

Men, at times, depend upon the say of others, and are influenced by their persuasions to embrace different systems; and though weak may have been my arguments and feeble my exertions to persuade others to believe as myself, some may have been disposed to listen; and I will now repeat the reflections which from the beginning have occupied my heart, and which I have endeavored to have before my mind continually.—How can I meet a fellow-being before the throne of that God who has framed the heavens and the earth, and there, if not till then, learn, that through my influence or persuasion he had been led into error and was doomed to suffer the wrath of the same?

It is no trifling matter to sport with the souls of men!—they must exist eternally, and where is the being who can save them from suffering? On certain principles, and *certain* ones only can they escape, whatever others may suppose, or conjecture, to the contrary notwithstanding. Agreeably to those principles, I may say, in conscience, I have endeavored to have my work correspond, and if there is a lack it is a want of that *perfect* meekness which adorned the walk of the Savior and is left as a pattern for those who profess his gospel; and wherein I may have erred in this respect, I look for forgiveness through the merits of him who knows the integrity of my heart.

I have given extracts of letters, from time to time, showing the increase and spread of this gospel, and it is unnecessary to re-insert them, or say that the work is still progressing. The numerous obstacles which have opposed the truth have hitherto been unable to overthrow it; the mighty machinery, so artfully managed, has endeavored in vain to prevent men from obeying the gospel, and the contaminating influence of vice and folly have failed, in their attempts, to darken the minds of the honest, and turn them aside from the path of salvation; and on closing my editorial labors, it is with an increased joy as the satisfaction is redoubled, that that which was as a "grain of mustard seed" a few years since, is now beginning to enlarge its branches that the "fowls of heaven are lodging in its boughs;" and with a proportionable increase the mild rays of peace and love will soon enlighten the dark corners of the globe, and Israel's sons will be seen wending their way to their promised home. With these prospects before me, I take this, and perhaps my last leave of my friends, as an editor of any paper whatever. In this, how-

ever, I give no pledge, as I know not what circumstances time may bring forth.

As my principles are fully known, it is unnecessary to repeat them here: I shall only add a few reflections and then close.

There is an eternity, and you, with myself, reader, are fast approaching it. There is no stay with time—it flies—it hastens—it will soon close. The sound of that trump which will awake the sleeping millions, will ere long be heard, and all nations, kindreds and tongues be brought to stand before the judgment seat of Christ—The wise and the foolish, the righteous and the wicked—no excuse can be offered to prolong the summons, or a show of righteousness, clothed with deception, escape the scrutinizing eye of "him with whom we have to do." These are realities without the least shadow of fiction.

To those who have contributed to the columns of the Advocate, I tender my thanks, and hope, that, at least, a consciousness that they have done their Master's will, and set truth before the world, will continue to cheer their hearts as they advance down the stream of time to the day of the reward of the just.

To the elders of this church who have distinguished themselves in circulating this paper, by obtaining subscribers, I also owe a thankful acknowledgement, and the reflection of their kindness shall ever occupy a conspicuous portion of my gratitude. Their labors, I know, are many and fatiguing, but while they are, in many instances, considered the "off-scourings" of the earth, they may know that their reward is sure, and that he whom they have served will yet give them a place in his kingdom where the glory and the power is eternal.

And that holiness may prevail until

the knowledge of the Lord covers the earth as the waters cover the sea, and that we may have an inheritance among the sanctified in that day, is the prayer of your unworthy servant and friend.

OLIVER COWDERY.

Those who are in arrears for the Messenger and Advocate, can forward the amount, as usual, to the late editor, or to F. G. Williams & Co. It is necessary that our friends should be informed, that the printing business requires cash, paper, ink, and labor, and if the arrearages could be forwarded, they would be gratefully received.

DIED—In Clay county, Missouri, on the 21st of October, 1834, Wm. WHITING, aged 27 years.

— In Richland, Oswego co. N. Y. the 5th of January last, EPHRAIM FISK, aged 47 years.

— In Hamden, Ohio, on the 28th ult. DEXTER, an infant son of D. S. Wells, aged 15 months.

The following are two short lectures which were delivered before a THEOLOGICAL class, in this place last winter. These lectures are being compiled and arranged with other documents of instruction and regulation for the church, titled "Doctrine and Covenants of the church of the Latter Day Saints," &c. It may be well, for the information of the churches abroad, to say, that this book will contain the important revelations on doctrine and church government now extant, and will, we trust, give them a perfect understanding of the doctrine believed by this society. Such a work has long been called for, and if we are prospered a few weeks, shall have this volume ready for distribution. A full detail of its contents will be given hereafter.

In giving the following lectures we have thought best to insert the catechism, that the reader may fully un-

derstand the manner in which this science was taught. It was found, that by annexing a catechism to the lectures as they were presented, the class made greater progress than otherwise; and in consequence of the additional scripture proofs, it was preserved in compiling.

Lecture Fifth.

1 In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.

2 There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fulness of the Father, or, the same fulness with the Father; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, & that all who walk not in the law of God, may justly be condemned by the law, and have no

excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made: and these three constitute the Godhead, and are one: The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on his name and keep his commandments: and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all: being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.

3 From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit,

they are to be heirs of God and joint heirs with Jesus Christ.

Question. Of what do the foregoing lectures treat?

Answer. Of the being, perfections and attributes of the Deity.

Q. What are we to understand by the perfections of the Deity?

A. The perfections which belong to his attributes.

Q. How many personages are there in the Godhead?

A. Two: the Father and the Son.

Q. How do you prove that there are two personages in the Godhead?

A. By the Scriptures. Gen. 1: 26. And the Lord God said unto the Only Begotten, who was with him from the beginning. Let us make man in our image, after our likeness:—and it was done. Gen. 2: 22. And the Lord God said unto the Only Begotten, Behold, the man is become as one of us: to know good and evil. John, 17: 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Q. What is the Father?

A. He is a personage of glory and of power.

Q. How do you prove that the Father is a personage of glory and of power?

A. Isaiah 60: 19. The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. 1 Chron. 29: 11. Thine, O Lord, is the greatness, and the power, and the glory. Ps. 29: 3. The voice of the Lord is upon the waters: the God of glory thunders. Ps. 79: 9. Help us, O God of our salvation, for the glory of thy name.—Romans 1: 23. And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power. 1 Chron. 29: 4. Thine, O Lord, is the greatness and the power, and the glory. Jer. 32: 17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee. Deut. 4: 37. And because he loved thy fathers therefore he chose their seed after them, and brought them out in his sight with his mighty power. 2 Samuel 22: 33. God is my strength and power. Job 26, commencing with the 7 verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his Spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? But the thunder of his power who can understand?

Q. What is the Spirit?

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A. First, he is a personage of tabernacle.

Q. How do you prove it?

A. John 14: 9, 10, 11, Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly, and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man.

Philip, 2. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of a man, and, being found in fashion as a man, he humbled himself; and became obedient unto death, even the death of the cross. Heb. 2: 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Thirdly, he is also in the likeness of the personage of the Father.

Heb. 1: 1, 2, 3. God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person. Again, Philip, 2: 5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the Son that all things were created and made, that were created and made?

A. It was. Col. 1: 15, 16, 17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. Gen. 1: 1. In the beginning God created the heavens and the earth. Heb. 1: 2. [God] Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father?

A. He does. Col. 1: 19. 2: 9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily. Eph. 1: 23. Which is his [Christ's] body, the fulness of him that fills all in all.

Q. Why was he called the Son?

A. Because of the flesh. Luke 1: 33. That holy thing which shall be born of thee, shall be called the Son of God. Math. 3: 16, 17. And Jesus, when he was baptized, went up straitway out of the water: and lo, the heavens were opened unto him, and he [John]

saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A. He was. 1 Peter, 1: 18, 19, 20. For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Rev. 13: 8. And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world. 1 Cor. 2: 7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Q. Do the Father and the Son possess the same mind?

A. They do. John 5: 30. I [Christ] can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me. John 6: 38. For I [Christ] came down from heaven, not to do my own will, but the will of him that sent me. John 10: 30. I [Christ] and my Father are one.

Q. What is this mind?

A. The Holy Spirit. John 15: 26. But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me. [Christ.] Gal. 4: 6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son and Holy Spirit constitute the Godhead?

A. They do.

Let the student commit this paragraph to memory. (§5. ¶2.)

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

A. They do. John 17: 20, 21. Neither pray I for these (the apostles) alone; but for them also who shall believe on me through their words; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the third paragraph of this lecture. Let the student commit this also.

Lecture Sixth.

I Having treated, in the preceding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the

course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely,) that they had a more enduring substance. Heb. 10: 34.

3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing, (not merely believing,) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. Second Cor. 5: 1

4 Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven, (the only thing which ensures eternal life,) that they will persecute to the uttermost, all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world; and obtain that crown of glory which is laid up for them that fear God.

5 For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge: realizing, that when these sufferings are ended he will enter into eternal rest, and be a partaker of the glory of God.

6 For unless a person does know that he is walking according to the will of God, it would be, offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7 Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain.— Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner of-

fer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God.—And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice; and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 50: 3, 4, 5. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.

10 Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do; and without this guarantee faith could not exist.

11 All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him: and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12 But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be

their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the persons will not be able to contend against all the opposition, tribulations and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

Note. This lecture is so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it: the student is therefore instructed to commit the whole to memory.

Faith of the Church.

Having seen what the gift of the Holy Spirit and its effects are, it is worthy of notice, that this gift was the thing which was promised by the Savior to those who would hear and obey the proclamation which he had sent into the world, and had authorized the apostles to proclaim to all the world, and that to the latest ages; even as long as the Lord shall call any of the human family to obey his commandments.—For when the apostle made the proclamation first at Jerusalem, he told them that the promise was to them and their children, and to all [not part] them that are afar off, even as many as the Lord our God shall call.

We shall descend to some particulars respecting this promise. It was said of those who received it, that they should dream dreams, see visions, and prophesy; speak with other tongues, and interpret tongues, &c. &c. Let us ask, what are we to understand by seeing visions? This question can only be answered by having recourse to the revelations of God, and there see what the former day saints saw when they saw visions; for if we can ascertain what they saw when they saw visions, we will know what the "Latter Day Saints" must see if they receive the gift of the Holy Spirit, as promised in the gospel.

In the 6th chapter of Isaiah's prophecy, 1, 2, 3, & 4th verses, he gives us an account of a vision which he had in the year that king UZZIAH died: I saw also the Lord sitting upon his throne, high and lifted up; and his train filled the temple. Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

In this vision the prophet both saw and heard: he saw the Lord, as well as those who attended him; and beyond all controversy must have obtained great knowledge of future things and of the eternal world, so as to be a great support to him through the great afflictions which he had afterwards to endure for righteousness' sake; for after this time he could say in truth, what few could say; and that was, that he knew there was a God and another state of existence beside this, admitting what he said to be true. The prophet Ezekiel gives us an account of a vision which he had. He begins with the beginning of his prophecy, and gives us a marvelous account of what he saw and heard of the glory of the Lord, and of his seeing it; and of a marvelous something which is not easily understood. But the whole vision shews us that, in that vision—which he says was on the banks, or rather, began on the banks of the river Cheber, while he was among the captives in Babylon—he had a very extensive view of the eternal world; the hand of the Lord was upon him, and the Spirit of the Lord fell on him also; and he beheld the glory of the Lord, and he heard his voice, for the Lord talked with him. In addition to these he saw and heard many things respecting the house of Israel; their great wickedness and corruption at that time, with what should befall them in after times: and to sum up the substance of his vision, he saw, and heard, and understood many, yea, very many things about both time and eternity; the inhabitants of this world as well as that which is to come. Let the reader take the trouble, if it should be considered

such, beginning at the first chapter of his prophecy and reading carefully, and noticing particularly, what a vast of knowledge he must have obtained in that vision of things not seen in any other way but in vision; and he cannot avoid seeing the great advantages which flow from visions, and the unbounded knowledge obtained by them; such as cannot be obtained on any other principle nor by any other means.

Daniel gives us an account of a number of visions which he had, and very similar to those seen by Isaiah and Ezekiel, or sufficiently so to give us a correct idea of the character of a vision. It was in a vision that he had the dream of Nebuchadnezer manifested to him, with the interpretation thereof: he doubtless saw in the vision what Nebuchadnezer dreamed of, that is the great image: see the 2d chapter of his prophecy, from the 19th verse and onward. In this vision the Lord gave Daniel a great knowledge of future things: he shewed him all the kingdoms of the world, from the days of Nebuchadnezer down, until the stone cut out of the mountains without hands, which began at the feet of the image and beat it to pieces and destroyed it. Surely, then, this vision must have enlightened his mind greatly; he must have in a very short space of time, found out that which could not have been unfolded for hundreds of years; yea, more than hundreds—thousands. What a great blessing, then, this vision must have been to Daniel.

From this short notice of visions, the heart of the saint must begin to fall greatly in love with visions, and desire them above all things, as a peculiar means of obtaining, not only knowledge, but knowledge of hidden things. And what a most happy effect it had on Daniel: he praised and glorified the God of heaven, who was a God of Gods, and a king of kings, and a revealer of secrets, and who had so greatly enlightened his mind as to fill him with wisdom and understanding to comprehend hidden things.

Daniel favors us with the account of another vision, in the 7th chapter of his prophecy: let the reader turn to it and read for himself. It is a vision of four beasts, which were a description of the kings of the earth, very similar to the former one; and he beheld, he informs us, until thrones were cast

down, and the ancient of days did sit, and till the beasts were cast down, and one of them slain. And the situation of the world was shewn unto him: until the son of man came in the clouds of heaven with power and great glory, and got a kingdom in which all people, nations and languages should serve him. Reader, reflect! and see what a vast of knowledge this man Daniel must have obtained in these visions, which no man could communicate to his fellow man: his ideas must have been much clearer on all the scenes which passed before him in vision, than the mind of any person could be to whom he only told it, or who had no idea of those things only what he had received from others. Must not the vision itself have had greater influence upon the mind than the relation of it could have? Every rational being would answer, that it would; and Daniel must have known many things which he could not communicate.

In the 10th chapter of the Acts of the Apostles, we have an account of a vision of Cornelius of Cesarea, a Roman centurion, in which he saw an angel of God coming in to him and talking with him, and giving direction to him how to proceed in order to be saved. Peter, the apostle, also had a vision in order to prepare him to receive favorably the messengers sent from Cornelius, to him, in which vision he saw heaven opened and a vessel let down unto him as it had been a great sheet knit at the four corners, wherein were all manner of four footed beasts, and wild beasts, and creeping things, and fowls of the air, and he heard a voice saying unto him, Arise, Peter, slay and eat, &c. Let the reader peruse the 10th chapter of the Acts of the Apostles, where he will find the account alluded to above. In the 26th chapter of the Acts of the Apostles, Paul gives us an account of a vision which he had: read from the 12th verse and onward. He says that he saw, at mid-day a light from heaven above the brightness of the sun shining round about him, and he also heard a voice speaking to him in the Hebrew tongue. In the 12th chapter of 2d Corinthians, he gives an account of another vision in which a man was caught up to the third heavens, and heard things which were unlawful to utter, or were unutterable, whether in

the body or out of the body he could not tell; but from the description which he gives of it he must have obtained great knowledge, and certainty about future things.

From all these accounts we are not left in the dark respecting the true character of a vision: those who had them, both saw and heard them; they beheld the Lord himself with the heavenly hosts; they saw the heavens opened, and looked into the eternal world; they heard the voice of God and of angels; they had explanation after explanation; they beheld all future time, the rising and falling of nations and kingdoms, so as to give them the clearest understanding of these things; they were made familiar with both time and eternity, angels and men, the Father and the Son, and the glory of God stood before them, his hand was upon them and his spirit in them, so as to get knowledge that could not be obtained in any other way; for they saw the things as they will actually take place, even the events of time until the Son of man shall come in the clouds of heaven with power and great glory. And who cannot see that this was an extent of knowledge, which cannot be obtained in any other way? Indeed, beyond this, they saw the future glory of the saints, and through this medium they obtained a certainty about eternal things which could not be obtained in any other way. They had an understanding of things which they never could give to others: they were unutterable things, and things which were unlawful to utter; but the account given of them greatly stirs up the mind of the saint to seek after and obtain the same things, if it is their privilege.

The elders in the south and west will remember, that a Conference is to be held at New Portage, on the 6th of next month.

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Letter No. 8.

KIRTLAND, O., JUNE, 1835.

Dear Brother in the Lord:—Yours of February last, in the 6th number of the Messenger and Advocate, is before me, and, as the spirit directs, I shall proceed to answer. The most important item which presents itself first for consideration, is, that *God chooses the weak things* of the world to confound the wisdom of the wise. Such has been the case in all ages which have preceded us, and such is the case as regards the men who have been instruments in the rise and progress of the church of Christ of Latter Day Saints. The great prophets and seers, whose sepulchres were garnished by the Jewish sects, when they lacked pure religion, and whose names have been honored with lofty chapels, or churches, by the Gentile sects, when they lacked the "one thing needful," were considered in their day, by many of their own kin, and especially by the world as the off-scourings of the earth. The fact is, the carnal mind is opposed to holiness, and hates pure religion. The reason is, men have little faith and lack the spirit of God.

If the present generation had had faith when the plates were found, from which the book of Mormon was translated, every honest man would have searched the scriptures daily to see if the glorious news it contained, was so; and with a little faith and the spirit to guide to all truth; how many thousands would have rejoiced in the holy one of Israel, and obeyed its sacred requirements. With but little discernment, they might have discovered that Isaiah had his eyes on the last days, when he spoke of what should happen at a future period. For instance:

4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

9. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

12. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

It seems very evident that Isaiah saw the book delivered to him that was unlearned, that the Lord might proceed to do a marvelous work among this people; and in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. By uniting the term *this people* with *that day*, we have an appearance so near the beings and times of the nineteenth century, that a person must be wilfully ignorant, or *priestly* blinded, not to see it. He that runs might read it. It is almost as plain as if the prophet had said: It shall come to pass, in the nineteenth century, before the second coming of Christ, that the people shall be in gross darkness: their seers and prophets shall be covered; to be sure, they shall draw near to me with their mouths, and honor me with their lips, but their hearts shall be far from me: they shall be proud and high minded, despising all revelation but the bible; and that too, unless it be spiritualized according to the wisdom of men. They will follow the precepts of men. The most of that generation will embrace any doctrine but that of "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Who can mistake the time when the

vision of all has become unto *this people* as the words of a book? No candid person, if he has nothing to judge from but the testimony of such as hate the truth, and will believe a lie that they may be condemned.

It is a happy circumstance for the saints, that God brings to pass all his works after the counsel of his own will. For, if it were otherwise, if the contending sectarians failed to *drive* men to worship with them, Tom Payne's *Age of Reason*, or Volney's *Ruins* might as well be considered the standard of religious worship as the bible.—No one, according to the present precepts of men, and their belief; could get faith enough to ask God for any thing, or receive any more revelations; and consequently the truth would fail; the godly man perish, and wickedness prevail tenfold worse than it did before the flood.

Such an unhallowed age and circumstances of men and things, being among the possible impossibilities, let us rejoice, that the work of God, though at first almost imperceptible, continues to roll on, conquering and to conquer, and will continue its progression, till every knee shall bow and every tongue confess that the truth is mighty and will prevail; yea, till the earth shall rest from the convulsions of wickedness, and again become the garden of Eden.

The Lord is not in a hurry, neither is he slack: His work goes on, and though his way is past finding out, while a time for repentance to man is granted, and any are spared from the consumption decreed, some will turn to the words of eternal life, for life and salvation, whether they are found in the old bible, book of Mormon, lost book of Jasher, or the book of Enoch, mentioned by Jude. Though men are afraid of the books of God, or afraid that God will suffer any more to be in the world, I expect that when the dead, small and great, stand before him, that the books will be opened; even the books of Jehovah, and men will be judged according to what is written in the *books*.

I am truly glad you have mentioned Michael, the prince, who, I understand, is our great father Adam. New light is occasionally bursting in to our minds, of the sacred scriptures, for which I am truly thankful. We shall by and

bye learn that we were with God in another world, before the foundation of the world, and had our agency: that we came into this world and have our agency, in order that we may prepare ourselves for a kingdom of glory; become archangels, even the sons of God where the man is neither without the woman, nor the woman without the man in the Lord: A consummation of glory, and happiness, and perfection so greatly to be wished, that I would not miss of it for the fame of ten worlds.

Notwithstanding your *nine* questions may be in the breasts of many saints; yet thousands of your readers may not understand them: therefore let me repeat them and give such answers as may be drawn from scripture.

Firstly, "Are the angels in glory the former prophets and servants of God?" Yes, or how could Elijah come before the great and terrible day of the Lord, to turn the hearts of the fathers to the children, &c. Peter, James and John saw Elias, along with Moses, in the mount.

Secondly, "Are they brethren of those who keep his commandments on earth?" Certainly: for, if Michael, Moses, Elias, and others through whom the commandments came, are joint heirs with Christ, they are brethren, and so also, will they be, who by keeping his commandments, *obtain the like precious faith*: The angel said to John—"for I am thy fellow servant, and of thy brethren the prophets, which keep the sayings of this book"

Thirdly, "Have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on earth?" Yes, for they are ministering spirits sent forth from God to minister to the heirs of salvation. Enoch and Elijah are fleshly kindred in heaven, and every time they or others have visited the earth to speak to their fellow servants, if it was no more than to warn Joseph in a dream to flee into Egypt with the young child Jesus, it shows they have condescension enough to speak to each other.

Fourthly, "If angels are ministering spirits sent forth to minister to those who shall be heirs of salvation, will they not minister to those heirs?" Most certainly: Every angel's visit from Abraham till the last, proves this ques-

tion, besides the Lord says he will send his angels with the great sound of a trumpet and they shall gather his elect together, from the four winds, from one end of heaven to the other.

Fifthly, "If they do will any one know it?" From the record of those that have come in times past, we should judge that the saints would know it, and Cornelius knew it before he was born into the kingdom.

Sixthly, "Will Michael, the archangel, the great prince, stand up in the last days for Israel?"

Seventhly, "Will he defend them from their enemies?"

Eighthly, "Will he lead them as they were once led?"

And, ninthly, "Will he be seen?"

I shall proceed to answer these four last together. Daniel says:—"And at that time shall Michael, stand up, the great prince, which standeth for thy people: and there shall be a time of trouble, such as never was since there was a nation, to that same time; and at that time shall thy people be delivered: and if they are delivered they will undoubtedly be defended from their enemies. If Joshua saw the captain of the Lord's hosts; or, if Nebuchadnezzar, in his astonishment, exclaimed, seeing with his own eyes in the daytime, "Lo, I see four men, [three only were cast into fire] loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God!" then in very deed shall the saints see father Adam, the ancient of days, even Michael the archangel, on the earth.

But lest I should go too far on this sublime subject, I must stop for the present, and leave many things in your letter not even hinted at.

I greatly rejoice at the light of the last days, and sincerely wish all men were fit and willing to receive it, that the glorious day might roll on when we might not only find sacred records by the ministering of angels, but might have the presence of Jesus again on earth; & be living witnesses of that day, when the knowledge of the Lord shall cover the earth as the water covers the sea; when all shall know him, from the least even to the greatest; and all the redeemed multitude speak a pure language, according to the promise. Such a glorious prospect of holiness is worth living for, or worth dying for, and I

beseech the saints to strive to continue to walk in the way and obtain their crown. . . . As ever.

W. W. PHELPS.

To O. COWDERY, Esq.

P. S. I am apprised of the fact that you have resigned the editorial chair. I hope you will, however, continue your history of the rise and progress of the church. This, because you are as well, and perhaps I may say, better acquainted with the circumstances and facts relative to the subject, than almost any other member, that I am acquainted with. Again, it will be important in order to assist Elder Whitmer in keeping the Messenger and Advocate in its present interesting channel, as a messenger of truth, and advocate of the fulness of the gospel of Jesus Christ.

Gospel No. VIII.

[CONTINUED FROM PAGE 120.]

From reflection, we have been forced into the conclusion that the gospel was as well known among the ancients as among any other people, not even the ante-deluvians or the people before the flood excepted. We are satisfied, that wherever the fruits of the gospel are or were found, there the gospel was also; for nothing else could produce the effects of the gospel, but the gospel itself, or else the gospel was unnecessary; for men could have enjoyed all the blessings which it confers, without its existence. And if any thing besides the gospel could produce the same effects of the gospel, then it was vain, and worse than vain, for the Savior to say concerning it, "That he that believed it not, should be damned;" for they could have been saved, if it were admitted, that something else could produce the same effect of the gospel. For instance if men could have the spirit of prophesying, and prophecy without obeying the gospel, then it was in vain for the Savior to say, "That he that believeth not shall be damned;" for who does not know that a prophet could be saved. But the truth is, all the prophets from righteous Abel down until the present time had obeyed the gospel, and had their communion with God by virtue of their obedience to it.

We have evidence, I think, extant in the scriptures, which is not easily set aside, though cavillers may cavil at

it, that Abraham had a perfect knowledge of the gospel. We want it distinctly understood, that when we speak of the gospel, we mean the whole system, with all its ordinances and laws as proclaimed on "the day of pentecost;" for we know nothing of the gospel distinct from baptism for the remission of sins, and the gift of the Holy Spirit by the laying on of the hands of those who are called and ordained unto this power. Take these things away and where is the gospel? We answer no where—there is no such thing. For distinct from those things, there is no salvation; if there is salvation without baptism for the remission of sins, and the gift of the Holy Spirit, by the laying on of the hands, we know nothing of it; for God our heavenly father does not work at random; but by the strictest rule, even one established by himself for the rule of his conduct in relation to his creature man, before the world was; by that rule he has worked, and will work, until time is no more.

In a former part of this treatise, we examined the ground on which our opinion was founded that Abraham had a knowledge of the gospel. We shall now notice some things said in the scriptures about Moses.

The Savior, in the 5th chap. of John's gospel and 46th verse, says to the Jews, "Had ye believed Moses, ye would have believed me, for he wrote of me." And in the 11th chapter of the epistle to the Hebrews and 26th v., "Paul says that Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt." From both of these quotations we learn this fact that Moses had a knowledge of Christ, to some extent at least; and we think if examined a little, it will be found that his knowledge was pretty extensive; probably as much so as any other man; for says the Savior, he wrote of me. We think that it is not probable that Moses wrote of Christ without understanding what he wrote, neither is it likely that he began to write on a subject which he did not understand most perfectly, particularly when we consider who Moses was, that he had both seen and conversed with God, and received revelations from him, and was in a situation to have both correct and extensive knowledge of all things which he desired to know: it appears also that in consequence of the knowledge

which he had of Christ he had to suffer reproach; for he esteemed the reproaches of Christ, greater riches than the treasures of Egypt; but why the reproaches of Christ? Because he had knowledge of him and wrote of him, and for this knowledge, or for writing it, he had to suffer reproach. This is sufficient to shew to any person who is willing to be instructed, that Moses must have understood the nature of Christ's office, as Savior of the world, or why suffer reproach for his sake?—Every man of any understanding must know, that nothing could have caused Moses to have suffered reproach for Christ's sake, unless he had knowledge of him: and all the knowledge that any being can have of Christ, is, as Savior of the world, and if Moses suffered reproach for Christ's sake, he must have done so because he proclaimed him as Savior of the world, & must have known as did Abraham, that it was in Christ that all the families of the earth should be blessed, for if he did not know this, he did not know any thing about him; for it was in consequence of this, that he was known to the world. Had it not been for this the name of Christ would not have been known in the world. And if Moses knew any thing of Christ, he could have known nothing of him but what was known of him as the Savior of the world. So that from all the light we can get on this subject, Moses must have had the same knowledge which Abraham had: indeed there was no other knowledge to be had of Christ, but this; take this away and the knowledge of Christ ceases; and so far as the knowledge of Christ extended, so far did the knowledge of the gospel extend; and so far as the knowledge of the gospel extended, so far did or does the knowledge of Christ extend; for they go together and neither of them is found alone. But what settles this question, in the mind of every candid person forever is, that the fruits which are peculiar to the gospel are found no where but in obedience to it, were found with Moses.—He had the spirit of prophecy and of revelation, he also had visions, and the power of miracles attended him; all these are fruits of the gospel, and found among those who are baptized for the remission of sins, and who receive the gift of the Holy Spirit by the laying on of hands. If any should ob-

ject, and say that the scriptures never mention the baptism of Moses, we reply, neither do they mention his writing of Christ, they only say he did write of him; and we have no doubt if these writings were once obtained, we will in them find the account of his baptism; for every circumstance in relation to him tends to establish this fact on the mind, that he openly acknowledged Christ, and this can only be done by being baptized in his name for the remission of sins, and by receiving the Holy Spirit by the laying on of hands in his name; and having thus openly acknowledged him, he had to suffer reproach for his name; for it would be very singular indeed if Moses had to suffer the reproaches of Christ, when he had never acknowledged him; and let me repeat it again, that no person did, or ever will acknowledge Christ only those who do it by being immersed in water for the remission of sins; this is the way and the only way by which any person ever has or ever will acknowledge Christ. They may acknowledge men, or some other beings in doing other things, but they can acknowledge Christ in no other way, and that for the best of all reasons, because there is no other way of acknowledging him; for do all other things that any human creature could do, and leave this undone, and Christ would not be acknowledged. Seeing then, that Moses suffered the reproaches of Christ, it follows of necessity that he must have been baptized for the remission of sins in his name, or he could not have been reproached for his sake.

Faith of the Church.

That part of the work of the Holy Spirit in the salvation of men, which consists in giving them visions, forms one of the most important parts (of the Spirit's work) in the salvation of men, and it is one that was always performed by the Spirit, as far as we have any account of the people of God in his revelations. There is no society of which we have an account in the revelations of God, that he acknowledged as his own, except they had visions among them, and that as long as they continued to walk according to the directions of the Holy Spirit: indeed it was essential to their character as saints; it would be a marvelous thing to find a body of saints on earth and yet there would be

no visions among them; we will venture to assert that such a thing was never seen since the world began. We readily admit that a corrupt religion can exist, and false prophecies exist, and sectarian dogmas abound; men-made worshipers increase, and the world abound in a religion that the Lord was not the author of, and yet no visions be among them; but wherever the truth of heaven abounds, there will visions abound also; for it is a part of heaven's scheme to save men, and without it, we are not authorized to say there is salvation; for all the people who were saved of whom we have an account, were of the number who saw visions; and such was the importance which the sacred writers attached to the seeing of visions, that Solomon says, in Proverbs, chap. 29: ver. 18, that where no vision is, the people perish. But in direct opposition to this, the people of this generation say, that where no vision is, there truth reigns and prevails; and where vision is there error and delusion abounds; but whether we should believe God or man, judge ye.

It requires but a limited acquaintance with the Bible to see that, the highest degree of knowledge which was among the former day saints was by reason of their seeing visions. It was by visions by which they were made acquainted with the deep things of God, and visions was a part of the work of that spirit which searched all things—"yca," as says Paul, "the deep things of God," 1st Corinthians, 2d chapter, 10th verse. No person can reflect on the great privileges which the saints enjoyed in receiving visions without being filled with desire: there was no end to the knowledge which they acquired; there was no bounds to their discoveries; they reached far into futurity and comprehended the things of both God and man for many generations; they looked to the things within the veil, and saw the things of God, of angels, and of men in the unseen world. It was visions which gave them the greatest confidence in their religion, and which enabled them to endure as seeing him who is invisible. They knew their religion to be true; for, through visions they had seen with their eyes, heard with their ears, and understood with their hearts. In their visions they conversed with angels, the spirits of just men made perfect; were made acquaint-

ed with the glories of the eternal world, and obtained the most perfect knowledge of future things. By reason of this they became exceedingly bold and testified of the things of God without fear; seeing, hearing, and handling of the word of life, and became swift witnesses against the generation in which they lived; for no man can be a witness for God until he can bear testimony of what he has seen and heard; no man can bear witness of what another has seen and heard; but of what he has seen and heard himself. So that all the witnesses that God has ever had on earth were those who had obtained visions; for without them, they could not be witnesses for God. Nor did the ancients ever pretend to be witnesses of any thing but of what they saw and heard themselves. When God went to raise up witnesses for himself, he did so by giving them visions.

There is something in relation to the revelation of Jesus Christ when understood, which sets this subject in a very forcible point of light, and establishes beyond a doubt the necessity of visions; indeed one of the great objects to be obtained by raising up a church would be lost, and the Lord could not have a great object in view in so doing. The apostle Paul said concerning the apostles, "that they were a savor of life unto life or of death unto death," 2d Corinthians, 2: 16.—The reason of this is, because they (the apostles) were God's witnesses unto all men, and as such they were a savor of life unto life or of death unto death; for those who received their testimony concerning Jesus and obeyed their teachings would be saved, but all others would not be saved; and the reason that they were a savor of life unto life or of death unto death, was because they had the testimony of Jesus; and no people ever had or ever will have, the testimony of Jesus, but those who receive visions. For unless they actually have visions, they cannot see the Lord; and if they cannot see him they cannot bear testimony of him. For, a man to be a witness for either God or man, he must have something to which he can testify; and no man can testify to what another sees and hears; but to what he sees and hears himself. In order, therefore, for a man to be a witness for Jesus Christ, or for God the Father, he must have more testimony

than any man or all the men of the world combined could give; he must have it for himself from God, that he can say like Paul, the things which I declare unto you I have not of man, neither received I them of man, but by the revelation of Jesus Christ. On this principle, and on this only, can a man be a witness for Jesus Christ.

When the Savior began to raise up a church, it was to get witnesses for himself: those who could testify of him, and declare that he lived. Such was the case with the former day saints as far as our account of them extends, and we are told by their historian Luke, that they gave forth their testimony with great power, and they declared that they had seen Jesus after he arose from the dead, and Paul among the rest said, that last of all he appeared unto me, as one born out of due time. They went from place to place, and from land to land declaring as they went that, that same Jesus who was crucified on Calvary by the Jews; God had raised from the dead; had exalted at his own right hand and made Prince and Saviour; and even in the very article of death they would bear the same testimony as did Stephen, who said at the time the Jews stoned him to death: "I see the heavens opened and the son of man sitting at the right hand of power."

These men bore this witness, because they had the testimony of Jesus, and were by virtue of their obedience to him made acquainted with the truth and actually knew the truth, as Jesus had said those should, who would continue in his doctrine, and the truth had made them free. See John's gospel, 8: 31, 32.

The object in raising up these witnesses was, that through their testimony, the world might be judged. Hence it was that they were a savor of life unto life or of death unto death to all men, because they were to be witnesses either for or against all men, and this is the reason that it was necessary that they should have visions; for without visions they could not see any of the things of the eternal world, and could not have any thing to testify of; but receiving heavenly visions they beheld the things of heaven, and beheld and understood the things of eternity, and went forth and testified of what they saw and heard; and by this means God would judge the world. When they

had this great witness of the things of God & would not believe it, they were to be damned, because they had the testimony of living witnesses that the things of which they testified were realities; for these men had both seen and heard them for themselves, and hence it was that those who would believe on Jesus through their word would be saved; and those who would not would be damned.

Take visions away therefore, from the scheme of heaven, and God must cease to judge the world, because he would have no witnesses, and he could not condemn a people for not believing when they had not testimony in which they were justified in believing; but when they had as strong testimony as they had to prove other things which they believed and then would not believe, they stood justly condemned, and there is no candid being in the world but would condemn them, for their inconsistency; because they required greater evidence to believe one thing than they would require to believe another.

And thus by reason of visions the world will be judged, and by them condemned; for it is visions which makes a man a witness for God, and without them he cannot be a witness; for there is not any thing of which he could testify; but having visions he can testify of what he both sees and hears, and thereby condemn those who will not believe.

EXTRACT OF A LETTER, DATED
PARIS, MAY 16, 1835.

Br. O. Cowdery,

DEAR SIR:—We sit down to inform you of the prospects for the advancement of the kingdom of Christ in this southern country, which are flattering. We have baptized 29 since we wrote you last, making the several branches that we have planted in this vicinity, 64. But do not understand, that we are gliding smoothly along without any persecution: this promise of the Savior is abundantly verified. Scourgings, imprisonment and death are threatened; but none of these things move us. It is as near from Tennessee to the Paradise of God, as from any other place: And while we are receiving persecution, the Savior is giving us more than a hundred fold, brethren and sisters, houses and lands, and the assurance of eternal life in the world to come

May God make us instrumental in his hands of rending the shackles of *priestcraft* and *superstition* from many—to this end give us the assurance of your prayers.

Yours in Christ.

WARREN PARISH,
WILFORD WOODRUFF.

Messenger and Advocate.

KIRTLAND, OHIO, JUNE, 1835.

TO THE PATRONS OF THE LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

On assuming the editorship of this paper, its patrons, no doubt, will expect me to give them an outline of the course I intend to pursue while conducting its columns in future.

The labors of this station, to those acquainted with them, are known to be many and complicated; the responsibility resting upon an individual who steps forward in our religious country, at this day, and assumes to teach others the gospel of the Lord Jesus, and point the path to holiness, is fraught with so many reflections of importance, that one would scarce venture forward without faltering, were it not for the fact, that good may be done, the field being wide, the harvest great and the laborers few. Not that all men are pursuing the right way, and are walking before God according to his holy commandments, do I say religious world—far from this. Were I sensible that all religions were one religion, and that one the true, it would be foreign from my heart to think that my feeble exertions could benefit mankind: for if it were thus, my labors would be uncalled for. But while we discover so many, one is led to enquire, which is right? Has the Lord ordained so many ways for the salvation of his people? Does this, almost numberless train of professions, comport with the scriptures? Does it show one Lord and one faith? And amid so many professed gospels, where is the one

which is correct, and where is that order of things which the Lord approves and acknowledges his? If *all* are not *one*, and if these, or a part are incorrect, to convince men of the *correct* one, needs labor—and that mine may bear the strict scrutiny of my Master, in the great day approaching, I shall endeavor to have it correspond with the strictest principles of virtue and holiness.

Yet, another reflection, that one is destined to labor for some thousands, and suit matter for all, would be a sufficient excuse to urge on my own part, to my friend and brother,—who has conducted this paper since its commencement with so much talent and ability, for him to select another person, were it not that every man is to be rewarded for his diligence and perseverance in attempting to do good, by one who knows the thoughts and intents of the hearts of all.

In this introduction, then, I take the occasion to say, that I shall not labor to please men, any farther than a relation of sacred principles will be satisfactory. The applause of this world may be courted by whom it may, and enjoyed, (if enjoyment it can be called) by whoever possesses it, but with me it will be regarded as worthless as the idle wind or the vainly attempted allurements of fabled vision. So with the frowns and scoffs of men—their worthlessness alike shall be considered as a parallel of the beating waves against the rocks in the distant ocean, and the rushing tornado in the trackless wilderness—one may foam its anger in perpetual solitude, and the other discharge its fury and its wrath without injury—they lose their force and spend their violence in fruitless attempts to harm in vain.

There is a way of salvation,—a path to heaven—a crown for the pure in heart, and principles teaching men how

to escape the evil and enjoy the good. One way, and only one has the Lord pointed out for men to pursue in order to obtain eternal life, and it shall be my duty to set forth such facts as are calculated to inform the mind on those principles. That they are plainly written, will not be doubted by those who have made themselves acquainted with *all* the revelations extant, notwithstanding a majority of the professing inhabitants of our country, doubt there being any other than the one given to the Jews, and a few churches among the Gentiles, by a part of the apostles.

The last item is one that has been, and still is a matter of much controversy. Such as profess to be in the right way and enjoy the true light, are disturbed, while those who fear for the safety and profits of their craft, are trembling lest the world will be dissuaded from following them. *

No man, possessing his common faculties of understanding, unconnected with, or influenced by sectarian prejudice, will hesitate to say that something is wrong; and how is the evil to be remedied? Men act for themselves, choose for themselves, and if saved are saved for themselves, and not for another—they cannot be driven into salvation, as compulsion would at once destroy their agency; and if that is taken away, why was it ever spoken “Who-soever will may take of the water of life freely?” Correct reasoning, plain facts, and undeniable assertions, on the plan of redemption, when presented to the mind, will, if any thing, call up that serious enquiry which is requisite in all. How often do we see men of first moral characters, bountiful to the poor, and filled with compassion toward the afflicted, enquiring for the “old paths” wherein Israel used to walk, standing with deep anxiety and concern for their souls, and say, “If I could but see the consistent order of which the

revelations of the Lord teach, how gladly would I embrace it." How frequently do we also hear those whose names are registered with a church, say they are dissatisfied? and only continue because they have been made to believe it important that they should belong to some church?

The great point at issue, is, whether the Lord ever promised to bring back an order, in the last days, like the one in former times, and set free those who are in bondage to the systems and crafts of men; and from this another would necessarily arise, whether the situation of the world in this day requires it? And if so, has it been ushered in? These cannot be considered any other than items of deep moment to the human family, and worthy the careful investigation of all. If our opinion is based upon the rock, it is worth believing, and if it is a fable, it is unworthy the notice of the intelligent and the concern of the sure; but till these facts are settled, it may be well to investigate.

The principles of my predecessor have been faithfully written and ably defended; and it is only necessary to add, that the patrons of this paper will find mine to correspond with his.

The former correspondents of the Messenger and Advocate, are respectfully solicited to continue to write for its columns; and the elders abroad and travelling brethren, earnestly desired to give us accounts of their prosperity and travels.

With its former, and increasing correspondents, it is hoped that this paper will continue to be worthy of patronage; and as it continues, to circulate and receive accounts of the increase and spread of truth, to be interesting to every family wherever it may appear.

The elders and brethren generally are requested to obtain and forward

subscribers, who will be entitled to their numbers gratis according to the conditions on the last page.

One reflection more, and only one—If, in the performance of the duties which now devolve upon me, I so discharge them as to meet the approbation of the pure in heart, and still maintain the present respectability of this paper, and above all to have my work correspond with the principles of holiness, that at the great day of the Lord Jesus, I may but receive the reward of the just and the approbation of the same, that a crown of righteousness may be placed upon my head, I shall be satisfied and give the praise and glory to the exalted name of the Most High.

JOHN WHITMER.

TO THE SAINTS SCATTERED ABROAD.

Dear Brethren:—It is a duty which every saint ought to render to his brethren freely—to always love them, and ever succor them. To be justified before God we must love one another; we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world: for such virtues flow from the great fountain of pure religion. Strengthening our faith by adding every good quality that adorns the children of the blessed Jesus, we can pray in the season of prayer; we can love our neighbor as ourselves, & be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! Let me live the life of the righteous, and let my reward be like his!

According to the order of the kingdom begun in the last days, to prepare men for the rest of the Lord, the elders in Zion, or in her immediate region, have no authority or right, to meddle with her spiritual affairs, to regulate her concerns, or hold councils for the expulsion of members, in her unorganized condition. The high council has been expressly organized to administer in all her spiritual affairs; and the bishop and his council, are set over her

temporal matters: so that the elders' acts are null and void. Now the Lord wants the tares and wheat to grow together: for Zion must be redeemed with judgments, and her converts with righteousness.

Every elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. While they are in that region instead of trying members for transgressions, or offences, let every one labor to prepare himself for the vineyard, sparing a little time to comfort the mourners; to bind up the broken-hearted; to reclaim the backslider; to bring back the wanderer; to re-invite into the kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and work righteousness, and, with one heart and one mind, prepare to help redeem Zion, that goodly land of promise, where the willing and the obedient shall be blessed. Souls are as precious in the sight of God, as they ever were; and the elders were never called to drive any down to hell, but to persuade and invite all men every where to repent, that they may become the heirs of salvation. It is the acceptable year of the Lord: liberate the captives that they may sing hosanna.

The priests, too, should not be idle: their duties are plain, and unless they do them diligently, they cannot expect to be approved. Righteousness must be the aim of the saints in all things, and when the covenants are published, they will learn that great things must be expected from them. Do good and work righteousness with an eye single to the glory of God, and you shall reap your reward when the Lord recompenses every one according to his work.

The teachers and deacons are the standing ministers of the church, and in the absence of other officers, great things, and a holy walk, are required of them. They must strengthen the members' faith; persuade such as are out of the way to repent, and turn to God and live; meekly persuade and urge every one to forgive one another all their trespasses, offences and sins, that they may work out their own salvation with fear and trembling. Brethren, bear and forbear one with another, for so the Lord does with us: Pray for your enemies in the church, and curs

not your foes without: for vengeance is mine, saith the Lord, and I will repay.

To every ordained member and to all we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them: for verily you know, that "there is more joy in heaven, over one sinner that repents, than there is over ninety and nine just persons that need no repentance." Strive not about the mysteries of the kingdom; cast not your pearls before swine, give not the bread of the children to dogs, lest you and the children should suffer, and you thereby offend your righteous Judge.

Your brethren, who leave their families, with whom they have enjoyed an earthly measure of peace and joy, to carry glad tidings round the world, expect great things of you, while you are privileged to enjoy the blessings of the saints' society. They pray our heavenly Father, that you may be very prayerful, very humble, and very charitable; working diligently, spiritually and temporally for the redemption of Zion, that the pure in heart may return with songs of everlasting joy to build up her waste places, and meet the Lord when he comes in his glory. Brethren, in the name of Jesus, we entreat you to live worthy of the blessings that shall follow, after much tribulation, to satiate the souls of them that hold out faithful to the end. P.

BISHOP PARTRIDGE.

Many of the saints are acquainted with this individual, and none, I presume, will hesitate to say, that the longer the acquaintance the more desirable the society. If this world produces a plain man, it is bishop Partridge. I do not mean particular plainness of dress, though he is truly an ensample of prudence and economy in all his temporal avocations,—but of speech, precept, example and doctrine. Neither do I suppose that a commendation from my pen will have the effect to alter one hair "from black to white;" but from the knowledge of the persecution and personal abuse which has been heaped upon him, I am prepared to say, that if a man was ever persecuted for righteousness' sake, without casting an anxious look back to the applause of the world and the flattery of the great, it is bishop Partridge.

I perfectly remember the 20th of July, 1833, when the Jackson county mob demolished the office of the Star, and vented their vile *mania* still further by dragging this worthy citizen from his residence, and the peaceful enjoyment of his family, and exposed him almost naked upon the public square, and defiled his body with *tar* and *feathers*.

No American citizen can read the account of that shameful violation of the laws, without blushing for the depravity of the human heart. But what stuns the ear still more, is that this persecution did not end here. Lawless marauders always fear justice and tremble at the approach of retribution—and to avoid either, this landitti, like a gang of infernals, prosecuted their purpose until TWELVE HUNDRED individuals were deprived of their homes in the inclement season of winter!

The question immediately arises, where are they now? Some in one county and some in another—literally scattered to the four winds! but the greatest body have made their escape among a more hospitable community—a community who love the *name* and essence of liberty, and are willing that all should enjoy it.

It should be borne in mind, that these inhabitants could not carry their land with them, and being driven from their hard reared and hard earned crops, were driven to extremes to procure food and raiment. But a relation of this occurrence would transcend my limits for the present. It may be asked, where are those people now, and what are their circumstances? The answer is at hand—they are still deprived of their homes, needy and destitute.

Bishop Partridge, in company with Elder Isaac Morley, who is known to many saints, is now on his way to the east. It is to be hoped that the benevolent and philanthropic will open their hearts and donate liberally for the benefit of those who have been so inhumanly dispossessed of their homes.—Surely, I know not of more responsible men than these two, into whose hands relief may be placed. May those who have abundance, remember the important declaration of the Lord, "inasmuch as you have done it unto the least of these, you have done it unto me." C.

Freedom, Cateraugus Co. N. Y. ?

MAY 18, 1835. }

ELDER O. COWDERY:—

In perusing the journal of my travels and preaching during the past winter and present spring, I noticed some conversation which passed between myself and L. H. Jameson, a Campbellite preacher. Some of the particulars of which; I will communicate to you in this letter, and if you consider it worthy of a place in the Advocate, you may publish it. It is well known to some, if not many, that the Campbellites profess to be the reformers of modern times; the restorers of the ancient order of things, and the Harbingers of the Millenium. It is also well known that their advocates are very forward in protesting against the improprieties of all the sects of the present day, (which they can do with all propriety;) they are very anxious to meet them in public debate; very famous for their controversies, and sometimes quite expert in their arguments, and come off shouting victory: but no sooner do they come in contact with the elders of the church of the Latter Day Saints, than they set up a most prodigious cry of *Delusion! false Prophet! Imposture!* and almost every other evil epithet which they can invent—and if perchance they are requested to take the scriptures and from them bring forward some testimony and show to the people wherein consists the great delusion and thus satisfy the minds of the public, they will immediately fly off in a tangent, and refer the people to some bundle of falsehoods or nonsense, published in some newspaper, or pamphlet, or Millenium Harbinger—endeavoring thereby to make the people think it must be a delusion!—But as it happens, many of the inhabitants of our country are of more noble principles, and men of too good sense to believe a system to be true or false, upon no other testimony than mere assertion, or a slanderous report.

I now proceed to give you a short relation of the conversation which I had with Mr. Jameson in a public congregation, in the village of Commingsville, six miles from the city of Cincinnati, and four from the village of Carthage, Ohio, on the 1st of March, 1835.

After delivering three discourses to the people in Commingsville, upon the subject of the doctrine believed by the

church of the Latter Day Saints, I was requested to have some conversation with Mr. Jameson, who was expected to preach that evening in the village. I was informed that he was a very talented man, almost if not quite equal to Mr. Walter Scott, the Editor of the Evangelist: I answered that I was willing to converse with any reasonable man upon the subject of religion. I also understood that he was generally open and free to investigate the same with any of the sects. Therefore, I attended his meeting with a determination, if necessary, to converse with him at the close of the same. After the dismissal of the meeting most part of the congregation tarried, and I was requested by some one to speak for myself; I replied before the congregation, that I was willing to meet him, or Mr. Scott, or any other man of character and respectability, in the village of Carthage, or any other place in that vicinity, and investigate, publicly, the subject of Spiritual Gifts; and I would pledge myself to prove from the scriptures that miracles, gifts of healing, prophecies, revelations, and all the spiritual gifts which were in the church, in the days of the Savior and Apostles, were necessary for the church of Christ now; and that there never was nor never would be a true church on the earth, in a state of mortality without them.—Mr. Jameson said that he would find a man to meet me; and as I had some appointments in Cincinnati, he agreed to inform me by letter, more concerning the meeting and the day on which we should meet, &c. The congregation then broke up and returned to their homes;—while on their way some said one thing, and some another: some said that he would get Mr. Scott, or Dr. Wright to meet me; others said that he would meet me himself, while others said they believed he would back out, &c. Two or three days after this, I called at the post-office in Cincinnati, and took out a letter which reads as follows:

Carthage, Ohio, March 2, 1835.

MR. PRATT:—When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed their testimony by miracles; your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith—and it would be as far

impossible for God to confirm them as it would be for him to lie. Do you know what a miracle is? I am bold to say you do not, nor would I believe that a person guilty of such wilful slander of the religion that I profess, does know what a miracle is, even if he were to seem to perform one. You may come to Carthage, or you may go to Missouri, or where you please, I have nothing to do with Joseph Smith, the Imposter who palmed this imposition on you;—I have nothing to do with you who are imposed upon—I would not believe the book of Mormon, though you should apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do.

L. H. JAMESON.

I must confess that I was somewhat surprised on reading this letter, that Mr. Jameson, after saying publicly that he would find a man who would investigate the aforementioned subject with me, should then creep out so dishonorably, without producing in his letter, so much as *one reason* for so doing—but filling it up with the cry of *imposition* and *Imposter*, &c. But this is nothing very marvellous, for doubtless he learned the cry from Mr. Campbell's Millennial Harbinger, which is famous for crying false prophet.

I remain your brother in testimony of the word of God.

ORSON PRATT.

To O. COWDERY, Esq.

It is said, that "*knowledge is power*," and from the facts which are constantly filling up the measure of our country's disgrace as well as glory, we believe the saying: And we believe that a nation is fast hastening to ruin where no preference is made to vice or virtue. The Americans have had the honor abroad of being a brave, noble people; a generous, victorious company; an industrious, intelligent community; a humane Spartan band; and a free governed Republic, but we are sorry to say that scenes have transpired, in several places, during the last two years, which, if they have not shaded the light of liberty, have greatly *dimmed* the rays which had begun to warm the hearts of the oppressed, in a thousand countries.

Let us hope for better things in future; let us not dishonor the fame of

our departed sires, at whose high blazing flame of patriotism, our tapers have been lighted. Let us not stain the fertile soil of America with human gore to blush at our sins, after we have gone down to the grave, because a Paul escaped by faith to God, or a Rogers ascended thro' fire to heaven!

We have been led to these remarks upon reading in the New York Courier and Enquirer, some seasonable and well aimed reflections against "bigotry and fanaticism." The closing paragraph has so much truth in it, that other nations, if they read, may exclaim with us like David: *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.*

The paragraph alluded to reads:—

"When we revert to Anti-Masonry; to Mormonism; to the detestable doctrines of the Abolitionists; to the conduct of the people of Charlestown and Lowell, and to the Cayenne pepper reformers, we blush for our country.—Let us no longer indulge ourselves in anathematising the old lady of Babylon for her persecutions; let us be silent about the Spanish Inquisition, and the Auto de Fe; let us sit with closed lips when we hear of poor John Rodgers and his ten small children; and above all, let us exhibit a little more modesty, in proclaiming, that this is the only country on earth where all mankind may worship as they please. Assumptions of superiority are somewhat offensive even when well founded, but when contradicted by facts, become utterly ridiculous and contemptible." P.

EXTRACT OF A LETTER, DATED
Columbiana Co. May 24, 1835.

DEAR BROTHER:—I take this opportunity of writing to you, to inform you where I am, and what I am pursuing.

I left Kirtland on the 3d of May, and came to Georgetown, Columbiana County, before I commenced to proclaim the gladsome news of the everlasting gospel. I endeavored to have a congregation convene to preach to, but could not get one in this place. I was sent by a landlord to a Methodist Preacher, who, he said, managed the preaching in that place. I desired of him to let me preach. He replied, he would not, at the same time making many objections—such as deceivers, false prophets, &c. However, he chal-

lenged me for a debate: and finding that I could not get any other way to preach to the people of that place—I thought proper to accept the challenge—feeling confident that after the debate I would get an invitation.

We met on the 11th inst. and held the debate upon the principles of religion. After the debate was over, I was invited to preach, and made an appointment the same evening—and compared the Methodist Episcopal discipline with the sacred scriptures. Since then I have been informed, that all the citizens of that place decided in my favor, with the exception of two individuals.

From this place I pursued my journey; came to Hanover, and preached several times. Here I found two that I had baptized last spring, who were strong in the faith. From thence I journeyed and came to Manervy, proclaimed on Sabbath on the Sandy planes and was opposed by some of the Campbellites, and was challenged for another debate, which I again accepted: which debate lasted one day. We had our Moderators chosen. The decision was in favor of the Latter Day Saints. A few days after, I preached again in the same place; and after I was through, a Campbellite preacher stood up to oppose my sentiments. After he was through, another of his brother preachers arose and declared, that if there could be no better arguments raised against Mormonism, it would sweep the land. And spoke in favor of many points relative to the fair principles of Mr. Evans' arguments.

I then came to a three days' meeting in Hanover, held by the Campbellites, and on Sabbath the 23d inst. desired the privilege of making a reply to Campbellism, but was refused by the leaders. Notwithstanding this, some of the people requested me to go to the woods (a short distance from this place) which I accepted, and about two-thirds of the assembly followed. After the discourse was ended, I gave an invitation for baptism, and one came forward—and many were affected, and the Spirit of the Lord fell upon the people, and some were convinced. We have a great range of country to preach in, and large congregations attend our meetings.

DAVID EVANS.

To O. Cowdery, Esq.

Extract of a Letter, dated, Clinton Co. (Ill.) May 15, 1835.

DEAR BROTHER—I again resume my pen to inform you of my mission, and the prospects of the great cause of God in this region. Since elder G. M. Hinkel and myself wrote last, we have baptized twenty-six, making in all one hundred and thirteen since we first came into this part of the country.

At a conference held here on the 25th of April, there were eight branches of the church represented, numbering one hundred and fifty-seven firm in the faith of the everlasting gospel. All the travelling elders from Missouri, left here soon after conference. Elders A. Lyman, E. Higbee, J. Higbee, and E. H. Groves, left here the 28th of April, and G. M. Hinkle and G. Dykes, the 4th of May.

I have just visited the church that elder S. Carter built up, and found them rejoicing in the bonds of the new covenants: Four have been added since he left there. The prospect for the work to increase, is brightening. I have just received information from Green county, with a request to go there and preach;—also a request to preach in the vicinity of Troy—both of which I shall comply with. There are calls on the right hand and left, and I intend to labor with my might, for truly the Lord has crowned our labors in this section with success, and has preserved our health. Elder A. Gifford and W. Harris have just arrived, and are laboring, but will leave soon. I send you three new subscribers.

Your brother in Christ.

HARVEY GREEN.

To OLIVER COWDERY, Esq.

Elder J. Blakeslee, of Ellisburgh, N. Y., writes under date of May 18, as follows:

“The work of our great Redeemer is progressing in this place and in the regions round about. The number of disciples in the church at Sackett’s Harbor is fifteen. The cause is gaining friends in this part of the land.”

We greatly rejoice to hear from the Elders abroad, wherever they have been permitted in divine Providence to journey, and proclaim glad tidings of great joy; that so many are willing to hear and receive the truth, and obey it, notwithstanding the adversary of all

righteousness is spreading his influence to retard the progress of the cause of God, and to prejudice the hearts of the children of men, that they investigate it not, lest they should embrace it, and enjoy the smiles of their Benefactor: For it is evident, according to divine writ, that he seeks to make men miserable; that he desires to overthrow the designs of Deity, and make men believe that he has the kingdoms of this world at his disposal, and can give them to whom he pleases, on condition that they worship him: But we discover that his propositions to the Savior were rejected, and he reproved him with sharpness. Why not we, when the same things are presented to us, who are rational and intelligent beings, follow the example of the meek and lowly Jesus; especially those who have put on Christ, and profess to walk in the ordinances of the gospel; and more especially those who are set apart to promulgate the truth? Shall we have our hands defiled with the mammon of unrighteousness, and our hearts and tongues with unhallowed principles and doctrines, such as are not contained in the scriptures, and declare things that we ourselves know not, and set them forth for truths? Some who have not come to a knowledge of the true principles of the Latter Day Saints, as believed by the leaders and held forth in the revelations of God, think it their privilege to unfold the prophecies and mysteries of the kingdom, when in fact they are unacquainted with the first principles of the gospel, and in consequence of these things the church is often made to suffer the calumniating influence of Satan, to our grief and mortification.

But when the honest in heart are made acquainted with the truth, they will embrace it; and in these things we do rejoice, for truth will stand and will prevail until the knowledge of the Lord shall cover the earth—and when this period arrives surely wickedness must cease and righteousness abound, and joy and gladness fill the hearts of those who dwell on the earth.

NEW PORTAGE CONFERENCE.

This meeting of the elders and brethren was a joyous one—the number of elders I do not recollect, but there were some eighteen or twenty, representing several little branches of the church.

The brethren from a distance were in good spirits, and manifested an unshaken confidence in the gospel which they had embraced. The church at New Portage numbers one hundred and more, many, or the most of whom, were present at the meeting on the Sabbath. The history of this church has previously been given, and it is not necessary to go into a lengthy detail on that subject here, but it is sufficient to say, that the glorious work of our Lord has been carried on by his own merciful hand, until its influence has served to allay the blind and evil prejudice of many, who have heretofore believed it to be a phantom and a folly.

On Saturday the 6th, the elders assembled in conference, in a large and convenient room, furnished by elder A. Palmer, the presiding elder of that church. Elder O. COWDERY was unanimously called to preside, and elder W. A. COWDERY, from Freedom, N. Y. chosen Secretary. After a solemn concert of prayer by all present, the chair called for the business before the conference. Several matters of difficulty were presented by elder Palmer, and discussed. The conference continued its sitting until twelve at night, when a motion was made to adjourn, which was carried.

At an early hour on Sunday the congregation commenced assembling, and by the usual hour for the commencement of public service, the house was filled to overflowing. Though the room was very commodious yet many were unable to obtain seats; and it was said, that there were as many who could not hear as there were who could. It was thought that the congregation numbered from six hundred to one thousand persons, and from close observation, I am inclined to think that this was not exaggeration.

The meeting was an interesting one, and those present listened with marked attention to the dispensation of the word of life. The brethren regretted that they had not made preparations in some grove, when they saw the great anxiety of some hundreds who could not be convened: had this been the case, undoubtedly more apparent good would have been the result of the interview.

After an able and fervent address to the throne of grace, elder O. Cowdery delivered an interesting discourse upon

the plan and order of heaven in the salvation of the human family, followed by elders P. H. Young, Z. Coltrin, & A. J. Squiers; after which Elder Palmer gave an invitation to those who desired, to be baptized, when three came forward and were buried in the liquid grave. This was an interesting season, and many of the by-standers were, apparently, touched with a sense of the importance of that moment when an individual steps forward, in the presence of this world and the heavenly hosts, and covenants to follow the Lamb of God who takes away his sins.

Elder John Whitmer took the lead in the services of the afternoon, and gave a short relation of the facts connected with the translation of the book of Mormon. On reflecting how many foolish reports are in circulation on this subject, and how many there are who are vain enough to believe them, I could not but wish that such were present, while Elder Whitmer was delivering his address. A thousand things may be conjectured, but when a man declares openly, candidly, and seriously, of what he has seen, hefted and handled with his own hands, and that in the presence of a God who sees and knows the secrets of the heart, no man possessed of common reason and common sense, can doubt, or will be so vain as to dispute. Such is the fact that a record of that description does exist, for it has been seen, and such is the fact, that the Lord himself bears witness of it, for thousands testify of the same—there is neither lack of human or divine testimony: Then who so blind as not to see? And who so deaf as not to hear?

Elder Whitmer was followed by several elders, and the meeting closed with a few remarks from elder O. Cowdery upon the further truth of the book of Mormon. The meeting was continued till quite late, after which one more came forward and was baptized.

After evening the elders were called together again in conference, and finished the business before them. This was a solemn time, and the hearts of the servants of the Lord were filled with a joy and consolation, to which those who are unacquainted with the influence of the Holy Spirit, are strangers.

Thus closed one of the most interesting conferences and meetings I have

lately attended, and I am' inclined to think, that the good results will long be experienced by many hundreds. I am satisfied, that the church received additional strength, (though they were by no means weak in the faith before,) and many others received a degree of testimony of the great work of the Lord in the last days, that will be as good seed sown upon good ground. May it be even so, till the knowledge of the glory of our Redeemer shall fill the earth, and all his chosen ones, shout HOSANNAH! Amen. C.

John's definition of God is the nearest to perfection of any that we know of. It is like the "pearl of great price, or the diamond of all worth." By beginning at the letter G, in the middle of the table below, the reader may read till he is satisfied, up, down, and each side, and continually learn that *God is love*.

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Adam-ondi-Ahman.

BY W. W. PHELPS.

This world was once a garden place,
With 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 Manmon:
While Zion spread herself abroad,
And saints and angels sung aloud
In Adam-ondi-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-ondi-Ahman.

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

Sabbath Hymn.

BY THE SAME.

Gently raise the sacred strain,
For the Sabbath's come again.
That man may rest,
And return his thanks to God,
For his blessings to the blest.

Blessed day, devoid of strife,
For to seek eternal life,

That great reward,
And partake the sacrament,
In remembrance of the Lord.

Sweetly swell the solemn sound,
While we bring our gifts around,
Of broken hearts,
As a willing sacrifice,
Showing what his grace imparts.

Happy type of things to come,
When the saints are gather'd home,
To praise the Lord,
In eternity of bliss,
All as one, with one accord.

Holy, holy is the Lord;
Precious, precious is his word,
Repent and live;
Though your sins are crimson red,
O repent and he'll forgive.

Softly sing the joyful lay
For the saints to fast and pray,
As God ordains,
For his goodness and his love
While the Sabbath day remains.

DIED—In Clay county, Missouri,
May 1, ADALAIDE, daughter of John
E. and Betsey Page, aged two years,
eight months and twenty days.

— In Grove, Allegany county,
N. Y. April 3, Mrs. CYNTHIA ALVORD,
wife of Elias Alvord, aged. —

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Vol. I. No. 10.]

KIRTLAND, OHIO, JULY, 1835.

[Whole No. 10.]

Letter No. 9.

Dear Brother in the Lord:—I have perused your sixth letter, addressed to me in the April number of the Messenger and Advocate, and, besides your own matter, it contains many valuable quotations for the edification and instruction of the saints of God, and the world of mankind. For me, however, to go into all the particulars of your letter, would be a matter of supererogation; I therefore shall only touch such items as the spirit of the Lord shall direct, and pray him to guide my pen to good things and great conclusions.—And first—your quotation from the sublime song of Moses: “Rejoice, O ye nations, with his people!”—is so full of meaning, and breathes such an inviting command, that I feel impressed to observe its important import.

On reading the song of Moses one is led to marvel; to wonder; to hope; to glory; to rejoice, and bless,—for what was, and is, and is to come. Why did Moses command the nations to rejoice with the Lord’s people? Because the children of Israel, his chosen, his elect, were to be gathered from all the countries whither they had been scattered and driven for their transgressions, that they might come home to Zion, in the last days, with songs of everlasting joy, and live with Christ on earth, a thousand years, in perfect peace and holiness. And as we read that some out of every nation, kindred, tongue and people will be gathered, well might Moses command the nations to rejoice with the Lord’s people!

Though thousands may wonder, and even doubt how Moses came to know what should take place in the last days, let us, being enlightened by the revelations of God from the beginning till now, rejoice!—firstly for that glorious messenger of truth which sprung up out of the earth, the book of Mormon, to light up a smile in this world, in the aspect of woe; and secondly that our lives were hid with Christ in God to come forth in this august era, to labor in the vineyard for the last time, before the earth rests from wickedness. We need not wonder that Moses knew what would come to pass in the last days:—

the kingdom of God, and could unlock the door that led to heavenly places in Christ Jesus, and gaze upon what was, and is, and is to come, as well as see the Lord face to face and talk with him, as man with man. Again, the Urim and Thummim was in the church of Moses, and he could read great things as they were rolled down from heaven upon the holy parchment, and written for the benefit of coming generations—Time must be filled and the earth purified. The Lord is light. When Peter, and James, and John went up into the mount with the Savior, Moses and Elias were there; and the keys of the mysteries of the kingdom were conferred upon them, Peter being at the head.—It is written in the first chapter of the Acts of the Apostles, that after he (Jesus) ascended into heaven, he gave commandments, thro’ the Holy Ghost, unto the apostles whom he had chosen, that is, to Peter, James and John, they forming the first presidency of the church of Christ, after the meridian of time: hence we have a sample of the way and manner which God uses to give the scriptures to man:—The Urim and Thummim and the Holy Ghost.—The word of the Lord could come to our forefathers of the church, through the Urim and Thummim, as well as by vision, but then the word of the Lord was read upon the parchment let down from heaven. When the word came by open vision, it was through the Holy Ghost, which is the mind of God, and never dwells in unholy temples.

Having said so much by way of elucidation, let me turn to the subject again. The song of Moses is replete with heavenly and earthly knowledge. When Moses commenced the song, he exclaimed:—Give ear O ye heavens, and I will speak, and hear, O earth, the words of my mouth. Now why did Moses call upon the HEAVENS TO GIVE EAR, when he was about to drop his doctrine as the rain, and distil his speech as the dew? Was it because he held certain keys, and spoke the mind of the Lord? because he had open visions, and knew the first and last of Israel? He had viewed the kingdoms of God spread through the regions of space; he had looked upon Israel driven and scatter-

ed over the face of the whole earth, and he had gazed upon the *gathering and glory* that should follow after much tribulation, and by commandment from the Great I AM—it is no wonder that he could exclaim, Rejoice, O ye nations, with his people!

While on the subject of church history let me remark, that our venerable fathers in the church of Christ of former day saints, being chosen and ordained to offices, took no ordinary pains to preserve and hand down to their posterity, the blessings which they conferred upon their children: and who is not desirous of receiving a father's or an evangelist's blessing? Who can read the ancient patriarchal blessings, recorded in the bible, for the benefit of the church, without a heart filled with joy, and the eyes flowing with tears of gratitude, to God for his merciful kindness towards his children?

A blessing, in its general acceptation is favor from God—happiness from heaven—joy from Jesus—prosperity from Providence—peace from the Prince of glory—or a boon from above. From the earliest age a rule was known to obtain blessings: Please the Lord by works of righteousness; offer an acceptable offering, or do all you do with an eye single to the glory of God.—Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof: and the Lord had respect unto Abel, and to his offering:—It was done in righteousness, and the Lord smiled upon him: But he had no respect unto Cain nor his offering because it came from an impure heart, and from the ground which had been cursed.

But to come nearer to the point, let me refer to the blessings of God—and man—for man being created in his likeness and image, had a claim for blessings—and a right to bless, so long as he was in the right way. After Adam and Eve were created—the holy language is,—and God blessed them, and he said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Surely man and woman came from the hand of God, in his own image, for lords and ladies of creation,—blessed—for pos-

terity—for virtue—for industry—for peace and glory: and notwithstanding they fell, the decree of God continued, that, where there was righteousness, there should be blessings: and this is brought to pass through the plan of salvation: which requires belief, repentance, faith, prayer, good works, and endurance to the end, to be in favor with God in this world, and enjoy his presence in the world to come.

After the earth had been baptized by a flood, for a remission of her sins, and Noah had besought the Lord for her while she remained, that seed-time and harvest, and cold and heat, and summer and winter, and day and night, might continue without cessation, he blessed Noah and his sons, with a command like that given to father Adam, saying, the fear of you, and the dread of you, shall be upon every beast, &c. adding—*flesh* with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Who so sheds man's blood, by man shall his blood be shed: for in the image of God made he man. From this scripture it is made clear, that the Lord blesses upon conditions, fulfils his promises, requires the conditions, and punishes every transgression. The Judge of all the earth does right.

But I must not pursue this subject too far; the great object I had in view, in quoting the blessing bestowed upon Adam and Noah, was to show that God, the Father and Author of all good, established an order of blessing in *his church* upon earth, in all ages: which order had been lost for centuries, even from the flight of blessings and glory in the apostolic days, till the book of Mormon spoke from the dust to cheer the heart of the humble with the fulness of the everlasting gospel—with all its requisitions—with all its promises—with all its glories—with all its plainness, and with all its *blessings!* No wonder that God *blessed* Abraham, Isaac, and Jacob; no wonder that Melchizedec met Abraham returning from the slaughter and *blessed* him; no wonder that Jacob called his sons around him, in his old age and *blessed* them; no wonder he *blessed* the children of Joseph; no; all these blessings are no wonder—for

was fulfilling a joyful, solemn ordinance of the everlasting gospel! It was acting in one of the sacred functions of the high priesthood for the good of man: It was acting according to the order of God—the order of heaven, in the beauty of holiness, for the benefit, the comfort, the joy and the salvation of man.

Moses, who was a man of God, a prophet, a revelator, and a seer, blessed the tribes of Israel, and who can turn over the sacred pages and read the blessing which he bestowed upon the heads of that chosen, though rebellious nation, without rejoicing? With holy aspirations he commands:—Let Reuben live; hear, Lord the voice of Judah; let the Urim and Thummim be with Levi; Benjamin, the beloved of the Lord shall dwell in safety with thee; Joseph, blessed of the Lord be his land for the precious things of heaven; (how I rejoice for the book of Mormon when I read this) rejoice Zebulun, in thy going out; blessed be him that enlargeth Gad; O Naphtali satisfied with favor! Dan shall leap from Bashan; and let Asher dip his foot in oil. Who can read the blessing from which these items are taken, and not rejoice *with his people?* and not long to suck of the abundance of the seas, *and of the treasures hid in the sand?* Yea, who would not rejoice to be among the favored of the Lord to receive the chief things of the ancient mountains; and to know of the precious things of the lasting hills? Shall I say there is not an honest person in the world but will give all he has, and even suffer much tribulation for such a multitude of blessings? Yes.

I shall not be able in this letter, to set forth the ancient order and manner of blessing as full as I could wish, notwithstanding, I think I have opened the subject, as connected with the history of the church from the beginning, so plainly that the saints, if not many who as yet are without the kingdom, will see and know that, God has always had, in his church, among his people, men endowed with power and authority to bless the fatherless and the widow, besides the power which was given to the fathers to bless their children, that might be brought up in the way of holiness before the Lord.

The bible and the book of Mormon are plain on this subject. The word of the Lord is plain: the more I read

it the more I learn: This is the way, walk ye in it, and the Lord will bless you—which I pray may be the happy lot of the faithful, in time and eternity.

As ever.

W. W. PHELPS.

To OLIVER COWDERY, Esq.

“The House of God.”

It will not be deemed improper for us to give the saints and friends of the everlasting gospel, a few words relative to the house of worship now erecting in Kirtland, Ohio. The first stone was laid on the twenty-third of July, 1833, when, without faith, yea precious faith in the promises of the Lord, the appearances of the church would have indicated any thing but a speedy completion. Let it be remembered that the unparalleled outrages of the mob of Jackson county, were committed about this time, and the church in its infancy, had to weep over this cruel tragedy as a sore affliction upon the children of Zion.

Trusting, however, in the God of Enoch, who succors the needy, and exalts the humble, a few commenced the work; and though other important matters rolled round, which, to many, would have seemed insurmountable, and calculated to retard the progress of the building, still, the walls and the timbers of the roof were finished, being raised late last fall: and the roof is now covered.

This edifice is stone, to be completed on the outside with a “hard finish of cement.” Its length is eighty feet; its width, sixty; its height, from the ground to the top of the eaves, about fifty; from the basement forty-four, giving two stories of twenty-two feet each, besides an attic story in the roof for school rooms. It will be lighted with thirty-two Gothic, three Venetian, ten dormer, one circular and two square gable windows. The dome of the steeple will be not far from 110 feet high, and the bell about ninety.

The sum expended, thus far, towards its erection, may be computed at about *ten thousand dollars*, and the whole cost, when finished, will probably be from twenty to thirty thousand. Like many houses for public worship, this house has been, so far, reared, and must be finished, by donations from the saints, and all that feel an interest in the salvation of the human fam-

ily. As a sample of the liberality and faith of the saints at Kirtland, we have the pleasure of saying, that on Thursday the 18th of June last, \$950 were subscribed for the work; and, that on Thursday the 25th of the same month, \$6,232, were subscribed for the same glorious purpose, making *seven thousand one hundred and eighty two dollars*. So much for the laudable object of preparing a house where the incomings and the outgoings of the saints may be in the name of the Lord, as in old times.

This noble example is a good pattern, and must be imitated by every well wisher of the cause of Zion. The churches abroad will not, they cannot honestly withhold their abundance or little,—no; they will contribute till the spirit of the Lord will bear witness, and write upon their hearts—“well done thou good and faithful servants”—you shall receive your rewards.—When the saints bless, they may expect to be blessed; be with God and God will be with you.

The honest, who may not as yet have come into the kingdom, and embraced the everlasting gospel, it is to be hoped, will not scruple to lend to the Lord, for he is good to reward; mighty to save, and ever to be honored. Nothing uncommon is solicited of the children of men, when donations are asked: House after house has been reared by subscription; want after want has been supplied by alms; and heart after heart has been feasted and comforted by charity—and surely when our object is good and our motives pure, we shall not be less happy in finding faithful friends for the benefit of fallen man!

We rejoice, when we reflect what the Lord of glory has said on this subject. After giving line upon line according to promise, he has said:—“Therefore, verily I say unto you, my friends, 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 incomings 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 unto the Most High.”

Brethren and friends! the commandments of the Lord are sure; the prospect of the saints is cheering; the harvest is great; the laborers are few; the work is glorious; the cause is righteous, and the reward eternal: Be ready, then, to tithe yourselves, and prepare yourselves, that you may be among the happy number who shall be invited to the supper of the great Bridegroom, because you have added virtue to your faith; and knowledge to your virtue; and temperance to your knowledge; and patience to your temperance; and godliness to your patience; and brotherly kindness to your godliness; and charity to your brotherly kindness:—for “*the house of the Lord, built by the Latter Day Saints.*”—P.

SLANDEROUS.

The following slanderous slip is cut from the New-York Mercury, of June, 25:

“*An Angel Caught.*—The Magazine and Advocate says, that while the Mormon Prophet, Jo. Smith, was in Ohio, engaged in proselyting the people to the faith of the “Golden Bible,” he sought to give additional solemnity to the baptismal rite, by affirming that on each occasion an angel would appear on the opposite side of the stream, and there remain till the conclusion of the ceremony. The rite was administered in the evening in Grand River, near Painesville, not by the Prophet in person, but by his disciples. In agreement with the prediction of the Prophet, on each occasion a figure in white was seen on the opposite bank, and the faith of the faithful was thereby greatly increased. Suspicious, as to the incorporeal nature of the reputed angel, at length induced a company of young men (unbelievers of course) to examine the quality of the ghost, and having secreted themselves, they awaited its arrival. Their expectations were soon realized, by its appearance in its customary position, and rushing from their lair, they succeeded in forcing it into the stream, and although its efforts at escape were powerful, they succeeded in bearing it in triumph to

the opposite side of the stream, when who should this supposed inhabitant of the upper world be, but the Mormon Prophet himself!—*Rochester Rep.*”

There are, in our day, many kinds of craft; some have but a small, while others have a large support. Some have many advocates while others have few; but among them all, one would suppose that the great Babylon, spoken of in the Apocalypse, might be found—that notable city, which is to fall in one hour, while the inhabitants of the earth lament and mourn.

I do not suppose that the Messenger and Advocate will fall into the hands of but a few, if any, of those who severally read this ridiculous falsehood in the “Magazine and Advocate,” which appears was the first to give it publicity; neither the patrons of the “Rochester Republican,” (which I did believe possessed too much patriotism and liberality to give any attention to such a tale without proof,) and the “Mercury” which eagerly follows; but that a few thousand, among the many, may know that it adds another to the numerous catalogue, framed by designing men, and put in circulation by them and their dupes, and that it is noticed enough to be contradicted.

It may be distinctly understood that Joseph Smith, jr. the translator of the book of Mormon, has, since the winter of 1831, resided in the State of Ohio, and for the most part of the time, within nine miles of Painesville; and had any occurrence of the kind ever transpired, it would have been proclaimed, through this region, upon the house tops;—and further, that he never baptized any one, neither were he present when an individual was baptized, into this church, near Painesville. It carries the stamp of its author upon the face of it.

Every well-wisher of his fellow-men will say at once, that such reports are only put forth with a design to calumniate the innocent and abuse the public, by forestalling their opinion before a man can be heard, or his character and principles known. Are the editors of either of those papers acquainted with the character of Joseph Smith, jr.? Whether they are or are not, I venture to say, that it is as good in the sight of either God or man as theirs. Did they ever see him? Were they present on the occasion of which they

have mentioned? Or have they seen a person who says he was? I venture to say, again, that if they are acquainted with the one who reported the lie, he is among that class who think scandal no harm, nor falsehoods upon the innocent, a crime; and if they have seen the man who says he were present when such an occurrence transpired, or ever heard Mr. Smith make or give such a promise to any one, they have given publicity to the falsehood of an individual who was ready to laugh them in their face for their credulity, and blush at their folly.—C.

IS THE END NEAR?

It is with no ordinary feeling that I reflect upon the fact, that there are now upon the earth, say, one thousand million of inhabitants, and that all this vast multitude are bound to the bar of their Creator! Let the man, if one, can be found upon the foot-stool, who feels himself to be great, think, whether, in this assemblage, he would be considered of much consequence; and then ask, if his significance will not dwindle into insignificance when all generations are brought together?

But let the reflecting mind once peruse the accounts of distress and afflictions, which are going the rounds; and can he, will he doubt, that the end is near?

A riot lately occurred in New York, another in Hartford, Ct. and another in Philadelphia. It appears that disaffections arise between the white and black population, and in some instances serious injuries have been sustained.

An alarming tornado lately passed over the towns of New Brunswick and Piscataway, with which many houses were literally swept away, and several lives lost.

Another awful eruption of Mount Vesuvius has taken place, attended with earthquake, and the emitting of lava to the height of twelve or fifteen thousand feet. The grand crater was said to be two thousand feet across, from which ascended a column of fire and heated rocks. This is the second eruption which has occurred this year.

A tornado lately passed over Williamsport, Pa. one at Little Falls, N. Y. and another in Warren county, N. J. on the same day that the fatal one passed over New Brunswick. Several shocks of an earthquake have lately

been felt in Maryland. No particular damage has been experienced.

Besides the destruction of a large district of country in Chili, of late, with the loss of many lives, it is said, that the island of Juan Fernandes is sunk. If this is the fact, one would be sensibly reminded of the saying in the prophet, "Behold he taketh up the isles as a very little thing."

The cholera has again began its ravages in the South. The waters of the Mississippi Valley are troubled, and many who rise in the morning in health, close their eyes on time before the setting of the sun.

A destructive plague has broken out in Egypt, and hundreds and thousands are falling victims to its alarming progress. The following extract is the last intelligence received:

"THE PLAGUE IN EGYPT.—We have accounts from Alexandria to the 28th of March, at which time the plague was still raging in that city with unabated violence. The deaths were on an average 200 daily. Several European and many Greek houses were infected. Most of the foreign vessels in the harbor had the pestilence on board—several had been obliged to re-land their cargoes after losing part of their crew. The disorder had been very fatal to the crews of an Egyptian ship of the line and a frigate, which were in the roads. The disorder at Cairo was still more destructive than at Alexandria. There it was thought not to have yet reached its height, and yet the deaths were from 300 to 400 daily. But it was at Fua, a town containing about 25,000 to 30,000 inhabitants, & situate on the banks of the Nile, directly opposite to the canal of Mahmedie, that the visitation of this dreadful scourge had been most fatal. It is stated that in that place, out of 19,000 persons attacked, scarcely 500 survived! So that by the sweeping extermination of the great bulk of the population, and the flight of the remnant, the town was wholly depopulated. It is added that all the villages on both banks of the Nile suffer severely, & that the disease gradually reaches those parts of Egypt which had hitherto been spared. All the Foreign Consuls had left Cairo and Alexandria. A report prevailed at Leghorn that Mehemet Ali was again ill, and had been given over by his physicians. It has been said he had fallen a victim to

the pestilence, but the report did not rest upon any authority."

Our political horizon is also agitated. Trouble seems to be brooding over our fair and happy land: Brother seems to be arrayed against brother in politics—strife follows strife, and threat succeeds threat—all seem to be waiting for the voice of the Lord: "To war!" when with a tumultuous rushing men and elements will combine to wind up the last scene of woe!" The New Governments to the South West are in commotion: one ambitious chief strives for the mastery over his fellow, and war, desolating war, follows as a consequence.

Nor is the New World alone in trouble—Europe's fair shores are drenched with blood, to gratify the pride and malice of princes. With wars and rumors of wars, earthquakes and calamities, afflictions and distress, the sea and the waves roaring, and men's hearts, failing them for fear, who can doubt but the end is nigh? And where, within a short space, will be this boasting generation, with their pride, popularity, wealth, grandeur and millions? Consumed by the wrath of the Most High, if they repent not! C.

Not long since the people of Kirtland were favored with a discourse from a Mr. Bradley, a preacher of the Universal doctrine. I was not present during the entire lecture, therefore cannot speak upon the merits or demerits of the whole. It may be said, that it is unjust to judge any matter without hearing the whole of it; but as that part which I did hear seemed to be a detached, or an entire subject (though short) of itself, I shall take the liberty to say a few words.

The speaker labored very hard to make his audience believe that they received no punishment after death; but that in common with all men would enjoy eternal life and bliss, whatever were their conduct here. To prove this position he quoted the following, Proverbs, 11:31. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."

On this item from Solomon I only remark, that to give it the interpretation the gentleman would have us receive, concerning the wicked and the sinner, we may say that the righteous have no joy after death, with as much

propriety as we can that the wicked and sinner have no affliction or misery, because if they are to be recompensed in the earth, or in *this* life, as Mr. Bradley carried the idea, the righteous receive their reward, also, and thus end their hopes and expectations.

While speaking of the gospel, (for he professed a great love and veneration for it,) he said that the Lord sent forth his apostles to preach the gospel of peace, good will, glad tidings, &c. to every creature; to bind up the broken hearted, proclaim liberty to the captive, and the opening of prisons to those who were bound.

I do not say that the gospel is not glad tidings: I know it is, and of great joy, but this leap from the commission (not half told) given to the apostles, to Isaiah, is worthy of notice. Isaiah says, 61:1,2,3: "The Spirit of the Lord God is upon me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

This short quotation is of some importance, as it talks of a day of *vengeance* as well as a proclamation of liberty to the captive. But, that this will refer to the just, and not the unjust, is evident from the fact, that these *good tidings* were to be preached to the meek, and the comfort to be administered to those in Zion. Now, if the sinner and the wicked are the meek, they may claim this language, but if not, they cannot in justice.

Luke, in the 4th chapt. of his testimony, has given a relation of the Savior's saying that that scripture was fulfilled in the ears of the Jews—that is, he was the person referred to, by the prophet, who was to proclaim this good news: that fact is not controverted, but in the commission of the apostles, there is an item worth our attention, as it is as positively the condition on which *all* men may get into the kingdom of God, (and if men can be saved out of

it I have yet to learn the fact,) as there is such a kingdom or men, whose condition required it for their salvation.—It reads thus: Mark, 16:15,16: "And he [Christ] said unto them, GO YE [you apostles] 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." Has Mr. Brady a diploma like this?

It may be said by some, that the word "damned," in this place only means condemnation or reproof, and that no principle like this exists in the law of the Lord. Mark, 3:29th, says: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Now, if there were no possibility of blaspheming against the Holy Ghost, the Lord of glory never would have warned us against doing this act; and if no such principle exists as damnation, and that eternal, to be inflicted upon such as do blaspheme, he certainly has spoken nonsense and folly.

On the subject of the wicked's being rewarded as well as the righteous, in this life, I give a few words from John, and leave this part of the lecture. John, 5:28,29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation!"

Another item I wish to notice. Mr. Brady instructed his audience, that it was unnecessary for the followers of Christ to receive persecution. As this puts at defiance the actual experience of the world from the earliest period to the present, I add only a few remarks. Was Abel a saint, a righteous man? and was he, or was he not slain by the hand of his brother? and for what?—Says John, 1st epistle, 3:12: "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."—What course could Abel have pursued in order to escape persecution? The answer may be, to have done as Cain wished. Query, then, would he have

been a saint, since we learn that Cain was a saint of the devil?

Paul said to Timothy, 2 ep. 3:10, 11,12: But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lys-tra; what persecutions I endured: but out of them all the Lord delivered me. You, and all that will live godly in Christ Jesus shall suffer persecution." Were James, Peter, Paul and thousands of the righteous, slain for the testimony of Christ, or were they not? and if so, why did they not pursue a course in life differently, so as to avoid those painful afflictions, miseries and death? But to decide this matter I add the word of the Lord himself, and let Mr. Bradly, and his followers reconcile it with their creed: John 15: 18, 19, 20: also 16:2:

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. They shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you, will think that he doeth God service."

I do not say that those who persecute the saints are justified—far from this; but I do say, that the man that preaches that the saints could live, in past ages, and keep the commandments and ordinances of the Lord Jesus, without suffering persecutions, afflictions, and death, says at once, that the religion of heaven is a farce, and the word of Christ a lie. And that if a people can live, in obedience to the gospel, amid a corrupt and sinful generation, without receiving scoffs and reproaches, is sporting with the common sense and experience of every man of God. The disgraceful scenes of the Missouri mob are too fresh in my mind to be imposed upon by Mr. Bradly, or any other man who thus perverts the word of life, and insults the good feelings of those who have been dispossessed of their homes and houses by lawless marauders, for their religion's sake! Yes, the groans of the dying, the cry of innocent mothers and virgins, the shrieks of helpless infants, have ascended up into the ears of Jehovah, as a testimony of the truth of

the religion of the Lord Jesus, and will ever stand as a memorial, on the records of heaven, against those who afflicted them without cause, and slew without law. And it may be understood, that no man can offer a higher insult to the feelings and dignity of the people in this place, than to say that he that lives godly, in an ungodly generation, will not be persecuted, saying nothing of the perversion of the word of truth, and the attempt to prove that "he that entereth not by the door into the sheep-fold, but climbeth up some other way is not a thief and a robber!"

C.

Virtue is succeeded by vice in the extreme, and all parade and pomp attached to religion is sound without substance—solemn mockery before the Lord, and an offering of vanity which never raises a soul to heaven. It is in vain to buy eternal life with money; it is in vain to please God, if we neglect the poor; it is vain to serve the Lord with fashions, and it is in vain to expect corrupt trees to bring forth good fruit. If we ever enter a world of happiness it will be because we have obeyed the commandments of the Lord; visited the fatherless and the widow and administered to their afflictions and necessities; because we have visited the saints in prison and comforted them; because we have never looked upon sin with any degree of allowance, and because we have fought the good fight of faith and been faithful to the end—yea, our ears will hear the word of the Lord, behind us, saying; "This is the way, walk ye in it."

Our nation is certainly receding from virtue; from many places there might be reason to say the people know how to act better than they do. We subjoin the following from the Albany Mercury as one evidence in support of the premises we have entered:—

"MISSIONARIES.—It is a lamentable truth, that, notwithstanding the pre-eminent advantages the Americans enjoy, notwithstanding the great diffusion of education among them, there is a degree of religious fanaticism existing in the United States, that, if permitted to come to maturity, will sweep away, in one common ruin, liberty, happiness, and the rights of man. Do but examine one single feature of this fanaticism, and then Judge what princi-

ples the WHOLE must be composed of. Look at the thousands of dollars that are sent out of the country, day after day, to support a Legion called 'Missionaries.' Look to individuals that will subscribe tens of thousands of dollars to the support of this fund, who would not give a single cent to the relief of his fellow creature on a bed of sickness, with his weeping and half naked children around him;—and then take a view of the solitary captive, the American Artisan and Mechanic, with a trifling debt on his shoulders, looking through the bars of a prison on the blessed Sabbath day, and, in our own city, depending for a morsel to eat on the charity of their fellow citizens."

P.

It affords us no small consolation to witness the slow but steady increase of the church of Christ of Latter Day Saints. The fulfilment of the prophecies, and the natural evidence of the fruit of righteousness—are sufficient signs for those that believe—and we rejoice that it is yet to-day—praying that many may hearken to the everlasting gospel. We hope, knowing that great things await us in this generation; we have faith because the promises of God are sure, and we pray for the faithful laborers in the Lord's vineyard: they send us good tidings and we glory with them at the prospect before us.

"The twelve" have been blest: at their conference in Freedom, N. Y. May 22, they "Resolved that the limits of that conference should extend from Lodi, so far east as to include the branch of the church in Avon; south to the Pennsylvania line, and north to lake Ontario—to be called Freedom Conference." The representations of the numbers of the churches, were, Freedom 65 members; Rushford 28; Portage 26; Burns 30; Niagara 4; Holland and Aurora 18, who had suffered some, from the false insinuations of the enemy of righteousness. They established a conference at Lyons, N. Y. In one month they had baptized 36.

At Pillow-point, N. Y. eleven branches of the church were represented, containing in all 109 members, who, with the others above, are said to be in good standing. The conference or council at this place, tried a brother "John Elmer (who had lately joined the church) for holding doctrines and

views opposed to the principles of the church of the Latter Day Saints.—When called upon, he stated that he had had many visions and revelations, and he said that the Lord had revealed to him of a certainty that he would make his second appearance within fifteen years; also that the Spirit of God often came upon him and threw him down and caused him (as he expressed it) to disfigure himself, or die the death of the righteous, and also of the wicked, and then come to life again, in the presence of others in order to convince them that he was a man of God, and had great power. He also stated that in one of his visions the Lord Jesus appeared to him personally and laid his hand upon him, and sanctified him both soul and body; and that he was now immortal, or changed, so that he would never die. He stated many other curious notions and vagaries ascribing them all to the power of God, and that he never would deny them altho' the council and the whole church should decide against them. The council endeavored to show him that he was deceived by the adversary, but to no effect. He said he had rather be excluded from the church than to give up any of his views or say they were not of God: consequently the church lifted their hands against him."

During their ministering at this place, eleven were added to the church. They held a conference at Loberough, Upper Canada, the 29th of June; the branch of the church there consists of 25 members in good standing, but much in want of the pure knowledge and doctrine of the kingdom: they think, with us, that the Messenger and Advocate is of great consequence, in giving the saints strength to maintain the cause of the Lord. Elders Henry and Jacob Wood, who had been suspended for some time, were excluded, and the church lifted their hands against them. After the conference closed they baptized three. We shall continue to pray for the twelve, that they may be with God and God with them.

P.

By request, a conference will be held at New Portage, on Friday, the 4th of Sept. next. On Saturday public preaching may be expected, commencing at 9 o'clock, A. M.

Messenger and Advocate.

KIRTLAND, OHIO, JULY, 1835.

Children.

In the most friendly manner, but with some feelings of regret, we shall endeavor to lay before the saints the absolute necessity of *training* up their children in the way they should go, that they may be saved while it is called to day, for to morrow cometh the burning. We look to parents and guardians, in the church of Latter Day Saints, with intense interest, and anxious desire, for the welfare of the children under their care and direction.—The Lord now, as in days of old, has given express commandments for the benefit of children; and where parents or guardians, suffer children to grow up without observing these commandments strictly; without instructing them in the laws, covenants, and holy precepts, which have been given for their guidance, to lead them into the kingdom of the Lord, the sin will rest upon their heads and not upon the children.

This is not all: any unlawful indulgence; every unholy license; every un-sanctified principle, and every foolish practice, allowed to children, is an abomination in the sight of God. Shall the disciples of the living God walk in the paths of vice and folly, with impunity, and claim the name and blessings of saints?

Many things are wrong: not only children bring a reproach upon the glorious cause of our Redeemer, but even some elders stoop from the responsible and holy office to which they have been exalted by the voice of the Spirit, to the frivolous practice of playing ball, and other vain amuzements. Who is he that disrespects the ordinances of the house of the Lord? who but he that disgraces his own reputation? "He that receiveth my law," saith the Lord, "and doeth it, the same is my disciple: and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you."

The practice of suffering boys and girls to be strolling about the streets without any business, is unrighteous, and leads to vice; to vicious habits; to laziness; to profanity and disobedience, and, without speedy repentance, will leave many souls to reap the reward of

their folly in outer darkness, where there is weeping and wailing and gnashing of teeth.

But how much more is the heart of a saint pained to witness such unhallowed conduct on the holy Sabbath; especially if the house of worship is made the place of such abomination, and public worship disturbed by the running and yelling of a parcel of un-gained children before the Lord?

Are the children entirely to blame for such insults upon our holy religion? Are they to be their own reformers? let those interested answer: for already, like an uncultivated field, full of sturdy weeds, we behold such follies. How vain! How transient! How degrading! How destructive to the peace and happiness of the Latter Day Saints! Alas! it is, like the pestilence, walking in darkness and wasting at noon day! Beware lest the Lord chastise in his hot displeasure!

The saints' children should be brought up as ensamples of virtue, of piety, of modesty, and good breeding, for others,—that they, seeing every action well seasoned with godliness, righteousness and decorum, may be constrained to exclaim:—How good and pleasant it is to see brethren dwell together in unity, and children brought up in holiness! *We will go and do likewise.*

It is a vain speculation to think of living without manners, politeness, or learning as may have been taught by some of the untaught elders of the church. The Lord has had respect unto us, and do let us have virtue enough to respect each other, for this is right and acceptable unto him.—Moses, who was a man of God, was a pattern of meekness and manners: It reads in Exodus: "And Moses went out to meet his father-in-law, and did obedience, and kissed him, and they asked each other of their welfare; and they came into the tent." So much for a sample that our forefathers did obedience to each other, (not however wishing to introduce the custom of kissing for a salutation,) honor to whom whom honor is due.

While on such an important subject, the words of Paul to his Corinthian brethren may not be amiss: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and

what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" It is honorable and just to treat all with decency, respect and politeness, but to see a young brother or sister, associating, or more properly making bosom companions of those who believe not, but spurn the everlasting gospel of Jesus Christ, is so far from patterning after the order of heaven, that we wonder how such members can expect to be in fellowship with those that mean to be saved by walking in all the ordinances of the Lord blameless, and keeping his commandments continually. Treat those without the kingdom with tenderness and respect: train up your children to serve the Lord and not satan, that they may shun the cunningly devised fables of this perishing generation.— Save yourselves.

☞ To save any improper feelings among the servants of the Lord, we have to say, that want of space and time, have caused us to abridge & condense the letters which come in from the travelling elders, &c. And we take this opportunity of suggesting the propriety of *brevity*: short letters, containing matters of fact, are what we want, and what the saints need to build them up in righteousness. To worship God in spirit and truth, can be done without much speaking; and facts may be told in few words.

P.

☞ Brother Pliny Foot, of Norfolk, Litchfield County, Con. now in this place, wishes us to inform Bishop Partridge, through the Messenger, that he is desired to call on him at his residence during his tour to the east. In consequence of Br. Foot's not knowing where he can address a line to meet Bishop Partridge, we admit his request.

Letter VII.

TO W. W. PHELPS, ESQ.

DEAR BROTHER:—Circumstances having heretofore intervened to prevent my addressing you previously upon the history of this church, you will not attribute the neglect to any want on my

part, of a disposition to prosecute a subject so dear to me and so important to every saint, living as we do in the day when the Lord has begun to fulfil his covenants to his long-dispersed and afflicted people.

Since my last yours of May and June have been received. It will not be expected that I shall digress so far from my object, as to go into particular explanations on different items contained in yours; but as all men are deeply interested on the great matter of revelation, I indulge a hope that you will present such facts as are plain and uncontrovertible, both from our former scriptures and the book of Mormon, to show that such is not only consistent with the character of the Lord, but absolutely necessary to the fulfillment of that sacred volume, so tenaciously admired by professors of religion—I mean that called the bible.

You have, no doubt, as well as myself, frequently heard those who do not pretend to an "experimental" belief in the Lord Jesus, say, with those who do, that, (to use a familiar phrase,) "any tune can be played upon the bible."—What is here meant to be conveyed, I suppose, is, that proof can be adduced from that volume, to support as many different systems as men please to choose: one saying this is the way, and the other, this is the way, while the third says, that it is all false, and that he can "play this tune upon it." If this is so, alas for our condition: admit this to be the case, and either wicked and designing men have taken from it those plain and easy items, or it never came from Deity, if that Being is perfect and consistent in his ways.

But although I am ready to admit that men, in previous generations, have, with polluted hands and corrupt hearts, taken from the sacred oracles many precious items which were plain of comprehension, for the main purpose of building themselves up in the trifling things of this world, yet, when it is carefully examined, a straight forward consistency will be found, sufficient to check the vicious heart of man and teach him to revere a word so precious, handed down to us from our fathers, teaching us that by faith we can approach the same benevolent Being, and receive for ourselves a sure word of prophecy, which will serve as a light in a dark place, to lead to those

things within the veil, where peace, righteousness and harmony, in one uninterrupted round, feast the inhabitants of those blissful regions in endless day.

Scarce can the reflecting mind be brought to contemplate these scenes, without asking, for whom are they held in reserve, and by whom are they to be enjoyed? Have we an interest there? Do our fathers, who have waded through affliction and adversity, who have been cast out from the society of this world, whose tears have, times without number, watered their furrowed face, while mourning over the corruption of their fellow-men, an inheritance in those mansions? If so, can *they* without *us* be made perfect? Will *their* joy be full till we rest with them? And is their efficacy and virtue sufficient, in the blood of a Savior, who groaned upon Calvary's summit, to expiate our sins and cleanse *us* from all unrighteousness? I trust, that as individuals acquainted with the gospel, through repentance, baptism and keeping the commandments of that same Lord, we shall eventually, be brought to partake in the fulness of that which we now only participate—the full enjoyment of the presence of our Lord. Happy indeed, will be that hour to all the saints, and above all to be desired, (for it never ends,) when men will *again* mingle praise with those who do always behold the face of our Father who is in heaven.

You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world, in the ushering in of the fulness of the gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt; also, the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in

a dream to Joseph again; also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes: But the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was an heavenly one, the fulfillment of his words, so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—Was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with

regard to the object of this work in which our brother had now engaged—He was to remember that it was the work of the Lord, to fulfil certain promises previously made to a branch of the house of Israel, of the tribe of Joseph, and when it should be brought forth must be done expressly with an eye, as I said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary, or earthly nature, was to be suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influence of wealth, without the direct guidance of the Holy Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution.

Alternately, as we could naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above a level with the common earthly fortunes of his fellow men, and relieve his family from want, in which, by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a *little* of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with a stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,—“Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel!”—rush upon his mind with the quickness of electricity. Here was a struggle indeed;

for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back to his former reflection of poverty, abuse,—wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and were to be remembered in the immutable covenant of the Most High to that man, and be restored to a knowledge of the gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will seize with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing, or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act or performance in relation to it, must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstances in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed

upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where, and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne Co. to Canandaigua, Ontario Co. N. Y. and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is, because it is as large perhaps, as any in that country. To a person acquainted with this road, a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact, that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the 529th and 530th pages of the book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. [It is printed Camorah, which is an error.] In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once

so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the South, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says, on the 529th page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous; far from this: it was the wicked against the wicked, and by the wicked the wicked were punished.—The Nephites who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, and from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race.—Such are our Indians.

This hill, by the Jaredites, was call-

ed Ramah: by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath, contending, as it were, brother against brother, and father, against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow-men. Here may be seen where once sunk to nought the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn!—In vain did the hoary head and man of gray hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of arms shall no more be heard, nor the calamities of contending armies no more experienced for a thousand years? Alas, the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be

pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were, a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies, and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is Eternal!

With sentiments of pure respect, I conclude by subscribing myself your brother in the gospel.

OLIVER COWDERY.

MORNING HYMN.

TUNE—Chinese Chant.

Awake! for the morning is come:
Rejoice in the Lord, and trust in his mercy,
And pray unto him, in meekness and love,
For knowledge and health, and all his good
blessings,
To comfort and happy home.

O Lord, thou good Shepherd and King—
We want, through the day, to feed in thy
pastures,
And feast on thy bounteous goodness and
grace:
O lead us along the banks of still waters,
To gladden our hearts and to sing.

Lord turn all our hearts unto thee,
To walk in the paths of virtue and wisdom,
To live in the bonds of union and peace,
And glorify thee on earth as in heaven:
O keep us unspotted and free!

O thou art the staff and the rod,
On which we can lean in ev'ry condition;
In youth and in age, or the valley of death
For raiment and food, for joy and for comfort,
So praise ye the Lord, who is God. P.

From the letters of the elders abroad, we make the following extracts:—

Elder L. Jackman, and his fellow laborer write from Flatbush Ill. June 2. that they have baptized 2 since May 4.

William Berry writes from Canton Ill. June 16, and desires the Elders, if they pass that way, to call and help them onward in the cause of truth.

Elder D. Evans writes from Stark co. Ohio, June 30: He has baptized 3 since he wrote last. And desires to have some errors corrected in an extract of his letter, published in the June No. of Messenger and Advocate.—Page 141, second column, first paragraph 6 line, instead of Methodist Episcopal discipline: read "Radical," &c. and second paragraph 7th line, instead of Sabbath read "Thursday."

Elder J. Blakesly writes from Sackett's Harbor, N. Y. June 12, and says, that he, in company with Elder F. Dutcher, has baptized 10 since May 22.

Elder J. Emmet writes at this place, July 2, and says that he in company with Elder P. Dustin has baptized 22 since December last.

Elder L. Jackman writes from Paris, Ill. June 19, and says that he in company with C. Baldwin, has baptized five more since he wrote last.—Editor.

Letters to the Editor, or publishers, of the Messenger and Advocate, must be *post paid*, or they will not be taken out of the office. Every honest man must see the propriety of our requiring the postage on letters, paid. If we were to pay the postage on a hundred letters, each letter containing a subscriber, the sum might be *twenty five or fifty dollars*, and where is the profits?

Sacrament Hymn.

TUNE—From Greenland's Icy Mountains.

O God th' eternal Father,
Who dwells amid the sky,
In Jesus' name we ask thee
To bless and sanctify,
(If we are pure before thee,)
This bread and cup of wine,
That we may all remember,
That our sin's so divine.

That sacred, holy off'ring,
By man least understood,
To have our sins remitted,
And 'take his flesh and blood.

That we may ever witness,
The suff' rings of thy Son,
And always have his spirit
To make our hearts as one.

When Jesus, the anointed,
Descended from above,
And gave himself a ransom
To win our souls with love;
With no apparent beauty,
That men should him desire—
He was the promis'd Savior,
To purify with fire.

How infinite that wisdom,
The plan of holiness,
That made salvation perfect,
And veil'd the Lord in flesh,
To walk upon his footstool,
And be like man, (almost,)
In his exalted station,
And die—or all was lost!

'Twas done—all nature trembled
Yet, by the power of faith,
He rose as God triumphant,
And br'ke the bands of death:
And, rising conq' rer, "captive"
He led captivity,
And sat down with the Father
To fill eternity.

He is the true Messiah,
That died and lives again;
We look not for another;
He is the Lamb 'twas slain:
He is the Stone and Shepherd
Of Israel—scatter'd far;
The glorious Branch from Jesse:
The bright and Morning Star.

Again, he is that Prophet,
That Moses said should come,
Being rais'd among his brethren,
To call the righteous home,
And all that will not hear him,
Shall feel his chast'ing rod,
Till wickedness is ended,
As saith the Lord our God.

He comes, he comes in glory,
(The veil has vanish'd too,)
With angels, yea our fathers,
To drink this cup anew—
And sing the songs of Zion,
And shout—"Tis done, 'tis done!"
While every son and daughter
Rejoices—we are one. P.

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GENERAL ASSEMBLY.

At a General Assembly of the Church of the LATTER DAY SAINTS, according to previous notice, held on the 17th of August, 1835, to take in consideration the labors of a certain committee which had been appointed by a General Assembly of September 24, 1834, as follows:

"The Assembly being duly organized, and after transacting certain business of the church, proceeded to appoint a committee to arrange the items of doctrine of Jesus Christ, for the government of his church of the Latter Day Saints, which church was organized and commenced its rise on the 6th day of April, 1830. These items are to be taken from the bible, book of Mormon, and the revelations which have been given to said church up to this date, or shall be until such arrangement is made.

"Elder Samuel H. Smith, for the assembly, moved that presiding elders, Joseph Smith, jr. Oliver Cowdery, Sidney Rigdon and Frederick G. Williams compose said committee. The nomination was seconded by elder Hyrum Smith, whereupon it received the unanimous vote of the Assembly.

(SIGNED.)

OLIVER COWDERY, } Clerks."
ORSON HYDE, }

Wherefore O. Cowdery and S. Rigdon, Presidents of the first presidency, appointed Thomas Burdick, Warren Parrish and Silvester Smith, Clerks, and proceeded to organize the whole assembly, as follows: they organized the high council of the church at Kirtland, and Presidents W. W. Phelps and J. Whitmer proceeded and organized the high council of the church in Missouri. Bishop Newel K. Whitney proceeded and organized his counselors of the church in Kirtland, and acting Bishop John Corryll, organized the counselors of the church in Missouri; and also presidents Leonard Rich, Levi W. Hancock, Sylvester Smith and Lyman Sherman, organized the council of the seventy; and also, Elder John Gould, acting President, organized the travelling Elders; and also Ira Amos, acting President, organized

the Priests; and also Erastus Babbit, acting President, organized the Teachers; and also William Burges, acting President, organized the Deacons; and they also, as the assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis and Oliver Higley, as assistant Presidents of the day, to assist in preserving order, &c. in the whole assembly. Elder Levi W. Hancock being appointed chorister, a hymn was then sung and the services of the day opened by the prayer of President O. Cowdery, and the solemnities of eternity rested upon the audience. Another hymn was sung: after transacting some business for the church the audience adjourned for one hour.

AFTERNOON.—After a hymn was sung, President Cowdery arose and introduced the "Book of doctrine and covenants of the church of the Latter Day Saints," in behalf of the committee: he was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book: the other two committee, named above, were absent. According to said arrangement W. W. Phelps bore record that the book presented to the assembly, was true. President John Whitmer, also arose, and testified that it was true. Elder John Smith, taking the lead of the high council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and compiled, and were profitable for doctrine; whereupon the high council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote. Elder Levi Jackman, taking the lead of the high council of the church in Missouri, bore testimony that the revelations in said book were true, and the said high council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote.

President W. W. Phelps then read the written testimony of the Twelve, as follows. "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr. who

was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true.— We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby. Elder Leonard Rich bore record of the truth of the book and the council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Bishop N. K. Whitney bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Acting Bishop, John Corrill, bore record of the truth of the book, and with his counsellors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. Acting President, John Gould, gave his testimony in favor of the book, and with the travelling Elders, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Ira Ames, acting President of the Priests, gave his testimony in favor of the book, and with the Priests, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Erastus Babbit, acting President of the Teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

Wm. Burges acting President of the Deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

The venerable assistant President Thomas Gates, then bore record of the

truth of the book, and with his five silver-headed assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote. The several authorities, and the general assembly, by a unanimous vote accepted of the labors of the committee.

President W. W. Phelps then read the following article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote, namely:—

“According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.— We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit: and if there be no legal objections, he shall say, calling each by their names: “You both mutually agree to be each other’s companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.” And when they have answered “Yes,” he shall pronounce them “husband and wife” in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: “may God add his blessings and keep you to fulfil your covenants from hence forth and forever. Amen.”

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made

before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife: and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptised contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptised, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children and servants, and prevent them from embracing the truth, will have to answer for that sin.

President O. Cowdery then read the following article on "governments and laws in general," which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.

"That our belief, with regard to earthly governments and laws in general, may not be misinterpreted nor misunderstood, we have thought proper to present, at the close of this volume, our opinion concerning the same.

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist, in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a Republic,) or the will of the Sovereign.

We believe that religion is instituted of God, and that men are amenable to him and to him only for the exercise of it, unless their religious opinion prompts them to infringe upon the rights and

liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station: rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty: and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror: human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

We believe that the commission of crime should be punished according to the nature of the offence: that murder, treason, robbery, theft and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offence is com-

mitted: and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealing be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy, either life or limb, neither to inflict any physical punishment upon them,—they can only excommunicate them from their society and withdraw from their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal cannot be made to the laws, and relief afforded.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations 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.

A hymn was then sung. President S. Rigdon returned thanks, after which the assembly was blessed by the Pres-

dcncy, with uplifted hands, & dismissed.
 OLIVER COWDERY, }
 SIDNEY RIGDON, } Clerks.
 THOMAS BURDICK, }
 WARREN PARRISH, }
 SYLVESTER SMITH, }

Faith of the Church.

We deem it unnecessary to pursue the subject of visions very lengthily, as the bible is so full and clear on it, as to render it only necessary to excite the mind of the inquirer after truth to it, and he will see for himself, the office which is assigned unto visions in the salvation of men.

It will not, I presume, be allowed, by those who profess to believe in revelations, that the apostles could not have taught the world the things of righteousness, unless they had obtained visions through which they could have the knowledge necessary to perform this great work, and that without visions they could not have obtained this knowledge.

The degree of knowledge, which is proposed in the bible to those who embrace the gospel cannot be obtained by any person or persons, without visions, and more particularly in the last days, as they were to be the days of light and knowledge; to an unparalleled degree, even so great was to be the knowledge of the last days as to dry up all the tears of sorrow, and drain all the fountains of sickness, and leave the inhabitants of the world in peace and health. If we ask, how are these great blessings to be attained? The answer is, through an increase of knowledge and intelligence, and if we ask by what means the people are to obtain this knowledge? The answer is, through visions; for it is by visions, that the knowledge of God shall cover the earth, as the waters cover the face of the great deep.

When this day of knowledge and intelligence comes, all the causes of sickness, disease and sorrow, will be found out, and removed, so that through the intelligence and knowledge obtained by means of visions, all the blessings of heaven proposed to the subjects of the gospel in the last days shall be realized. If sickness and diseases ever cease among men, there must be more knowledge on earth than there is now; and if there is an end to sorrow and crying, there must be a great increase

of intelligence, from what there ever has been; for to talk about the earth resting from all her affliction, without obtaining a knowledge of the cause of all the evils which afflict her, is to think and talk most unreasonably; for the reason that the heavens are not afflicted is because of the great intelligence, and perfect knowledge which abounds there. And if the earth ceases to be afflicted, it will be because of the increased intelligence which will abound on her surface; knowledge sufficient to understand the causes of all evils, and through this knowledge, power to remove them.

It would be enthusiasm to perfection to even think of the removal of all the evils which afflict the world, without the people in the first instance understanding the cause of those evils, and through this understanding, obtain the removal of them; for it to be otherwise, would be to save the world in blindness, and make ignorance the mother of devotion; and who does not know that this knowledge is alone attainable by visions and revelations; for the world has experimented on the evils which afflict her for the space of nearly six thousand years, without being able to make these discoveries, and we have no reason to expect that six thousand years to come will make it any better, unless the God of heaven takes it in hand himself and accomplishes the work, by giving to the people visions and revelations sufficient to understand all these things and remove them; for notwithstanding all things are to be done by faith, yet, it would be impossible for a man to have faith without intelligence, as it would be, for him to have this natural life without blood, and intelligence produces faith, and faith produces intelligence, and faith and intelligence produce knowledge, and knowledge perfects faith, and thus they mutually assist and advance each other until they are all perfected, and visions and revelations, are their constant companions, and without them, intelligence, faith, or knowledge could not be perfected.

From the whole surface of the subject as it now lays before us, the conclusion is inevitable, that without visions, the blessings proposed in the scriptures to the saints of the last days can never be enjoyed.

It is necessary to observe in this

place that, if there are visions, there must of necessity be manifestations also; for if angels did not manifest themselves, there would be no seeing of angels in visions, and if there were no manifestations of the Son, the Saviour of the world, there would be no seeing of him in visions, and if there were no manifestations of the Father there would be no seeing of him in visions, so that without manifestations, visions would lose all their glory. If the Lord the king of glory had never manifested himself, the eyes of Isaiah would never have beheld him, neither would he have seen him high and lifted up, and his train filling the temple; and if the Savior had never manifested himself after his ascension, Paul would never have seen him so as to be a witness for him, neither would Stephen have said in the very article of death, "That I see the heavens open and the Son of man sitting on the right hand of power," neither would it ever have been said by the prophet Joel and confirmed and re-promulgated by Peter, that in the last days God would pour out his spirit on all flesh, and sons and daughters would prophecy, old men dream dreams and young ones see visions.

From the foregoing we learn that the office which is assigned to the saints in the salvation of their fellow men, does not consist alone in their going forth during the days of their flesh to preach, and testify to their fellow men of the things of God; but also after they leave this world to enjoy another state of being, to manifest themselves to their brethren, who are in the flesh, and who have the testimony of Jesus, and to administer unto them, and to make them acquainted with those things which pertain to the kingdom of God, and to be ministering spirits unto them who are the heirs of salvation. This ministration of the angels or messengers, who were once in the flesh, is to those who are heirs of salvation, and who are approved of in the sight of God: the reason that they do not appear to the sectarian world is, because they are not approbated in the sight of heaven, not heirs of salvation, for they are ministering spirits sent forth to minister to them who are heirs of salvation, not to them who are not the heirs of salvation; but to them who are. When a society of people denies the ministering of angels, they declare vir-

tually that they are not heirs of salvation.

It also belongs to the work of the Savior to manifest himself to the saints, in order that they may be witnesses for him to those who believe not that they may be made acquainted with his glory also. Thus says Paul in the 1st epistle to the Corinthians 15: 1,2,3,4,5, 6,7 and 8th verses. Therefore, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain. For I declare unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures: and that he was buried, and that he rose again the third day, according to the scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also as one born out of due time.

This quotation puts the matter beyond a doubt, that part of the Savior's work in the salvation of men was, to manifest himself to them after his resurrection and ascension, and to shew himself after his passion, not to all the world; but to witnesses chosen of God, who appear to have been very numerous among the former day saints, for not only the apostles, but the multitude of brethren, even five hundred at once, and how many more at other times it is not our province to say at present; but no doubt vast multitudes; for as he was without respect of persons, he could doubtless deal with all alike, and if so, he manifested himself to the saints according to their faith and holiness before him.—(CONCLUDED.)

LO, THE DAYS COME, &c.

The appearance of our country is truly alarming. Every mail brings new accounts of mobs and riots; great fires, and other destructions, of life and property. Particulars are unnecessary. Repentance, deep repentance must take place in this nation, or the Lord will continue to scourge our once delightful country, and vex her exalted inhabitants with sore vexation. A land of liberty; a community of law; a re-

gion of light; a people that profess to be christian, must maintain the dignity they have assumed and proclaimed to the world, by righteous acts, or else they must fall and fester in their own infamy. As men, as citizens, as saints, let us hope for the best and prepare for the worst, ever mindful of the wise man's saying: "Virtue exalteth a nation but sin is a reproach to any people." P.

Messenger and Advocate.

KIRTLAND, OHIO, AUGUST, 1835.

From the letters of the Elders abroad we make the following extracts:—

Elder C. Rich writes from Tazwell co. Ill. "I have just returned from the north part of this state, where I have been laboring in company with Elder M. Phelps for a few weeks past. We were opposed by the missionaries: but succeeded in establishing a church in Cook co. comprising nine members. I have baptized one since my arrival at home; and there are more enquiring, and are friendly to the cause of truth."

Elders L. Rich and R. Orton, write from Cambria, N. Y. July 22. "It is about five weeks since we left Kirtland, O. and have baptized ten, since we have come to this place. We expect to baptize a number next Lord's day, who have manifested their determinations in public: Thus grows and spreads the mighty work of God. We feel as men but in the strength of the Lord, we are resolved to blow the gospel trumpet. „Elder L. Rich has returned to this place and says he and R. Orton have baptized nine since they last wrote."

Elder J. Blakesley writes from Woodville, N. Y. That four have been baptized in that place since the 15th of June. The elders of that place have held a conference: and have selected and appointed wise men to purchase lands for their inheritances according to a revelation given Kirtland, Ohio, December 1834.

Elder A. Babbit writes from Aurora, Erie co. N. Y. July 22. "I have been preaching in this place and in Niagara, and last Sabbath at Rushford, and baptized five in all.

Elder E. H. Groves writes from Carmi, Ill. July 4: "I left the church in Chariton co. Ill. in company with

Elder I. Higbee, on the 30th of April, and arrived at McLeansburgh on the 4th of May. We have been preaching in this region of country and the Lord has blessed our labors: We have baptized 45 in the counties of Hamilton and White: all were strong in the faith."

Elder G. M. Hinkle writes from Green co. Ia. July 20. "I would inform you that I have travelled and preached some time in the vicinity of Sullivan and Green counties, and have baptized seven."

Elders C. W. Patten and G. P. Dykes, write from Edwards co. Ill. Aug. 3d. "Saying that they have baptized 45 in that co.

Elder S. Wixom writes from Lewiston, Ill. Aug. 4. He says, "that he has been laboring in that place and vicinity about three weeks, and has baptized one—many are convinced of the truth, and are enquiring after the old paths; some are hindered by those who have authority over them. Brethren, pray that the Lord may loose the shackles of priestcraft and let the captives go free: that he that will may come and partake of the waters of life freely."

Elder J. P. Green writes from Huntington, Con. Aug. 12. He has travelled and preached and baptized 10, since May last.

The twelve write from Bradford, Mass. Aug. 7. "Our conference in St. Johnsbury, Vt. was attended by a goodly number of brethren and sisters from different parts. The limits of this conference extends throughout the State, and the number belonging to it, as nearly as we could ascertain, was one hundred and fifty members, in good standing and fellowship.

"On Saturday our meeting was attended by a respectable number of people. After a sermon was delivered by Elder O. Hyde and exhortation by Elder Lyman Johnson, six came forward to obey the everlasting gospel. Sunday, we had, as was judged, from one thousand to fifteen hundred people, to hear the word preached by Elders McLellan and P. P. Pratt; after which two came forward for baptism, which was administered by Elder L. Johnson. A great and effectual door is open for proclaiming the gospel in the East. Where intelligence dwells, there truth is received, but where ig-

norance reigns, truth is an unwelcome guest.

"Elder G. Bishop has been tried before us, and was acquitted; the charge on which he was suspended, not being sustained. But there were some things in his teaching conduct, &c. for which the council chastised him, and he instead of confessing his faults, arose and justified himself. We saw that he was likely to cleave to the same things still; therefore, we took his licence.

O. Hyde, Clk."

Br. A. C. Graves writes from Liberty, Mo. July 29. "and says, the church is reviving, 22 have been baptized mostly children.

"Elder William Legg died on the 24th inst., strong in the faith of the Latter Day Saints." We understand that Elder Legg was about 30 years of age; was born in England, and had, in his earlier days, followed a sea faring life. He was a man of piety and virtue, ever ready to reach out the hand of charity to the needy and distressed, showing the reality of his profession by his faith: by his decease the church has been deprived of a most exemplary elder, and society a worthy citizen—he has left a young widow to lament his departure. We hope, that like the mantle of Elijah upon Elisha, his gifts and qualifications may fall upon others.

Elder W. Parish writes: Kirtland, Aug. 13, 1835. "Dear Brother in Christ:—I am happy to inform you, that through the blessing of God, I have returned from my mission in the South, in company with Seth Utley, a visiting brother from the church in West Tenn. and in the enjoyment of common health. The Lord in his goodness has smiled upon us and crowned our labors beyond our anticipation.—On the 23d of July last, after delivering a lecture on the subject of the gospel, to a large and respectable congregation, assembled on the banks of the Tennessee River, I opened the door for baptism and received one member: I then took the parting hand with my brethren and sisters, (who were overwhelmed in tears,) commending them to God in the name of Jesus Christ.—The church in that vicinity consists of 86 members, organized into six branches which I left under the superintendance of Elder W. Woodruff. Brother D. W. Patten and myself, I believe,

were the first that opened the gospel kingdom in the western district of Tennessee, in the month of October last; the adversary and his votaries were immediately disturbed; the heathen raged, and the people imagined many vain things; but the honest in heart have, and will believe, and obey; and mighty truth will triumph, and roll on until Christ's kingdom becomes universal. I expect when God calls upon the South to give up, that many will come with songs of everlasting joy to rejoice with me, and all the saints in the kingdom of our heavenly Father. Even so let it be. Amen."

TIME.

It becomes the saints in these last days, to be prudent, for time is precious, and should be used with discretion, that we may show ourselves approved in all things. But according to the management of the affairs of the church of Latter Day Saints, there is much evil done, and many difficulties presenting themselves before the high council and bishop's council, in consequence of the neglect of the laws of God. Who is to blame? Are the Elders, because they do not properly instruct those who are looking to them for information? Or is it for want of perusing the scriptures and becoming familiar with them? Or is it to gratify selfish motive? These questions are left to be solved by those who are concerned.

But to avoid difficulties for the future; we will endeavor to give a few instructions, for the good of all, who desire to become wise and save themselves from utter destruction; not only temporal but spiritual. Therefore, "If thy brother offend thee, thou shalt take him between him and thee alone; and if he confess thou shalt be reconciled and if he confess not, thou shalt take another with thee; and then if he confess not, thou shalt deliver him up unto the church, not to the members but to the Elders." This is in case of offence; and should this pattern be followed strictly, many serious difficulties would be avoided; and much time saved.

But in case a man becomes an offender of the law, he must be dealt with according to law: "Thus if a man shall rob, he shall be delivered up unto the law. And if he shall steal he shall be delivered up unto the law.—

And if he lie, he shall be delivered up unto the law. And if he do any manner of iniquity, he shall be delivered up unto the law, even that of God." Not only so, but if a disciple becomes an offender of the law of the land, let him suffer the penalty of the same. For this church is not intended to cloak sins, and misdemeanor, but to make them manifest, and bring offenders to punishment.

What more need be said, concerning offences or transgressions? Search the scriptures which you have before you; and practice upon them—and pray for more wisdom and understanding. That you may be prepared, to receive and practice upon the revelations and commandments, that will soon be published and sent forth to this generation: which will prove a savor of life unto life, or of death unto death: according to the use made of them into whose hands they may fall. Therefore be ware how you esteem the things of God: "Lay up for yourselves treasures in heaven, where moth and rust doth not corrupt and thieves do not break through and steal, remember where your treasures are your hearts will be also." You cannot serve God and mammon. Time is allotted to man to prepare for eternity.

It matters not how much time we employ in obtaining a knowledge of the commandments and precepts of God; if we do not practice them, they will avail us nothing in the day of accounts: but will serve to bring upon us greater misery. And surely this would not be making a wise improvement of time. The mind of man is continually employed on some subject, and time properly devoted together with truth, can alone unfold things as they were, as they are, and as they are to come.

PRAYER.

Prayer to the Lord is one of the most pleasing and necessary acts of worship. To enter into the closet and shut the door, and pray to the Father of all good, in secret, and then be rewarded openly, is so joyous, so heavenly, and so saintly—that we can only marvel at the goodness and mercy of Him who sees, and knows; and was, and is, ETERNALLY. Religion is nothing without prayer, worship is nothing without prayer, and man is nothing without prayer. In all ages the

saints, that were humble before the Lord, have prayed, openly and in secret. In the book of Mormon, we learn that Alma taught thus: "Therefore may God grant unto you, my brethren, that ye might begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy, for he is mighty to save; yea, humble yourselves, and continue in prayer unto him; cry unto him when you are in your fields; yea, over all your flocks; cry unto him in your houses; yea, over all your household, *both morning, mid-day and evening*; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil which is an enemy to all righteousness." Without quoting farther from this pure example, let us remark, that few men have left a better specimen for the saint to follow, as a sample of daily worship. It is simple; it is easy; it is holy, and it is necessary, in order to be forgiven of our sins; to be justified before the Lord; to be humble; to be virtuous; to be faithful; to be diligent; to be temperate; to be charitable; to be holy—that we may become *pure in heart*. The just shall live by faith, and the prayers of the righteous avail much. "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees **THREE TIMES A DAY**, and prayed and gave thanks before his God, as he did aforetime;" and the lions' mouths were shut, so that Daniel received no harm.

Now what saint ever thought of being heard in heaven and answered on earth, unless he prayed in faith? Who expects miracles without the prayer of faith? Who can heal the sick without the prayer of faith? Who can obtain blessings without asking for them?—Yea, did the Lord ever bless unless he was sought unto, in humility, with clean hands, and pure hearts? No; nor will he: He knows what we stand in need of before we ask, and when our humility, our contrition, our works, our hearts, our thoughts, and our faith, come up to God as a sweet savor, he grants our requests, and the angels and all the heavenly hosts rejoice. If we ever come up to the privileges of the ancient saints; or, if we ever find favor with God, so as to walk in the fire

without being burned; or stop the mouths of lions; or put the armies of the aliens to flight; or cast out devils, it will be because we pray, in spirit and in truth, acceptably—and our prayers are registered in heaven; then the Lord will be as free to bless, as the saints are humble to pray; and the land will flow with milk and honey; peace will be extended as a river, and no good thing will be withheld.

All disciples are commanded to remember their prayers in the season thereof; and if they do not, they are to be called to an account for their neglect before the proper authorities of the church. In St. John's gospel we learn, that when the Savior sees his saints again, in that day, he will pray the Father for them, because the Father loves them.

When the love of God fills the heart of a saint, he will pray,—and God will hear, and the blessings of heaven will come to him as softly and as sweetly as the zephyrs of even. Where there is humility, and faith, and prayer, the Lord delights to bless. Mark the family where the father prays in public and in private; where the mother prays in public and in private; where the children pray in public and in private; where the words of God are held in sacred reverence; where the sweet incense of all hearts in the house, in prayer and praise, go up to heaven morning, noon and night, and there peace reigns; and there joy reigns; and there contentment reigns; and there Jesus reigns!

How much like heaven it seems to see little children kneeling and praying; yea, how sweet is the sound, and how pure the accents of a babe, calling on the maker of his frame, for the blessing of health, peace, and protection, before it is old enough to be tempted by satan? Parents! teach your little ones to pray; that they may remain in the kingdom of the Lord, and grow in grace and glory, till a day of righteousness shall come, when children can be bro't up before their parents, and their Savior, without sin unto salvation.

In one of the revelations to the church of Latter Day Saints, is found this important instruction:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism, and

The gift of the Holy Ghost by the laying on of the hands, when eight years old, the son be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness."

This is good instruction, and let us profit by it; let us bring up our children to pray; and praise the Lord. If we set a good example before our children, the world may follow it, for no one is so lost to a sense of glory, and things to come, that he would think that prayer would do any hurt, if he even had no faith in its doing any good, and so the love of prayer might win a soul to God. Says the apostle. "Continue in prayer, and watch in the same with thanksgiving;" yea, brethren, watch and pray always, that ye fall not into temptation. Tongue is unable to express the consolation derived from prayer.

We profess to worship a God that hears and answers prayer. We call upon a God nigh at hand, and not afar off, and how necessary is it, that all should pray in faith, and in spirit, and in truth? We say in spirit, as the apostle, because "the spirit helps our infirmities:" for we know not what we should pray for at all times, but the spirit makes intercession.

But beware of making long prayers, and of thanking God that you are not like other men, like the pretending Pharisee, lest you offend your benefactor. Remember the humble Publican: "God be merciful to me a sinner!"—Give the Lord your heart, and he will give you a treasure in heaven—where your heart may be also. P.

DOCTRINE AND COVENANTS.

By an article entitled "General Assembly," in this month's paper, it will be seen that the Doctrine and Covenants of the Church of Latter Day Saints, is nearly ready for sale. At any rate it may be expected in the course of a month, as one thousand

copies have already been delivered to the binder.

Since the commencement of this work, even in Missouri, where, just before it was ready to come out, it fell into the hands of a mob, our anxiety and exertions have been unabated, to put in the possession of the Saints, and all who feel a desire to be saved. We have greatly desired that this little sacred volume might go into the world, that the inhabitants thereof might know what the Lord was about to do in the last days. We know that the word of the Lord is sure, and never fails, and, as faithful servants to him, living in the hope of a glorious resurrection with the just when the righteous arise to meet him in the cloud, we bear testimony that the revelations therein contained are true and faithful.

We hope and pray that the Saints may be as anxious to keep the commandments, and be governed by the Doctrine and Covenants, contained in said book, as they have been for its publication: if they do observe all the requirements towards perfecting themselves in holiness, that they may serve the Lord acceptably with "clean hands and pure hearts," it will be well with them: but if they neglect to walk in all the ordinances of the Covenants and law of the Lord blameless, *they must be chastened.* The righteous shall be had in everlasting remembrance before the Lord, but the ungodly shall be cut off and forgotten; and their end no man knoweth, save he that is ordained to such condemnation. P.

PERSECUTION.

Few men in our day know of the extreme persecution the ancient saints endured for the sake of the gospel of the Lord Jesus. Paul, who also suffered death for the testimony which he bore, has given us to understand that those who live godly in Christ Jesus shall suffer persecution, and the author of the epistle to the Hebrews has mentioned the fact, that those who lived before him, were under the necessity of excluding themselves from society, and wander in dens and caves of the earth.

The following from "Fox's history of the Martyrs," may not be uninteresting to the readers of the Messenger and Advocate, as it will give us an idea of the unanimity of the enemies of truth, and the eagerness to deprive

the saints of their privileges and rights.

C.

Chap. VI.
FROM THE BEGINNING OF
THE FOURTH CENTURY TO
THE DEATH OF GALE-
RIUS.

We have been in some measure prepared for the awful scene which began to display itself at the commencement of the next century. The conflict was dreadful, but the conquest was glorious. For the human powers being first subdued by the influence of the christian doctrines, were at last compelled to become its protectors. But the furious wind of persecution was first to be once more raised, to purge away the remaining rubbish from the church, and winnow the chaff, by driving it to a distance from the genuine grain. It was declared impossible to describe particularly "the vast assemblies, the numerous congregations, and the multitudes, that thronged in every city to embrace the faith of Christ.—Spacious churches were erected from the very foundations, throughout all cities of the empire." But impieties and jealousies intruded themselves to the annoyance of the church, and schisms and divisions were productive of mischiefs, which were the occasion of great disturbances. The deprivation of Meletius, bishop of Lycopolis, of Thebais in Egypt, for sacrificing to idols and other crimes, disdaining to recant to cover his disgrace, disseminated many calumnies against Peter, bishop of Alexandria, and the other bishops assembled in a synod, as shewing too great indulgence in the restoration of apostates. But Hierocles the philosopher, now governor of Alexandria, who wrote against certain pretended inconsistencies of the Christian religion, and Galerius Maximian, who had been nominated Caesar, by the emperor, a most zealous and superstitious Pagan and hostile to the Christians, instigated thereunto by his mother, prevailed upon Dioclesian to form a system of persecution against them, to which the emperor was greatly adverse, but at last consulted his judges, and likewise the oracles of Appollo. Yet still his advice was to exercise moderation, whilst Galerius maintained the necessity of burning them alive. The day was at last fixed when the bloody scene was to commence.

The church of the Christians was the first place visited by the prefect and his officers in the morning of the day, when the doors were forced, and the first search was to find the image of their god. When they could find none, the sacred books and other things were cast into the fire, so that every place was at once filled with force and violence. Dioclesian overruled the proposal for burning the church; but it was soon levelled with the ground. By an edict of the following day all churches were ordered to be demolished, and the scriptures to be burned; and all Christians were interdicted from honors and offices, put out of the protection of the law, deprived of right by means of any suit, and no rank or dignity should exempt them from torture. This was immediately torn down by a Christian, for which he was seized and cruelly tormented, and afterwards burned alive. Another edict ordered all the bishops to be imprisoned, and every means to be used to compel them to sacrifice. All this did not satisfy the bloody-minded Galerius. The imperial palace, by his direction, was secretly set on fire, and charged upon the Christians. It was repeated, and a report was propagated, that the Christians had conspired with the eunuchs to murder the emperors; which had the designed effect, and Dioclesian in his fury resolved to compel every person to sacrifice, beginning with his daughter and empress. Many of the eunuchs and first-rate courtiers were put to death: amongst whom were Dorotheus, Gorgonius, and Peter, this last enduring courageously all their tortures, scourgings, gridirons, and fires. Many presbyters and deacons were seized, and, without requiring any manner of proof, condemned and executed. Anthimus, bishop of Nicomedia, was beheaded, with whom a great number of martyrs were joined. Mr. Echard relates, that "no regard was had to age, sex, or order; not contented with single executions, whole houses full were burned at once, and droves tied together with ropes, thrown into the sea, with millstones about their necks. The persecution was not confined to Nicomedia; for the judges were sent to all temples to force people to sacrifice, and prisons were every where crowded, and unheard of torments invented.—That none but Pagans should have the

benefit of the law, they placed altars in the very courts of judicature, where every person was obliged to sacrifice before he could plead. New edicts were daily sent into cities and provinces; so that in a short time the persecution spread through most of the empire, and became almost universal.—Multitudes of martyrs were made in all parts of the empire. The deaths were innumerable, far exceeding all former relations. Some were beheaded, as in Arabia; some devoured by wild beasts, as in Phœnicia; others slain by breaking their legs, as in Cappadocia; some were hung up with their heads downwards, and suffocated by slow fires, as in Mesopotamia; and others were broiled upon gridirons, as in Syria.—In Pontus, some had sharp reeds thrust up under all their nails; others had melted lead poured upon their naked skin, which ran down and burned the most necessary parts of their bodies; while others, without any commiseration, endured such obscene tortures as are unfit to be related, which the impious judges used as a demonstration of the acuteness of their wit, as if the greatness of that consisted in the most unnatural inventions.”

Add to these the torments which the persecuted Christians endured in Egypt, where “infinite numbers of men, women, and children, suffered various kinds of deaths; some of whom, after their flesh had been torn off with torturing irons, after they had been racked, and most cruelly scourged, and sustained the most horrible torments, were committed to the fire, and others drowned in the sea. Other some cheerfully offered their necks to the executioners; some died under their tortures, others perished with hunger. Again, others were crucified, some according to the ordinary manner of malefactors, and others were nailed with their heads downwards, and left to die by famine. In the province of Thebais, the torments and indignities surpass all relation; instead of torturing irons, being torn with sharp shells all over their bodies till they expired. Women were tied by one of their feet, and by engines hoisted up into the air with their heads downwards, and their bodies, being entirely naked, were made a most detestable and inhuman spectacle. Others were tied up by the feet to great boughs and trees, violently forced to-

gether by machines, which, being let go, in a moment rent the bodies of the martyres all in pieces. This continued for the space of whole years; sometimes no more than ten, at other times above twenty, were destroyed; sometimes not less than thirty, at others near sixty; and again at another time a hundred men together, with very small children and women, were executed in one day, being condemned to various and interchangeable kinds of punishments. In Phrygia, the soldiers invested a populous city, consisting all of Christians; and setting fire to it, men, women, and children, while calling upon God were all consumed in the flames.”

When the governors of provinces were weary with slaughter, and glutted, as it were, with the blood of the Christians, an affectation of clemency and humanity was ostentatiously displayed by some of them. We have not alluded to the vast numbers of prelates, bishops, and clergy, who suffered in this persecution, far too many to be distinctly named. But they afterwards contented themselves with discouraging the Christians, and making them miserable in life by “setting marks of infamy upon them. Accordingly some had their ears, noses, or hands cut off, others their eyes put out, and one of their legs dissabled.” The noted ecclesiastical historian of that period says, “It is impossible to reckon up the innumerable multitudes of the Christians, who had their right eyes put out, and seared with a hot iron, and of those who had their left legs made useless by torturing instruments; after which they were condemned to the mines, not so much for the service they could do, as for the miseries they should endure.—All kinds of arts were made use of to eradicate Christianity, and the greatest care was taken, but in vain, to destroy the holy scriptures. But the Christians thronged to the tribunals of their judges, freely declaring their opinions and religion, despising the barbarity of their enemies, and receiving their last sentences with a smile. Yet as some pressed too forwards to death and torments, so others leaped from the tops of houses to avoid the malice of their enemies. Some ladies of Antioch drowned themselves to escape ravishment by the soldiers. Yet some from fear, culpably delivered up their

and too many, to avoid torments, apostatized. But far the greatest part behaved themselves so manfully, that neither fears nor charms had any influence to prevent them from giving undeniable evidences of their fortitude. Donatus, in particular, must be mentioned by name, who endured torments nine several times from three different governors. Maximian, also, willingly joined with Dioclesian and Galerius in these cruelties; and these three wild beasts exercised their barbarities on all the provinces from east to west, Gaul alone escaping, where the mild Constantius governed, being one of the Cæsars, whose mother Claudia was niece to the renowned emperor Claudius II. who signalized himself in the wars against the Goths.—To satisfy his superiors, he made a shew of pulling down some of the Christian churches, without farther damage; and he once politically pretended to persecute the Christians, commanding those of his household to do sacrifice, or quit their situation. But those who did so were discharged in the greatest disgrace, declaring generously, that “men, who were false to their God, would never be true to their prince.”

To pass over the celebration of the emperor Dioclesian's Vicennalia, or twentieth year of his reign, and his triumphs for his victories, which are foreign from our purpose, we need only mention that in the first year of the persecution we meet as martyrs with the names of Procopius, Alphaus, and Zaccheus in Cæsarea, and of Romanus in Antioch, who gloriously withstood the malice of their persecutors; and the second year was memorable not only for the triumphant death of Timolaus, Dionysius, Romulus, Agapius, and several others also at Cæsarea, but of Timotheus at Gaza. Marcellinus, bishop of Rome, also suffered towards the latter end of this year.—The emperor was now so much reduced by sickness, on his arrival at Nicomedia, where Galerius visited him, after being a little recovered, to compel him to resign the empire; which was effected, notwithstanding many objections, when the old emperor declared this determination to his soldiers with tears in his eyes, and named two of the creatures of Galerius, Severus, and Maximianus, who were as wicked and

barbarous as himself. He had before compelled Maximian to resign the government of the East, as the only means of preventing a civil war; after which the empire devolved upon Constantius and Galerius. Their opposite tempers and dispositions did not prevent them from agreeing to a division of it; by which Constantius, in addition to Britain and Gaul, which he before possessed, had Spain and Germany, with Italy, Sicily, and the greatest part of Africa; and Galerius had Illyricum, Pannonia, Macedonia, Thrace, with the provinces of Greece, the lesser Asia, with Egypt, Syria, Palestine, and all the East. Though the share of Constantius was least, he gave up Africa and Italy to Galerius; and Galerius also surrendered these to Severus, one of his Cæsars, and gave up Egypt, Palestine, and the East, to Maximian.

Whilst Constantius reigned in the hearts of his subjects, and every one was happy, Galerius treated even his Pagan subjects with the utmost tyranny and oppression, exacting his extortions by the most violent means; but the Christians were condemned to tortures, and in slow fires most inhumanly consumed. They were first chained to a post, then a gentle fire set to the soles of their feet, which contracted the foot so that it separated from the bones; then flambeaux just extinguished were applied to all parts of their bodies, that they might be tortured all over; and cruel care was taken to keep them alive, by throwing cold water in their faces, and giving them some to wash their mouths, lest the extremity of the anguish should dry up their throats and choak them. Thus their miseries were lengthened out whole days, until their skin was quite consumed, and they were just ready to expire, when they were thrown into a great fire, that their bones might be burned to ashes; after which the remains were ground to powder, and thrown into some river.—With fresh rage and cruelty also was the persecution carried on in the East by the bloody Maximian, who had issued out edicts to the governors of provinces to put in execution the laws against those who refused to comply with the public ceremonies of the empire. At Cæsarea, during the proclamation and summons from a public roll of names, Apphianus, a young gentle-

man of Lycia, then a scholar of Eusebius, pressed through the crowd, and caught hold of the hand of Urbanus the governor, so that he dropped his sacrifice, gravely reproving him at the same time for these impieties." He was immediately apprehended, and put to the severest tortures, and thrown half dead into the sea. His brother *Ædesius*, for a similar fact, "suffered the same kind of martyrdom at Alexandria, and almost at the same time; not to mention innumerable others who gloriously ended their lives."

Yet the resignation of Maximian occasioned a cessation of the persecution in Italy, Spain, Africa, and their vicinity; after two years continuance.— This encouraged the bishops and clergy to assemble to consider the measures most advisable to be adopted for receiving those who had shrunk from their profession in the day of trial, and those who had surrendered their bibles and the consecrated or appropriated vessels of the church. But the persecution continued to rage in Egypt, and Peter, bishop of Alexandria, published an excellent canonical epistle, containing many temperate and charitable rules for penance on the one hand, and indulgence on the other, as relating to the various classes of those who had lapsed. How the young Constantine, the son of Constantius, escaped from the court of Galerius, where he was kept as a hostage for his father's fidelity, is foreign to our history; he happily arrived at York, in the island of Britain, where his father lay in a weak and feeble condition, beyond all recovery. Debilitated as he was, he received the young Constantine with raptures, to which his weakness little corresponded, and declared him emperor, particularly recommending the poor Christians to his pity and compassion. His first public act, after being joyfully received as emperor of the West, was to give the free liberty of religion to the Christians. Maximian, who had been forced to abdicate the government under Dioclesian, to avoid a civil war, availed himself of the usurpation of Maxentius, at Rome, who had caused himself to be declared emperor, in opposition to Constantine; an act, which was not less hostile to the disposition of Galerius. He soon reduced Maxentius, but still had reason to dread Ga-

lerius, especially if he should come with Maximin. Having fortified Rome, he visited Gaul, and, to strengthen his interest gave his youngest daughter Faustina in marriage to Constantine. Galerius came against them, as Maximian had foreseen; but his soldiers, disliking this unnatural war, as they approached Rome, began to desert, and to convince him of his danger. He was, therefore, compelled to retreat; and Maxentius, who had before manifested some signs of compassion for the Christians, upon this success became insolent both to them and his other subjects, which soon increased to an intolerable tyranny. Severus raised an army against Maximian also, but was soon defeated and reduced to submission, though he was afterwards bled to death; but Maxentius maintained his usurpation in Rome and Italy, by means of his army, for six years, though he soon lost Africa to another usurper of the name of Alexander.

Though Maximian had a share of the empire with Maxentius, that did not satisfy his restless mind. By his manœuvres he caused great mischiefs among the Prætorian soldiers, and he was ignominiously compelled to leave Rome. The artifices of his visit to Galerius, the appointment of a new Cæsar in the place of Severus, and the resolute opposition of Maximin in the East against the appointment of Licinius, are somewhat beside our purpose; but the result was, that Galerius first abolished the title of Cæsar, and declared himself and Licinius the proper emperors, that Maxentius and Constantine had first the title of sons of the emperors, that Maximin boldly assumed the title of Augustus, and that Constantine and Maxentius soon after received the same title.

Maximin speedily discovered his tyranny, after this manifestation of his ambition, following the steps of Maxentius, at Rome, but surpassing him in impieties. From his excessive superstition, he more severely persecuted, than even his predecessors. In the celebration of his birth-day at Cæsarea, the Christians were made to share in the triumphs of the day: and therefore, "Agapias, who had before been sentenced to the wild beasts, was brought into the amphitheatre, and, being invincible to all persuasions, was delivered to the mercy of a she-bear, which only left him so much life, as to be able to survive till the next day, when, with stones tied to his feet, he was thrown into the sea. Not long after, Eusebius' dear friend, Pamphilus, was apprehended & brought before Urbanus, the pres't. who endeavored to turn him by all the arts of

insinuation and terror, but in vain: for the martyr was unmovable, and resolutely despised his threatenings. This so enraged the governor, that he commanded him to be put to the acutest tortures: and when they had more than once raked his sides, and torn off his flesh with iron pincers, he was sent to keep company with the other confessors in prison, the governor himself being immediately after disgracefully displaced, and condemned to death by the emperor. During an imprisonment of two years, he was constantly visited by his friend Eusebius, and they employed their time to the most useful purposes. They had before published the Greek translation of the Septuagint, from Origen's Hexaplas, for the use of the Palestine churches: and they now composed an elaborate apology, to vindicate Origen from those rude censures and reflections, which the indiscreet zeal of some had cast upon his memory.

The persecution still continued in the East, where Maximin issued new edicts in every province, ordering the idol temples to be repaired, compelling all persons to do sacrifice, and forcing them to eat part of the flesh which was offered. It was likewise directed, that all provisions exposed for sale in the markets should be defiled with things which had been sacrificed: and by these means the miseries of the Christians became so prodigious, that many of the Pagans themselves condemned the emperor's barbarities, and the cruelties of his officers. Eusebius has given a particular account of the intolerable cruelties practiced in Palestine by Firinilian, the successor of Urbanus, and of the martyrdom of two virgins and many others; for which the stones and senseless matter miraculously wept, to reprove the barbarous disposition of men. In the following year Pamphilus, for two years imprisonment, was brought forward, and still persevering, was condemned, together with his companions. His servant Porphyrius requested that the bodies might be decently buried: but the tormentors were directed to torture him by every device.— They raked off his flesh, until they had laid open the inward recesses of his body, which he bore with invincible patience, though no more than eighteen years of age, being a youth of good parts and learning. He was afterwards ordered to be burnt in a slow fire, and sucked in the flames at a distance, entertaining his friends in the midst of his torments with a most serene undisturbed mind, till his soul departed from his body: and such was the rage and malice of their persecutors, that their dead bodies were exposed as a prey to wild beasts, under a military guard. Yet neither birds nor beasts would come near them: and their friends were at length permitted decently to inter them.

It was no longer advisable for Eusebius to remain, and therefore he prudently retired from Cæsarea into Egypt. Yet the persecution there, especially about Thebas, raged with increased violence. The most deplorable spectacles were there daily exhibited: the numbers executed blunted the very edge of the Pagan swords. The tormentors were tired out, though they relieved one another. The constancy of the martyrs, however, was unshaken; and the sentence of one only had the effect of the advance of others to confess

themselves Christians at the tribunal. He was at length cast into prison: but how long he remained there, or by what means he was delivered, is no where related. Even Rome was not exempt from persecution, though the western parts were generally peaceable. The tyrant Maxentius not only oppressed the Christians, but condemned Marcellus, bishop of that city, to keep beasts in a stable, and then banished him. Eusebius, son of a Grecian physician, was appointed about seven months after, and in about four or five months also suffered under this tyrant. Soon after this the persecution abated in the middle parts of the empire, as well as in the west: and Providence at length began to manifest vengeance on the persecutor. Maximian endeavored to corrupt his daughter Fausta to murder Constantine her husband; which she discovered, and Constantine forced him to choose his own death, when he preferred the ignominious death of hanging, after being an emperor near twenty years.

Galerius was visited by an incurable and intolerable disease, which began with an ulcer in his secret parts and a fistula *in ano*, that spread progressively to his inmost bowels, and baffled all the skill of physicians and surgeons. Untried medicines of some daring professors drove the evil through his bones to the very marrow, and worms began to breed in his entrails; and the stench was so preponderant as to be perceived in the city, and passages separating the passages of the urine and excrements being corroded and destroyed. The whole mass of his body was turned into universal rottenness: and, though living creatures, and boiled animals, were applied with the design of drawing out the vermin by the heat, by which a vast hive was opened, a second imposthume discovered a most prodigious swarm, as if his whole body was resolved into worms. By a dropsy also his body was grossly disfigured: for although his upper parts were exhausted, and dried to a skeleton, covered only with dead skin, the lower parts were swelled up like bladders, and the shape of his feet could scarcely be perceived. Torments and pains insupportable, greater than those he had inflicted upon the Christians, accompanied these visitations, and he bellowed out like a wounded bull, often endeavoring to kill himself, and destroying several physicians for the inefficiency of their medicines. These torments kept him in a languishing state a full year; and his conscience was awakened at length, so that he was compelled to acknowledge the God of the Christians, and to promise, in the intervals of his paroxysms, that he would rebuild the churches, and repair the mischiefs done to them. An edict, in his last agonies, was published in his name, and the joint names of Constantine and Licinius, to permit the Christians to have the free use of their religion, and to supplicate their God for his health and the good of the empire; on which many prisoners in Nicomedia were liberated, and amongst others Donatus. He soon after committed his wife and son to the care of Licinius: and at his death appointed Constantine emperor of Gaul, Spain, Britain, and Germany; Licinius his successor in Illyricum, Greece, and Asia Minor; Maximin had been named Cæsar, and since that emperor of Egypt and the East: and Maxentius, though an usurper, but since called emperor of Italy and Africa, notwithstanding the pos-

cession of the latter by Alexander, another usurper.

The high council in Kirtland have withdrawn their fellowship from Elder *Phineas H. Young*, until he returns to this place and makes ample satisfaction for a public offence. By order of the council.

W. PARRISH, } Clerk.
Kirtland, August 17, 1835.

* * This number of the Messenger and Advocate has been delayed beyond the ordinary time of publication, on account of finishing the printing of the Doctrine and Covenants. The next number we hope to issue in season.—The re-printed Star will now continue till the whole are published. We are not in the habit of making excuses, but consider it our duty to inform the saints why things were as they are:—that they might know our labors were unabated towards building up the great cause of our Savior, that Zion may be redeemed, and all Israel saved.

OBITUARY.

DIED in this town on Tuesday, (the 1st of Sept.) after a lingering illness of over two years, *MARY*, consort of *Isaac Hill*, aged 72 years and six months.

IN Clay Co. Mo. Sept. last, *SOLOMON HUMPHREY*, aged about 56 years. He was an elder in the church of Latter day Saints, and had done much good in the cause of our Lord.

"Praise ye the Lord."

BY MISS. ELIZA S.

Great is the Lord: 'tis good to praise
His high and holy name:
Well may the saints in latter days
His wondrous love proclaim.

To praise him let us all engage,
That unto us is giv'n:

To live in this momentous age,
And share the light of heav'n.

We'll praise him for our happy lot,
On this much favored land;
Where truth, and righteousness are taught,
By his divine command.

We'll praise him for more glorious things,
That language can express,
The "everlasting gospel" brings,
The humble souls to bless.

The Comforter is sent again,
His pow'r the church attends;
And with the faithful will remain
Till Jesus Christ descends.

We'll praise him for a prophet's voice,
His people's steps to guide:
In this, we do and will rejoice,
Tho' all the world deride.

Praise him, the time, the chosen time,
To favor Zion's come:
And all the saints, from ev'ry clime,
Will soon be gathered home.

The op'ning seals announce the day,
By prophets long declar'd;
When all, in one triumphant lay,
Will join to praise the Lord.

Evening Hymn.

BY W. W. F.

Come let us sing an evening hymn
To calm our minds for rest,
And each one try, with single eye,
To praise the Savior best.

Yea, let us sing a sacred song,
To close the passing day:
With one accord, call on the Lord,
And ever Watch and Pray.

O thank the Lord for grace and gifts
Renew'd in latter days;
For truth and light, to guide us right,
In wisdom's pleasant ways.

For ev'ry line we have receiv'd
To turn our hearts above:
For ev'ry word, and ev'ry good,
That's fill'd our souls with love.

O let us raise a holier strain,
For blessings great as ours,
And be prepar'd, while angels guard
Us through our slumb'ring hours.

O may we sleep and wake in joy,
While life with us remains;
And then go home, beyond the tomb,
Where peace forever reigns.

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Letter No. 10.

DEAR BROTHER IN THE LORD:

Other important business has prevented me from answering your 7th letter, addressed to me, through the columns of the Messenger and Advocate of July last, until now. Upon reading that letter, I perceive, that the subject, to which it mainly relates, is so well set forth, and the description of Cumorah so faithfully given, that an attempt for me to add any thing, would appear somewhat superfluous. I, therefore, in this communication, shall do little more than glance at the book of Mormon. That book is one of the most valuable treasures of the last days, and at once connected with the angel's visit to Br. J. Smith jr. In fact, it may, in one sense, be called the foundation, or starting point of the church of Christ, or church of latter day saints.

It is a good book and no honest person can read it, without feeling grateful to God, for the knowledge it contains: if humble, any one that reads and receives it, will rejoice for the fullness of the gospel, which it so simply sets forth to the understanding and comprehension of the commonest capacity. Such who read and ask in faith, are very apt to embrace its truth for the truth's sake, because the truth makes them free, and they know the right way to be saved in the kingdom of God.

From the first time I read this volume of volumes, even till now, I have been struck with a kind of sacred joy at its title page. One like it I have never seen; it seems like a history of itself: it shows to a disciple of the Lord Jesus, like the face and eyes of the body of matter that follows: I will let it show for itself.

The Book of Mormon: An account written by the hand of Mormon, upon plates taken from the plates of Nephi.

Wherefore it is an abridgement of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written,

and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether, also, which is a record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the house of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgement seat of Christ.

Here is no dark insinuation; no reference to some other author for a motto; no explanation wanted; no; all is clear: "*Condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.*" How pleasant and happy would have been the situation of millions of mankind, if they had followed such good instruction as this? Alas! whenever I hear a man judge the book of Mormon before he has read it, I fear he will be found spotted at the judgment seat of his holy Judge!

Whenever I have meditated upon the book of Mormon, and looked ahead at the glory which will be brought to pass by that, and the servants of God. I have been filled with hope; filled with light; filled with joy, and filled with satisfaction. What a wonderful volume! what a glorious treasure! By that book I learned the right way to God; by that book I received the fullness of the everlasting gospel; by that book I found the new covenant; by that book I learned when the Lord would gather scattered Israel; by that book I saw that the Lord had set his hand the second time to gather his

people, and place them in their own land; by that book I learned that the poor Indians of America were some of the remnants of Israel; by that book I learned that the new Jerusalem, even Zion was to be built up on this continent; by that book I found a key to the holy prophets; and by that book began to unfold the mysteries of God, and I was made glad. Who can tell his goodness, or estimate the worth of such a book? He only who is directed by the Holy Ghost in all things, and has kept all his Lord's commandments blameless through life.

I think the saints—all honest men, who read the book of Mormon for the truth's sake, will agree with me in saying, that it is one of the best books in the world. I care nothing about the folly of the slanderer, bawling "Jo Smith!" "false prophet!" "mormonites!" &c. For all any charge or law suit, they have preferred against Joseph Smith jr. he remains unharmed, and like one of the children cast into the fiery furnace, his garments have not the *smell of fire*. False prophet seems to stick to them that cried it so vehemently, and the saints gain as the spring verdure after a goodly shower. The book of Mormon, is just what it was when it first came forth—a revelation from the Lord. The knowledge it contains is desirable; the doctrine it teaches is from the blessed Savior; its precepts are good; its principles righteous; its judgments just; its style simple, and its language plain: so that a way-faring man, though a fool, need not err therein.

I am sensible that many err as to the great value of this book, for want of proper knowledge concerning it; or, through a lack of faith in the power and goodness of God. If men would reflect a moment, then humble themselves before the Lord, and ask in faith, they might be satisfied that the Book of Mormon is a "heavenly treasure," and as estimable in its holy precepts and examples for salvation, as the holy bible. A comparison of the two will prove this. If the majority of mankind would give as much credit to the statements of their fellow beings who certify to the truth of this book, as they do to the foolish lies that are put in circulation by wretches of no character, they would believe it upon testimony. Not a few, then, but thousands, would

rejoice and say, truth is light, and light comes from God.

The revelation to the "Three Witnesses," is one of great importance; it simply shows how the Lord gave them a view of the plates, and other sacred things. It is as follows:

"Behold I say unto you, [Oliver Cowdery, David Whitmer and Martin Harris,] that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jr. may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jr. has seen them, for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true.

Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you. that I might bring about my righteous purposes unto the children of men. Amen."

This revelation is complete: The testimony it bears of the book of Mormon—"it is true"—is enough; it is eternal, and the rivers, and mountains; yea, the earth and the heavens are witness. When this novelous, and adulterous generation is lost among its abominations, as an evil mass, unfit for the glory of God, the book of Mormon will be one of the precious things which will continue among the righteous from generation to generation forever and ever. The freedom of soul should be enjoyed by all on earth, as well as the freedom of speech. This life is short, but the next is eternal: wherefore I am anxious that all that will may come to the knowledge of the truth, as it is in Christ Jesus, and be saved from the calamities which await the wicked in this life; and the torment they must endure in a kingdom of no glory.

I need not bring line upon line; pre-

cept upon precept; truth upon truth; letter upon letter; argument upon argument; and witness upon witness, to prove the book of Mormon a revelation from God: It is a witness of itself: the light of heaven is manifest in it. One word about heaven: The Gentile world supposes heaven to be a great way off;—a place of spirits;—but I allow heaven to be near, and that it will be on *land*: In support of this, I shall quote the 85th Psalm:

“Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger. Turn us, O God of our salvation, and cause thine anger towards us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again; that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed *each other*. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give *that which is good*: and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.”

From this Psalm, I draw a conclusion, that the Lord will bless the land, and bless the saints upon it, with all the good things that will gladden the heart, delight the eye, please the taste, and happy the soul; yea it will be the garden of Eden—a paradise on earth. For tidings so glorious: a system so expansive; a plan so noble; and a prospect so congenial with my feelings, I am willing to acknowledge myself indebted to the revelations of God, contained in the bible, the book of Mormon, the book of commandments and all other good books, which alike have come and will come unto the world, by the gift and power of the Holy Ghost. I glory in revelations from the Lord, and think when the prophecy of good old Jeremiah is fulfilled, the earth will be filled with knowledge which will be *revealed*. It reads:

“Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their

iniquities, whereby they have sinned, and whereby they have transgressed against me.”

But I will close my quotations for the present. The vexations and perplexities which seem to be the lot of this generation, are tolerable strong evidence of what is at hand; and us, in trouble, and tribulation, and calamities; and glory, and honor, and power, every part strengthens a part, as signs to them that believe, so do all these things foretell that the coming of the Lord is nigh.

As ever,

W. W. PHELPS.

To OLIVER COWDERY.

To the elders of the church of Latter Day Saints.

After so long a time, and after so many things having been said, I feel it my duty to drop a few hints, that, perhaps, the elders, traveling through the world to warn the inhabitants of the earth to flee the wrath to come, and save themselves from this untoward generation, may be aided in a measure, in doctrine, and in the way of their duty. I have been laboring in this cause for eight years, during which time I have traveled much, and have had much experience. I removed from Seneca county, N. Y. to Geauga county, Ohio, in February, 1831.

Having received, by an heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fulness of the everlasting gospel—I accordingly undertook the journey with certain ones of my brethren, and, after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county Missouri; and, after viewing the country, seeking diligently at the hand of God, he manifested himself unto me, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion:—Zion because it is to be a place of righteousness, and all who build thereon, are to worship the true and living God—and all believe in one doctrine even the doctrine of our Lord and Savior Jesus Christ.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:8.

Here we pause for a moment, to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the government, to be sold to individuals; and it was understood by all, at least we believed so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them: therefore we thought no harm in advising the Latter Day Saints, or Mormons, as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, *with money*, lands, and live upon them—not infringing upon the civil rights of any individual, or community of people: always keeping in view the saying, "Do unto others as you would wish to have others do unto you." Following also the good injunction: "Deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter Day Saints, to gather together, beginning at this place. And inasmuch as there are those who have had different views from this, we feel, that it is a cause of deep regret: For, be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine:—to infringe upon the rights of a people who inhabit our civil and free country: such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, yea, far be such a principle from our hearts: it never entered into our mind, and we only say, that God shall reward such in that day when he shall come to make up his jewels.

But to return to my subject: after having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren, comfortably situated upon the land, I took leave of them, and journeyed back to Ohio, and used every influence and argument, that lay in my power, to get those who believe in the everlasting covenant, whose circumstances would

admit, and whose families were willing to remove to the place which I now designated to be the land of Zion: And thus the sound of the gathering, and of the doctrine, went abroad into the world; and many we have reason to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the church, have no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the church, and for these things we are heartily sorry, and would apologize if an apology would do any good.

But we pause here and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families; women their husbands; children their parents, and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these faults, and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were doing God's service, when they were persecuting the children of God: whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth.

And now to show our doctrine on this subject, we shall commence with the first principles of the gospel, which are repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty, to teach to all mankind the doctrine of repentance, which we shall endeavor to show from the following quotations:

"Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:45, 46, 47.

By this we learn, that it behoved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and

remission of sins should be preached unto all nations.

"Then Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:38,39.

By this we learn, that the promise of the Holy Ghost, is unto as many as the doctrine of repentance was to be preached, which was unto all nations. And we discover also, that the promise was to extend by lineage: for Peter says, "not only unto you, but unto your children, and unto all that are afar off." From this we infer that it was to continue unto their children's children, and even unto as many generations as should come after, even as many as the Lord their God should call.— We discover here that we are blending two principles together, in these quotations. The first is the principle of repentance, and the second is the principle of remission of sins. And we learn from Peter, that remission of sins is obtained by baptism in the name of the Lord Jesus Christ; and the gift of the Holy Ghost follows inevitably: for, says Peter, "you shall receive the gift of the Holy Ghost." Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavor to show hereafter—how and in what manner, and how far it is binding upon the consciences of mankind, making proper distinctions between old and young men, women and children, and servants.

But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfilment of the promise of the Holy Ghost: for the promise extends to all whom the Lord our God shall call. And hath he not surely said, as you will find in the last chapter of Revelations:

"And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Again the Savior says:

"Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take

my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Math. 11:28,29,30.

Again Isaiah says:

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed."—Isaiah 45:22,23,24.

And to show further connections in proof of the doctrine above named, we quote the following scriptures:

"Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts 5:31,32.

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)—Then laid they their hands on them, and they received the Holy Ghost. * * * And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?—And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And, when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus; and, passing through, he preached in all the cities, till he came to Cesarea."—Acts 8:12,13,14,15,16,17,—36, to the end.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."—Acts 10:44,45,46,47,48.

"And on the Sabbath, we went out of the city, by a river side, where prayer was wont to be made; and we sat down, and spake un-

to the women that resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. * *

* * And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? And they said believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."—Acts 16:13,14,15.—25, to 35.

"And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And, when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19:1,2,3,4,5,6.

And one Ananias, a devout man, according to the law, having a good report of all the Jews which dwell there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, the God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:12,13,14,15,16.

"For, when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But

strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil."—Heb. 5:12,13,14.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6:1,2,3,4,5,6.

These quotations are so plain, in proving the doctrine of repentance and baptism for the remission of sins, I deem it unnecessary to enlarge this letter with comments upon them—but I shall continue the subject in my next.

In the bonds of the new and everlasting covenant,
JOSEPH SMITH, jr.

JOHN WHITMER, Esq.

THE ANCIENT ORDER OF THINGS.

The ancient order of things has engrossed the attention of the religious public to some extent in modern times, and has given rise to many parties and sects in the so called christian world; each one in their turn supposing that they had the ancient order of things among them, and had come to the standard of righteousness set up in the scriptures, and representing other religious denominations as having come short of the glory of God, and as not having come to the standard of truth, or else they had departed from it.

On this subject I am disposed to offer a few reflections, through the medium of the Latter Day Saints' Messenger and Advocate, by permission of the Editor.

What I understand by the ancient order of things, as used in modern dialect, is the order of things revealed in the bible, and taught to mankind by the holy prophets and apostles, who were divinely inspired to teach them the way of life and salvation. If I am correct in this conclusion the only way to settle the question about this order of things is to have recourse to the book, and let it speak for itself, and set forth the ancient order of things, as the holy pro-

phets and apostles declared it, by he spirit of inspiration.

I conclude, and I think correctly too, that it requires the entire order of things established by the Savior of the world, to constitute the ancient order of things, and not a part of it only.

The cause of the greatest difficulty among the religious sects seems to be this: that some take one part of this order, and add to it some things of their own invention; others take another part of it and add to that, and some content themselves with taking part of the order without adding any thing to it; and then the difficulty arises among them, who it is that is correct: if they would all stop, and consider, and view the ground on which they stand, I think that they would be enabled with but little reflection, to determine that there are none of them on tenable ground; neither can they be without taking the entire order of things laid down in the scriptures.

In attempting to set forth this order of things, we must begin where it begins; for if we commence right, we can end right, and if not, it will be impossible for us to understand the subject. We ask then what was the first thing that our heavenly Father done, when he began to establish this order among men? Answer: He inspired a man, or some men, and called them from among the rest of the world, to be his messengers to the world, and to proclaim his will to their fellow-men: to whom he revealed himself, and to whom he made known his will concerning the generation among whom they lived.— To them he gave revelations and commandments, not only for the regulation of their own conduct, but for the conduct of those who would receive their testimony. After they were sufficiently instructed, whether it took a longer or shorter period, they were sent forth to call upon their fellow men, and to administer to them in the name of the Lord Jesus according to the will of God, with certain promises which should be fulfilled on their own heads, as well as on the heads of those who should receive their testimony, and obey the commandments which should be delivered to them through these men; and the fulfillment of these promises was to be a testimony that the Lord had sent the men who had administered unto them.

In establishing his kingdom, church, or order, in the world the Savior seems to have pursued a certain system, if we can credit the account given by the apostle Paul in his epistles to the Corinthians and Ephesians. In his first epistle to the Corinthians, chap. 12: v. 28, he says: "And God set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues." In the Ephesians, chap. 4: v. 11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

From these quotations it appears, the first thing the Savior done in order to establish his kingdom, was to choose and call apostles, or witnesses for himself; for apostles are witnesses; and these men after using the office of apostles or witnesses, became prophets, and after they were prophets, they became evangelists, and then came pastors, and teachers, and after that miracles, healings, diversities of tongues, and interpretation of tongues, &c. Such then was the ancient order of things, and in this manner did the Son of God build his church on earth, and establish his order among men.

If this matter is kept in view, that is, what Christ done first and what he done secondly and thirdly, the ancient order of things as set forth in the scriptures, will be easily understood; for if this account be true, the ancient order of things can never exist unless there are apostles first to begin this order with; for where apostles are not, there the ancient order is not; for the ancient order of things commenced with apostles, then came prophets; so that both apostles and prophets are necessary for the ancient order of things; for where prophets are not, there the ancient order of things is not; for the second thing which the Savior of the world done to establish this order, was to give some, prophets; and after this comes evangelists; and where evangelists are not, there the ancient order of things is not; for the third thing which the Savior done to establish the ancient order of things was to give some, evangelists.— And having these three orders established: namely, apostles, prophets, and evangelists; then followed on other things in their order, such as pastors, teachers, helps, governments, &c.; and

then comes miracles, healings, diversities of tongues, and interpretation of tongues. This fills up the account which the apostle gives us of the ancient order of things, in the above quotations.

Now where these things are found, there the ancient order of things is found, and where they are not found, the ancient order of things is not found; or where any one of them is lacking, there the ancient order of things is not; and that for the best of all reasons, because it takes them all to make the ancient order of things. It would not be a perfect human body if there was an arm or leg taken off, and the reason would be that, without the arm or leg the body could not be perfect, for it required every member which belongs to the body, to make it a perfect body; so in like manner, if any one of the above things are wanting, the remainder would not make the ancient order of things, no more than where an arm or a leg was wanting, the remaining members could make a perfect human body.

There is this peculiarity about the works of God, that to add to them is to injure them: and so it is to take from them. All the ingenuity of the world combined could not add any thing to the structure of the human body without injuring it; neither could they take any thing from it without doing it an injury; it is best just as it is; so is all the other works of God, in the spiritual as well as the natural kingdom; they are best as God formed them; to alter them any way is to make them worse instead of better.

The order of things which God established for the salvation of man, which is called in modern dialect, the ancient order of things, is in every respect calculated to produce the effect for which it was intended, that is to save men, and in order that men might be saved, it was necessary that an order of things should be established, beginning with apostles, and then to have prophets, and then evangelists, and after that pastors, teachers, &c. with gifts healings, miracles, tongues, interpretation of tongues, as an established order to continue as long as the Lord our God should call men to be his sons, and women to be his daughters.

When any man sets himself for to search out the ancient order of things,

this is what he will find, if he succeeds in his design, and if he does not; obtain this, he will not get the ancient order of things. No church need say to their fellow men, lo here is the ancient order of things, or lo it is there, unless they have the order before mentioned; for it matters not what order they may have, if they have not the order before mentioned, they have not the ancient order.

But let us descend to particulars; for there are ways and means which lead to the full developement of this order. If there were apostles, it was because there were ways and means ordained of God to make them such, and ways and means too, which were calculated to produce this effect, to make men apostles. In order then to be an apostle a man must in the first instance believe on the Lord Jesus Christ, and in the next place he must repent of all his sins, and then must be baptized for the remission of his sins, and must receive the gift of the Holy Spirit; after that he must continue in faith and obedience until he has obtained a manifestation of the Savior; for it was not sufficient to make apostles, that they saw Jesus Christ while he was in the flesh; but it was necessary that they should have a manifestation of him after he rose from the dead, that they might testify to the world, that he lives, and that he is on the right hand of the Majesty in the heavens; this made men apostles, or witnesses for Jesus Christ.

Such was the ancient order of things in laying the foundation to establish the order of God, and out of this all the rest of the order grew.

These men thus qualified for their office, went forth, and called upon the rest of their fellow men to believe, repent of their sins, be baptized for the remission of them, and receive the Holy Spirit, which they ministered unto them by the laying on of their hands, and the people thus receiving the Holy Ghost were enabled by this gift, to prophecy, to see visions, and to dream dreams, and by these means grow up to be witnesses for Jesus Christ also, and become apostles, and obtain all the powers of the first; and as the first apostles grew up to be prophets, so those who were brought to a knowledge of the truth by their testimony, would grow up to apostles; and as the first would advance to be evangelists, those who came after them would be advan-

cing to be prophets, and, until they also would become evangelists,—which seems to be the same as Patriach, whose office it was to administer blessings and cursings in the name of Jesus Christ, according to the will of God. So each one in his turn as he passed along in his course, partook of all the powers of the spiritual kingdom, or the world to come, exactly according to the commission given to the apostles, that those who believed them [the apostles] should have signs following them. They were to cast out devils, speak with new tongues, lay hands on the sick and they should recover, take up serpents, and if they were to drink any deadly thing it should not hurt them, &c.

In the whole history of this religion as set forth in the scriptures, its order was the same; it produced the same effect among all people, whether they were Scythian, Barbarian, bond or free, Jew or Gentile, Greek or Roman, it mattered not what they were; for in this respect, there was neither Greek nor Jew, bond nor free, male nor female; but they were all one in Christ Jesus, and the same blessing belonged to all, and the same fruits followed all, and the order was the same, whether it was in Africa, Asia, or Europe, and that so perfectly so as to establish this fact forever, that the Lord has but one order of things, and that all other orders are not of him, and where this order of things is not found, there the Lord's order is not. This then is the ancient order of things, if we mean by the ancient order of things, the order of things laid down in the scriptures.

Men may invent order after order, and scheme after scheme, but as long as their order or orders of things do not consist in having apostles, prophets, evangelists, pastors, teachers, gifts, healings, miracles, divers kinds of tongues, the interpretation of tongues, &c. their order is adverse to the order of heaven, and is not the ancient order of things as revealed in the scriptures.

All other order of things beside this are human orders, and not divine orders, and all other teachers are human teachers; for no teacher can be found in the world, of whom God approves but one who has obtained his office by reason of an apostle, whom God first called, and through him others were called,—we do not mean a dead apostle but a living one; for whenever there

ceases to be apostles on earth, then the order of God has ceased, and the order of men, or devils, or of both has got its place.

EE.

CLEAR CREEK, Ill. July 7, 1835.

After laboring for a season, we embrace another opportunity, to inform you of our prosperity in the cause of our Redeemer. Through the providence of our God, we are yet with our brethren in this place. And by the assistance of our heavenly Father thro' the merits of Jesus Christ, we have succeeded in establishing a church here, which is composed of twenty members in good standing, faith and fellowship. However, they are young and inexperienced in the work of the Lord, and are unacquainted with the devices of the adversary of the souls of the children of men; and that wicked one would feign make them miserable like himself. Therefore, pray for them, that they may stand, and not be moved, when the hour of temptation comes:—For it is evident that all men must be tried like gold seven times purified before they are fit for the Master's use: and are capable to endure the glories of the celestial world. But here, as in all other places, as soon as the people began to listen to the voice of the Savior, the enemy began to rage and send forth his floods of unhallowed persecution, and circulated slanderous stories to keep the people from embracing the truth.

But in this the sayings of the Savior must be fulfilled; for says he: "My sheep hear my voice and will follow me." Notwithstanding persecutions, slanderous reports, and the weakness of human nature, and the proneness of the wandering of the hearts of the children of men, these few disciples meet all the enemy heaps upon them with Christian fortitude, in humility as becomes the saints of the Most High.

We held a meeting yesterday, and baptized three; and for the first time Mr. Dudley (the champion of this place) appeared to speak face to face; he has however taken much pains to work behind our backs. By working in this way he is no worse than others of his profession. In this short investigation the saints received much strength: for they beheld the spirit that Mr. Dudley was of, was not that meek and lowly spirit which reigns in the bosom of the meek and humble follower of Jesus. He

spent his time in spiritualising the scripture and darkening the word of God, in such a manner, that it was evident he was a blind guide; and after he had sufficient time to harangue the people in this way, he was exhorted to repent and turn from his evil ways and seek the Lord while he may be found.

We have endeavored to avoid controversies with all men as much as possible; but in the name of the Lord Jesus, we have defended his cause in all places, and circumstances, according to the ability which God has given us:— And we bear this record to our brethren and the world, that in not one instance, has God suffered that we should be confounded.

We have been in this place about four weeks, and have labored night and day for the salvation of this people, with all diligence and patience, seeking the face of the Lord always. We frequently mourn and weep before the Lord for this generation: But we are men and all that we can do is to set the truth before the people, and then they are left agents unto themselves and are at liberty to choose life or death: and in this thing there is joy to that servant who has the dispensation of the gospel committed to him in these last days: that the servants of God are not compelled to save all mankind, (as some of the sectarians would have it;) but preach the truth that such as will come may come and partake of the tree of life.— And they will have to save themselves, by obeying the truth in all things.

We have baptized nineteen in this place, and fourteen of that number we have baptized since we last wrote. May the Lord have mercy on us all, even so: Amen.

L. JACKMAN.
C. BALDWIN.

To John Whitmer, Esq.

KIRTLAND, Sept. 17, 1835.

After a short illness, of which I am recovering, I would inform you, that since I wrote from Green county, Ia. I have labored about six weeks in that place, for the good of my fellow men. When I came to Ecl River church in said county, I found a small band of Latter Day Saints, say ten in number, somewhat weak in the faith. There had been once a large church here, but the greater part of the members had removed to Missouri; so that the remaining few were like sheep without a shep-

herd. During my short stay here I baptized 18, and ordained one teacher. The brethren desire if any travelling elder passes that way he would call and tarry a season. I have been engaged in my mission, since I left home last fall, nearly ten months.

G. M. HINKEL.

To John Whitmer.

Extracts of Conference Minutes.

Council met in Kirtland, Sept. 28: and took into consideration the case of Elder G. Bishop, who had previously been suspended by the travelling council, for interpreting some passages of Scripture in an improper manner; and also for persisting in said erroneous opinions, &c. He made a humble confession and asked the forgiveness of the councils and the church; and promised to do better for the future.— He was forgiven, restored and received in fellowship.*

* The points on which Elder Bishop was suspended, were not points on the gospel, as we know of; but of some other mysterious passages: for instance one respecting the two witnesses: Rev. chap. XI. He stated that J. Smith, jr. and O. Cowdery were the two persons alluded to, &c. which is incorrect.

Also, Elder P. H. Young, who had been disfellowshipped by the High Council, for alleged improper conduct, personally appeared before said council; and the charge not being sustained, he was honorably acquitted, and restored to his former standing and fellowship.

WARREN PARRISH, *Clerk.*

Minutes of a Conference held at Black River, Sept. 19, 1835.

After being organized according to order, the conference proceeded to business. Six small branches were represented as composing this conference.

There have been 28 members added to these several branches since our last conference of June 19.

Resolved,—That the next conference of this district, be held in the village of Lerayville, Jefferson co. on the second Tuesday of January 1836; commencing at 10 o'clock, A. M. And also public preaching the Sabbath following, at 10 o'clock, A. M.

D. W. PATTON,
President.

J. BLAKESLY, *Clerk.*

 Messenger and Advocate.

KIRTLAND, OHIO, SEPTEMBER, 1835.

**CLEANLINESS NECESSARY
FOR SALVATION.**

Cleanliness is one of the adornments of the human family which is required of our heavenly Father. It is reasonable to suppose that, decency, good manners, sobriety and cleanliness are necessary appendages to qualify a person for a disciple of Jesus.

When we look abroad among the human family, and see filthiness, we know at once that laziness is one of the inmates of that family, and if this is the case, can God dwell there? the answer is no. The reason is obvious, God does not dwell in unholy temples. Uncleanliness does not qualify a person for any exalted station; it does not prepare him for the kingdom of heaven. Isaiah chap. I: v. 16,17; "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement; releave the oppressed; judge the fatherless; plead for the widow." Here the prophet Isaiah gives a beautiful exhortation: "Wash you, make you clean." No doubt the prophet had reference to sin, but this would not hinder us from quoting the passage, for we find in various places, that he that is filthy shall remain filthy still.— And if the immortal part of man must be washed and be made clean, why not the mortal also? we have samples enough to prove this fact; while the children of Israel were journeying through the wilderness, Deut. Chap. XXIII: v. 12,13,14. It does not require proof to the mind of an intelligent man, that cleanliness is necessary to qualify a person for the kingdom of God. It is evident that there is no filthy or unclean thing in his presence.

We will bring our subject to bear with our own situation, and the generation among whom we live; and see how far we can indulge ourselves in the practices and be justified. In the book of Doctrine and Covenants we read, Page 123, par. 12: "Let all things be done in cleanliness before me." This sentence says all things, and no doubt it means just what it says. Let us inquire a little concerning this matter. It seems that it is a good thing to be prepared to meet the worst and

qualified to receive the best. When in these conditions we are never taken on surprise, nor caught in snares that we cannot extricate ourselves.

This church of Latter Day Saints, seems to be composed of all sorts and classes of people; if it were not so, we would have good reason to suppose that it was not the church it purports to be. For the prophet says there shall be gathered to Zion from all nations, kindreds, tongues and people, and, as far as our knowledge extends, we know that there are some from various kindreds, tongues and people, already among us; and no doubt, this saying will be verified to the fullest extent.— To be clean in all thing is a broad saying, and it must mean that a person that is filthy comes short of fulfilling it, and if so, they do not live by every word which proceeds out of the mouth of God; and therefore, are unclean in his sight. Isaiah says, "Be ye clean that bear the vessels of the Lord."— Now if a man is clean, according to the word of the Lord he will not be unclean in his person; he will be neat and cleanly in his apparel; yea, he will keep all the commandments of God, and then he will come into the presence of God, and "Lift up clean hands, and a pure heart without wrath and doubting." It is in vain for the disciples of Jesus to tell us that they can have the spirit of God, when we can see nothing but filth and uncleanness about their dwellings: God has declared that he did not dwell in unholy temples. Surely if we are unholy we expect to come short of the celestial kingdom, unless we reform and become as we should.

Frequently we see a person walking humble and meek before the Lord, according to outward appearance, but no doubt that there are many as the sepulchres were in the days of the Savior, which appeared beautiful outwardly, but within were full of dead men's bones; so with this generation: But as great a curiosity as can be found in the world abounds in religion, which consists in a coat or hat, and were they to lay them aside would be as barren of religion as the generation of vipers was in the days when the Son of Man was upon earth. But says one it is the heart that God looks at and not the outward appearance. We grant that God looks upon the heart, and

judges man accordingly: But hark! the Savior says from the abundance of the heart the mouth speaketh, it is impossible for a bitter fountain to bring forth sweet water. Neither is it consistent to suppose that when the heart of man is right before God, that it will be full of prejudice, or religion in a coat or dress, or any thing that would be an outward adorning. Matthew VI: v. 16, 17, 18; "Moreover, when ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast, Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

From the above quotation, we naturally draw the conclusion, that a disciple should be clean, and appear in his natural position without disfiguring himself in any respect whatever; either in person, manner or dress. This is speaking to disciples, and we would of necessity infer, that they had been cleansed from sin, and washed and made clean; But this is not all that is wanting, to qualify a person for salvation; after a person has received the first ordinance of the gospel; then they are in a situation to walk in the way towards perfection: Then they are prepared to lay hold of the promises of God, for they have already proved that his word is true; Therefore, they are prepared to rely on the remainder of the promises of God, until they are sanctified in truth, and cleansed from all impurity.

Ezekiel when speaking of the gathering of Israel, says: Chap. XXXVI: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." It seems that when God in his providence, has gathered the house of Israel from their long dispersion, he will sprinkle clean water upon them & cleanse them, from all their filthiness; we would presume to say, that there will be a general time of cleansing: both spiritual and temporal. According to the word of God, water is used to cleanse men from sin, and will do it effectually too, if applied in a legal manner. All ordinances, that are instituted of Jehovah, will avail no-

thing unless they are administered by one who has been authorized of the Lord himself. The earth no doubt has been cleansed once by water: But there remaineth another cleansing even by fire: and thus by water and by fire all things that remain will be cleansed in the own due time of the Lord. But wo, to that man, or woman, that does not cleanse and purify themselves by obeying the truth in all things. For the Lord will arise in his anger and shake terribly the earth, and consume the wicked and filthy with unquenchable fire. Therefore, cleanse and purify yourselves ye workers of iniquity.

We are happy to say that the time to favor Zion is at hand; surely, the prophets in days of old looked with deep anxiety to see the day in which we live; and they beheld it and rejoiced; because the restoration of the children of Israel, was a theme that occupied much of their time in meditation, that they might know concerning this matter: and they were exceedingly glad, that the day should come, in which the children of Israel should be gathered, from their dispersion.—Moroni while speaking of the gathering of Israel, and building up of the New Jerusalem says:—

"For behold they rejected all the words of Ether: for he truly told them of all things, from the beginning of man; and how that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, which dwelleth upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that 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, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land

of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."—*Book of Mormon page 566.*

The Lord has said that he would hold no one guilty, that should go with an open heart, up to the land of Zion; after five years from September, 1831. And the Lord has said that he would gather his people and specified the place where:—

"A revelation of Jesus Christ unto his servant Joseph Smith, jr. and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church established in the last days for the restoration of his people as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr. and others, with whom the Lord was well pleased.

Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."—*Cov. Sec. IV. Par. 1.*

Isaiah 66:18, "For I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory."

According to this quotation the glory of the Lord shall appear; but they must come to a certain place in order that they can see it. Our former quotation determines the place, and who dare dispute it? The Lord has said by the mouth of Isaiah; that he would perform his work, his strange work; and bring to pass his act, his strange act. We have before said, that the place of the gathering of the saints was specified: and to prove that men have authority to bring this work to pass: we will endeavor to show. The Lord while speaking to some of the Latter Day Elders says:—

"Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decrees hath gone forth from the Father, that they shall be gathered

in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."—*Cov. Sec. X. Par. 2.*

This plainly specifies the work, that they have to perform; before the great day of the Lord comes; when "the sun shall be darkened and the moon turn into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for behold my blood shall not cleanse them if they hear me not."

It is evident that great things will be shown forth; but who will believe them? The answer is conclusive, those who are looking for them to take place. We may become acquainted with all these things; and know them: but what does it avail us if we are not prepared to meet the consequences.—The Savior says; "I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit."

Moses while talking to the children of Israel, says "Secret things belong unto the Lord our God; but these things which are revealed, belong unto us, and to our children forever." It is evident that we are accountable to God for the things which we have in our possession; and that we will be justified or condemned by the same. After Moses had received the law, he foretold the children of Israel, what should befall them:

"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.

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. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee."—Deut. XXX: 51,2,3,4,5,6,7.

Paul while talking to the Ephesians, says:

Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be the praise of his glory who first trusted in Christ. In whom ye also *trusted* after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.—Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. I: 9,10, 11,12,13,14.

While we are on this subject we will further show that God has a fixed period to accomplish his work. We have shown that there will be a place of gathering on this continent; and also at Palestine; for Moses says: "the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

We have also shown, that this land was a place for the gathering of a remnant of the house of Israel: and that they should have it in the due time of the Lord: according to the book of Mormon, all that will embrace the fulness of the gospel of Jesus Christ, and endure in faith to the end, shall become partakers of the covenants of the Lord which he made to our fathers, whose blessings are very numerous; and if we will obtain them, we shall be blessed while the throne of God shall stand. To show what the

Lord has revealed we will make a few more quotations.

"And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your eniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh: and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."—Cov. XII. Par. 4.

Jeremiah spake concerning the redemption of Israel:

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."—Jer. L. 4,5.

We have plainly demonstrated to the mind of any person, that believes the Bible and the book of Mormon, that Israel shall be gathered: and where and how. And the following quotation, will demonstrate when.

"Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgement; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about: yea, let the cry go forth among all people; Awake and arise and go forth to meet the Bridegroom: behold and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.— Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him."—Cov. Sec. C: Par. 1, 2.

The time is at hand for the saints to assemble as fast as is consistent with their circumstances; so that all things may be done in order without distraction or confusion or any thing that would bring pestilence and misery upon the afflicted saints. Remember to have all things ready, go ye out from Babylon even as the Lord hath said.— He that readeth let him understand.— That the Lord is God, Therefore keep his commandments, even so. Amen.

THE ELDERS ABROAD.

The elders are informed that the school will commence on Monday the 2nd of November. Those wishing to attend will do well to arrange their business so as to commence with the commencement of the school.

DIED—In Clay county, Mo. August 24, ALMA, son of Elder Isaac Higbee, (now in this place,) aged 21 months and 15 days.

The twelve returned from their mission in the east, on the 26 inst. in good health and spirits. Our friends and patrons, may look for a communication from them in our next.—Editor.

Extract of a Letter dated Paris, Henry Co. Ten. Sept. 21, 1835.

I have continued my labors, principally among the churches, since the departure of Elder W. Parrish: and have baptized four.— There are many sick in this part of the land, and some are dying. The saints in the south wish to be remembered before the Lord by the saints in the north; whom we love for the truth's sake, &c. W. WOODRUFF.

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H O M E .

How sweet is the mem'ry of all that we love,
 The saints who have laid up their treasures
 above,
 And have waited in faith for the Savior to
 come,
 With a fulness of glory to crown them his
 own
 At home, blessed home—
 Where the weary can rest, and the wicked
 ne'er come:

How sweet is the prospect when saints shall
 be blest,
 And Zion extend from the east to the west;
 And heaven shall echo 'tis done, it is done!
 And parents and children, united as one,
 Praise God face to face,
 As clear as the moon, and as fair as the sun.

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