

CORRESPONDENCE

BETWEEN

JOSEPH SMITH, THE PROPHET,

AND

Col. JOHN WENTWORTH,

*Editor of "The Chicago Democrat," and Member of Congress from Illinois;*

Gen. JAMES ARLINGTON BENNET,

*Of Arlington House, Long Island,*

AND

The Honorable JOHN C. CALHOUN,

*Senator from South Carolina.*

IN WHICH IS GIVEN, A SKETCH OF THE LIFE OF JOSEPH SMITH,

THE RISE AND PROGRESS OF THE

CHURCH OF LATTER DAY SAINTS,

AND THEIR PERSECUTIONS BY THE

STATE OF MISSOURI:

WITH THE PECULIAR VIEWS OF JOSEPH SMITH, IN RELATION TO POLITICAL AND RELIGIOUS MATTERS GENERALLY;

TO WHICH IS ADDED

*A concise account of the present state and prospects of the*

CITY OF NAUVOO.

NEW-YORK:

PUBLISHED BY JOHN E. PAGE AND L. R. FOSTER,

*Elders of the Church of Latter Day Saints.*

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## P R E F A C E .

A great amount of matter has of late years been written and published to the world, in books, pamphlets and newspapers, professing to give a correct account of the principles, practices and character of **JOSEPH SMITH, THE PROPHET**. Of the matter which has thus been published, very little, comparatively, has emanated from the pen of the prophet himself. We have therefore thought, that a compilation of a few of his letters, in which he speaks for himself, gives his own views of men and things, and his own testimony concerning the work in which he is engaged, would be acceptable to the public generally, especially to those who are seeking for truth.

With this view we have brought together, in this little pamphlet, his correspondence with the honorable gentlemen whose names grace our title page. At the close we have added some very pertinent remarks, by the editor of the "Times and Seasons," upon the present situation and prospects of the City of Nauvoo.

Some persons may, perhaps, think the prophet makes use of harsh and unjustifiable language in his remarks relating to the conduct of the State of Missouri; but we are of the opinion that the enormity of the conduct of that State is not duly appreciated by such persons, nor by the public generally.

Professor Turner, of Illinois College, an open and bitter opponent of The Church of Latter Day Saints, in writing upon the conduct of Missouri towards the Mormons, says: "Who began the quarrel? Was it the Mormons? Is it not notorious, on the contrary, that they were hunted, like wild beasts, from county to county, before they made any desperate resistance? Did they ever, as a body, refuse obedience to the laws, when called upon to do so, until driven to desperation by repeated threats and assaults from the mob? Did the State ever make one decent effort to defend them as fellow-citizens, in their rights, or to redress their wrongs? Let the conduct of its governors, attorneys, and the fate of their final petitions answer. Have any who plundered and openly massacred the Mormons ever been brought to the punishment due to their crimes? Let the boasting murderers of begging and helpless infancy answer. Has the State ever remunerated even those known to be innocent, for the loss of either their property or their arms? Did either the pulpit or the press through the State raise a note of remonstrance or alarm? Let the clergymen who abetted, and the editors who encouraged the mob, answer."

Thus speaks one of our bitterest opponents; and shall not Joseph Smith, who has suffered so much at the hands of the Missourians, be excused, if, in speaking of them, he uses strong language?

With sincere desires that iniquity may be put away, the innocent protected, the injured restored to their rights, and righteousness prevail, once more upon the earth, this little work is submitted to the public, by

THE PUBLISHERS..

New-York, February, 1844.

# CORRESPONDENCE, &c.

GENERAL JOSEPH SMITH TO COL. JOHN WENTWORTH.

(This letter was written at the request of Colonel Wentworth, who stated that he wanted it for his friend, Mr. Bastow, who was writing a history of New-Hampshire.)

*From the Times and Seasons, March, 1, 1842.*

I was born in the town of Sharon, Windsor Co. Vermont, on the 23d of December, A. D. 1805. When ten years old, my parents removed to Palmyra, New-York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection: considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James; "if any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none

of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fullness of the gospel should, at some future time, be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me, surrounded with a glory, yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fullness, to be preached in power unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came. A brief sketch of their origin, progress, civilization, laws, and governments; of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me. I was also told where there was deposited some plates on which were engraven an abridgement of the records of the ancient prophets that had rested upon this continent. The angel appeared to me three times, the same night, and unfolded the

same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow, and fastened to a breast plate.

Through the medium of the Urim and Thummim I translated the record, by the gift and power of God.

In this important and interesting book, the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records, that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us, that our Saviour made his appearance upon this continent after his resurrection, that he planted the gospel

here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our travelling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction; the house was frequently beset by mobs, and evil designing persons; several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-Day Saints," was first organized in the town of Manchester, Ontario county, state of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri. In the last named state a considerable settlement was formed in Jackson county; numbers joined the church and were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighborhood; but as we could

not associate with our neighbors who were many of them of the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice, in their midnight revels, their sabbath breaking, horse-racing, and gambling, they commenced at first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations; who houseless, and homeless, contrary to law, justice and humanity, had to wander on the bleak praries till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year. This proceeding was winked at by the government, and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them, being deprived of the comforts of life and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers.—Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken, and our household goods, store goods, and printing press and type, were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay County, where they continued until 1836—three years. There was no violence offered but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude. Jackson County was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property, we were again driven from our homes.

We next settled in Caldwell and Da-

vies Counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them; but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs: an exterminating order was issued by Gov. Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c., many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls—men, women, and children—were driven from their own fire sides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter,) to wander as exiles on the earth, or to seek an asylum in a more genial climate, and among a less barbarous people.

Many sickened and died, in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman, and lawless, proceedings of the state of Missouri.

In the situation before alluded to, we arrived in the state of Illinois in 1838, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called, "Nauvoo," in Hancock county. We number from six to eight thousand here besides vast numbers in the county around and in almost every county of the state. We have a city charter granted us, and a charter for a legion, the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society; have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the pro-

gress of truth, but has only added fuel to the flame, and it has spread with increasing rapidity. Proud of the cause which they have espoused, and conscious of their innocence and of the truth of their system, amidst calumny and reproach, have the elders of this church gone forth, and planted the gospel in almost every state in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales: in the year 1839, when a few of our missionaries were sent over, five thousand joined the standard of truth, and there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected: no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly and independently, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear; till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are, 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority, to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report or praise worthy we seek after these things.

Respectfully, &c.,

JOSEPH SMITH.

Gen. JAMES ARLINGTON BENNET TO GEN. JOSEPH SMITH.

*Arlington House, Oct. 24, 1843.*

Dear General,—I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family. You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend, President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolic it was, without a moment's reflection or consideration. Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most *undeviating friend*, without being governed by the smallest religious influence.

As you have proved yourself to be a *philosophical divine*, you will excuse me when I say that we must leave this influence to the mass. The boldness of your plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age. But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination; whereas Moses derives his chief authority from prescription and the lapse of time. I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, go ahead, you have my good wishes. You know Mahomet had his "*right hand man*."

The celebrated Thomas Brown, of New-York, is now engaged in cutting your head on a beautiful cornelian stone, as your *private seal*, which will be set in gold to your order, and sent to you. It will be a gem, and just what you want. His sister is a member of your church. The expense of this seal set in gold will be about \$40, and Mr Brown assures me

that if he were not so poor a man he would present it to you free. You can, however, accept it or not, as he can apply it to another use. I am, myself short of cash, for although I had, some time since \$2000, paid me by the Harpers, publishers, as the first installment on the purchase of my copy right, yet I had got so much behind, during the hard times, that it all went to clear up old scores. I expect \$38,000 more, however, in semi-annual payments from those gentlemen, within the limits of ten years, a large portion of which I intend to use in the State of Illinois, in the purchase and conduct of a large tract of land, and therefore should I be compelled to announce, in this quarter that I have no connection with the Nauvoo Legion; you will, of course, remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your state, when you would be sure of my best services in your behalf, therefore a known connexion with you would be against our mutual interest. It can be shown that a commission in the legion was a Herald hoax, coined for the fun of it, by me, as it is not believed even now by the public. In short, I expect to be yet, through your influence, Governor of the State of Illinois.

My respects to Brother Young, Richards, Mrs. Emma, and all friends.

Yours, most respectfully,

JAS. ARLINGTON BENNET.

Lieut. General SMITH.

P. S. The office of inspector general confers no command on me, being a mere honorary title. If, therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and good will resign it to him, by receiving advice from you to that effect. It is an office that should be filled by some scientific officer.

GENERAL SMITH'S REPLY.

*Nauvoo, Ill. Nov. 13, 1843.*

DEAR SIR:—Your letter of the 24th ult., has been regularly received; its contents duly appreciated, and its whole tenor candidly considered; and, accord-

ing to my manner of judging all things in righteousness, I proceed to answer you; and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion, as promulgated by me, or Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship, which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion, as light is a part of Jehovah. Hence the saying of Jesus; 'Greater love hath no man than this, that a man lay down his life for a friend.'

You observed, 'as I have proven myself to be a *philosophical divine*, I must excuse you, when you say that we must leave *these influences* to the mass.' The meaning of 'philosophical divine,' may be taken in various ways. If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practised by the popular sects of the age, through the aid of colleges, seminaries, Bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong: Such a combination of men and means, shows a form of godliness without the power; for is it not written, 'I will destroy the wisdom of the wise; beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after the doctrines of Christ.' But if the inference is, that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly; though the weight of the sentiment is lost, when the '*influence is left to the mass*,' Do men gather grapes of thorns, or figs of thistles?

Of course you follow out the figure, and say, 'the boldness of my plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over my whole being; and to point me out as the most extraordinary man of the present age.' *The*

*boldness of my plans and measures*, can readily be tested by the touch-stone of all schemes, systems, projects, and adventures—*truth*; for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics; the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom, and multiplied ignorance of eighteen centuries, with a new revelation; which, (if they would receive the everlasting gospel,) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan, laid in secret or openly; through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law defying mobocracy, to destroy me.

If, then, the hand of God, in all these things that I have accomplished, towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins, and a reception of the Holy Ghost, by laying on of the hands, agreeably to the authority of the priesthood; and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men, from ancient times till now, have spoken and revealed the will of God to men, with the consequent 'success' of the gathering of the saints, throws any 'charm' around my being, and 'points me out as the most extraordinary man of the age,' it demonstrates the fact, that truth is mighty and must prevail; and that one man empowered from Jehovah has more influence with the children of the kingdom, than eight hundred millions, led by the precepts of men. God exalts the humble, and debases the haughty. But let me assure you in the name of Jesus, who spake as never man spake, that the 'boldness of my plans and measures,' as you term them, but which should be denominated



the righteousness of the cause, the truth of the system, and power of God, which 'so far,' has borne me and the church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels, and the combined influence of the powers of earth and hell, I say, these powers of righteousness and truth are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Buonaparte, or other great sounding heroes, that dazzled forth, with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name; nor were the glorious results of what you term 'boldness of plans and measures,' with the attendant 'success,' matured by the self aggrandizing wisdom of the priests of Baal, the scribes and Pharisees of the Jews, Popes and Bishops of christendom, or Pagans of Juggernaut; nor were they extended by the divisions and sub-divisions of a Luther, a Calvin, a Wesley, or even a Campbell; supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast iron creeds, and fastened to set stakes by chain cable opinions, without revelation; nor are they the lions of the land or the Leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel; but they are as the stone cut out of the mountain without hands, and will become a great mountain and fill the whole earth. Were I an Egyptian, I would exclaim, Jah-oh-ch, Enish-goon-dosh, Flo-ees, Flos-is-is; [O the earth! the power of attraction, and the moon passing between her and the sun.] A Hebrew, Haeloheem yeran; a Greek, O Theos phos esi; a Roman, Dominus regit me; a German, *Gott gebe uns das licht*; a Portuguese, Senhor Jesu Christo e liberdade; a Frenchman, Dieu defend le droit; but as I am, I give God the glory, and say in the beautiful figure of the poet;

To write the love, of God above,  
Would drain the ocean dry;  
Nor could the whole upon a scroll,  
Be spread from sky to sky.'

It seems your mind is of such a 'mathematical and philosophical cast, that the divinity of Moses makes no impression upon you, and that I will not be offended when you say, that you rate me higher as a legislator, than you do Moses, because you have me present with you for examination; that 'Moses derives his chief authority from prescription and the lapse of time; you cannot however say, but we are both right, it being out of the power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution.'

Now, sir, to cut the matter short, and not dally with your learned ideas, for fashion's sake you have here given your opinion, without reserve, that revelation the knowledge of God, prophetic vision, the truth of eternity cannot be solved as a mathematical problem. The first question then is, what is a mathematical problem? and the natural answer is, a statement, proposition or question that can be solved, ascertained, unfolded or demonstrated, by knowledge, facts or figures, for 'mathematical' is an adjective derived from *Mathesis* (gr.) meaning in English, learning or knowledge. 'Problem' is derived from *probleme*, (French,) or *problema*, (Latin, Italian or Spanish) and in each language means a question or proposition, whether true or false.—'Solve' is derived from the Latin verb, *solvo*, to explain or answer. One thing more in order to prove the work as we proceed; it is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well, one question, or problem is solved by figures. Now let me ask one for facts: was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the Bible says yes. So three witnesses have solved that question. Again, lived there ever such a man as Moses in Egypt? The same witnesses reply, *certainly*. And was he a prophet? The same witnesses, or

'Could we with ink the ocean fill;  
Was the whole earth of parchment made;  
And ev'ry single stick a quill;  
And every man a scribe by trade;

a part, have left on record, that Moses predicted in Leviticus, that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths; and subsequently these witnesses have testified of their captivity in Babylon, and other places, in fulfilment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so; and he endorses the prophesy of Balaam, which said, out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city; and Jesus Christ, as him that 'had dominion,' about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying, Moses wrote of me, declaring the dispersion of the Jews, and the utter destruction of the 'city;' and the apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses' divinity,' but also the events of Balaam, and Korah with many others, as *true*. Besides these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women and children, as *mummies*, after a lapse of near three thousand five hundred years, come forth among the living, and although *dead*, the papyrus which has lived in their bosoms, unharmed, speaks for them, in language like the sound of an earthquake: *Ecce veritas! Ecce cadaveros!* Behold the truth! Behold the mummies! Oh, my dear sir, the sunken Tyre and Sidon, the melancholy dust where 'the city' of Jerusalem once was, and the mourning of the Jews among the nations, together with such a 'cloud of witnesses,' if you had been as well acquainted with your God and Bible, as with your purse and pence table, the 'divinity' of Moses would have dispelled the fog of five thousand years, and filled you with light; for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. The spirit of prophecy is the testimony of Jesus.

The world at large, is ever ready to credit the writings of Homer, Hesiod,

Plutarch, Socrates, Pythagoras, Josephus, Mahomet, and an hundred others, but where, tell me where, have they left a line, a simple method of solving the truth of the plan of eternal life? Says the Saviour, 'if any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' Here then is a method of solving the divinity' of men by the divinity within yourself, that as far exceeds the calculation of numbers, as the sun exceeds a candle. Would to God that all men understood it, and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus; '*veni mori, et reviviscere?*'

Your good wishes to 'go ahead' coupled with Mahomet and a 'right hand man,' are rather more vain than virtuous. Why, Sir, Cæsar had his right hand Brutus, who was his 'left hand' assassin, not however applying the allusion to you. As to the private seal you mention, if sent to me I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

The summit of your future fame seems to be hid in the political policy of a 'mathematical problem' for the chief magistracy of this state, which, I suppose might be solved by 'double position,' where the *errors* of the *supposition* are used to produce a true answer.

But, Sir, when I leave the dignity and honor I received from heaven, to boost a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished can lock up the clemency intended as a reciprocation for such favors; and where the wicked and unprincipled, as a matter of course, would seize the opportunity, to flintify the hearts of the nation against me for dabbling at a sly game in politics; verily, I say when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, cast not your pearls before swine, lest they trample them under their feet and turn again and rend you.

Shall I who have witnessed the visions of Eternity; and beheld the glories

of the mansions of bliss; and the regions and the misery of the damned; shall I turn to be a Judas? Shall I who have heard the voice of God, and communed with angels; and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days; shall I worm myself into a political hypocrite? Shall I who hold the keys of the last kingdom; in which is the dispensation of the fullness of all things spoken by the mouths of all the holy prophets, since the world began; under the sealing power of the Melchisedek priesthood; shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's-paw; and pettify myself into a clown to act the farce of political demagoguery? No, verily no! The whole earth shall bear me witness, that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves, for centuries, *am impregnable*; and am a faithful friend to virtue, and a fearless foe to vice; no odds, whether the former was sold as a pearl in Asia, or hid as a gem in America; and the latter dazzles in palaces, or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve mathematical problems of Universities, WITH TRUTH,—*diamond truth, and God is my 'right hand man.'*

And to close, let me say in the name of Jesus Christ, to you, and to Presidents, Emperors, Kings, Queens, Governors, Rulers, Nobles and Men in authority every where, do the works of righteousness, execute justice and judgment in the earth, that God may bless you, and her inhabitants, and

The laurel that grows on the top of the mountain,  
Shall green for your fame while the sun sheds a  
ray;

And the lily that blows by the side of the fountain,  
Will bloom for your virtue till earth melts away.

With due consideration and respect,  
I have the honor to be

Your most obedient servant,

JOSEPH SMITH.

GENERAL J. A. BENNET,  
*Arlington House, N. Y.*

P. S.—The Court Martial will attend to your case in the Nauvoo Legion.

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GENERAL JOSEPH SMITH TO THE HONORABLE JOHN C. CALHOUN.

NAUVOO, *Ill. Nov. 4th 1813.*

Dear Sir,—As we understand you are a candidate for the Presidency at the next election; and as the Latter Day Saints, (sometimes called Mormons,) who now constitute a numerous class in the school politic of this vast republic, have been robbed of a vast amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect, we have judged it wisdom to address you this communication, and solicit an immediate, specific, and candid reply to *what will be your rule of action, relative to us as a people*, should fortune favour your ascen-

sion to the chief magistracy? Most respectfully, sir, your friend, and the friend of peace, good order, and constitutional rights.

JOSEPH SMITH.

In behalf of the Church of Jesus Christ of Latter Day Saints.

HON. JOHN C. CALHOUN, Fort Hill, S. C.

HON. J. C. CALHOUN'S REPLY.

FORT HILL, Dec. 2, 1813.

Sir,—You ask me what would be my rule of action relative to the Mormons or Latter Day Saints, should I be elected President—to which I answer, that if I should be elected, I would strive to administer the government according to the laws and constitution of the Union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all

should have the full benefit of both, and none should be exempt from their operation.

But as you refer to the case of Missouri, candor compels me to repeat what I said to you at Washington; that, according to my views the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am, &c. &c.

JOHN C. CALHOUN.

Mr. JOSEPH SMITH.

GENERAL SMITH'S REPLY TO HON.  
J. C. CALHOUN.

NAUVOO, ILLINOIS, JAN. 2, 1843.

Sir,—Your reply to my letter of last November, concerning your rule of action towards the Latter Day Saints if elected President, is at hand; and that you, and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or my mind, upon so grave a subject, permit me, as a law abiding man, as a well wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God, by all, according to the dictates of every person's conscience, to say *I am surprised* that a man, or men, in the highest stations of public life, should have made up such a fragile "view" of a case than which there is not one on the face of the globe fraught with more consequence to the happiness of men in this world, or the world to come. To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper; and who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws, and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit—but why, tell me why, are all the principal men, held up for public stations, so *cautiously careful*, not to publish to the world, *that they will judge a righteous judgment*—law o, no law: for laws and opinions, like the vanes of steeples, change with the wind. One congress passes a law, and another repeals it, and one statesman says that the constitution means this, and another that; and who does not know

that all may be wrong. The opinion and pledge therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steam-boat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror when you say that "according to your *view*, the federal government is one of limited and specific powers," and has no jurisdiction in the case of the Mormons. So then, a State can at any time, expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious "views of the case," though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants, (as the Latter Day Saints did) have entered some two or three hundred thousand dollars worth of land, and made extensive improvements thereon; go on, then, I say, banish the occupants or owners, or kill them as the mobbers did many of the Latter Day Saints, and take their lands and property as a spoil; and let the legislature as in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job; the renowned senator from South Carolina, Mr. J. C. Calhoun says the powers of the federal government are so *specific and limited that it has no jurisdiction of the case?* Oh, ye people who groan under the oppression of tyrants; ye exiled Poles, who have felt the iron hand of Russian grasp; ye poor and unfortunate among all nations, come to the "asylum of the oppressed," buy ye lands of the general government; pay in your money to the treasury, to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation; but remember a "*Sovereign State!*" is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity; confiscate your lands and property; have the legislature sanction it; yea, even murder you, as an edic' of an Emperor, *and it*

does no wrong, for the noble Senator of South Carolina, says the power of the federal government is *so limited and specific that it has no jurisdiction of the case!* What think ye of *imperium in imperio*.

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there is *safety*, and when you have learned that fifteen thousand innocent citizens after having purchased their lands of the United States, and paid for them, were expelled from a "Sovereign State" by order of the Governor, at the point of the bayonet; their arms taken from them by the same authority; and their right of migration into said State, denied under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompense allowed; and from the legislature, with the Governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand, and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that State, and judge ye a righteous judgment, and tell me when the virtue of the States was stolen; where the honor of the general government lies hid; and what clothes a Senator with wisdom? O nullifying Carolina!—O little tempestuous Rhode Island! would it not be well for the great men of the nation to read the fable of the *partial judge*, and when part of the free citizens of a State had been expelled contrary to the constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Joanna Southcott, Ann Lee, the French prophets, the Quakers of New England, and rebellious niggers in the slave states, to hear both sides and then judge rather than have the mortification to say, "oh it is *my* bull that has killed *your* ox; that alters the case! I must inquire into it, *and if, and if*—?"

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and festered from the hard

earnings of the people! A real "bull beggar" upheld by sycophants; and although you may wink to the priests to stigmatize—wheedle the drunkards to swear, and raise the hue and cry of *imposter, false prophet, God damn old Joe Smith*, yet, remember, if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation—yea, the consuming wrath of an offended God shall smoke through the nation, with as much distress and woe, as independence has blazed through with pleasure and delight. Where is the strength of government? where is the patriotism of a Washington, a Warren, an Adams? And where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy! Well may it be said that one man is not a state, nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoiliations, there was power, force, and honor enough to resent injustice and insult and the money came; and shall Missouri, filled with negro drivers and white men stealers, go "unwhipped of justice" for tenfold greater sins than France? No! verily no! While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins,—or sinks disgraced, degraded, and damned to hell—"where the worm dieth not, and the fire is not quenched."

Why sir, the power not delegated to the United States and the States, belongs to the people, and Congress, sent to do the peoples' business, have all power—and shall fifteen thousand citizens groan in exile? Oh, vain men, will ye not, if ye do not restore them to their rights and \$2,000,000 worth of property, relinquish to them, (the Latter Day Saints) as a body, their portion of power that belongs to them according to the constitution? Power has its convenience, as well as in-

convenience. "The world was not made for Cæsar alone, but Titus too."

I will give you a parable; a certain lord had a vineyard in a goodly land, which men laboured in at their pleasure; a few meek men also went and purchased with money from some of these chief men that labored at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof; when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council with their chief man who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it. Now, these meek men in their distress, wisely sought redress of those wicked men in every possible manner and got none. They then supplicated the chief men who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption, and those men, loving the fame and favor of the multitude more than the glory of the lord of the vineyard, answered, your cause is just but we can do nothing for you, because we have no power. Now, when the lord of the vineyard saw that virtue and innocence were not regarded and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants and appointed them their portion among hypocrites.

And let me say that all men who say that Congress has no power to restore and defend the rights of her citizens,

have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil; whenever that body passes an act to maintain right with any power, or to restore right to any portion of her citizens, IT IS THE SUPREME LAW OF THE LAND; and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the "whiskey boys of Pittsburgh," or General Jackson had to send an armed force to suppress the rebellion of South Carolina!

To close, I would admonish you, before you let your '*candor compel*' you again to write upon a subject, great as the salvation of man, consequential as the life of the Saviour, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the 8th section and 1st article of the Constitution of the United States, the *first, fourteenth, and seventeenth* "specific" and not very 'limited powers' of the federal government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law-makers, are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not *only unspotted but unsuspected!* and God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion, that the general government has no power—to the sublime idea that Congress, with the President as executor, is as almighty in its sphere, as Jehovah is in his. With great respect,

I have the honor to be,  
your obedient servant,  
JOSEPH SMITH.

Hon. J. C. CALHOUN, Fort Hill, S. C

# City of Nauvoo—its Prospects.

[From "The Times and Seasons," January 1, 1844.]

In reflecting upon the past, we have many pleasing recollections. We have witnessed the work of God rolling forth with unprecedented rapidity, and the potency of truth, has been felt and realized throughout the length and breadth of this continent, on the continent of Europe, and among the distant nations of the earth.

The little stone hewn out of the mountain without hands, has commenced its progress, and like a snow ball, it becomes more ponderous as it rolls along, gathering together the pure in heart among all people, and forming a nucleus around which shall gather the great, the virtuous, the benevolent, the wise, and the patriotic of all nations. That "knowledge is power," is a truth acknowledged by all, and if there is any true and correct source of intelligence, it must be that which proceeds from the Almighty. Joseph by his wisdom became second to Pharaoh in power, and in command in Egypt. Daniel through his wisdom was placed in great authority in the Babylonish kingdom, being made chief ruler and governor. When our Saviour made his appearance in the world, it was said of him, "whence hath this man, this wisdom, seeing he has never learned?" "he spake as never man spake," and his "fame went out to all the country round about." The reason is obvious: these persons had all received intelligence from God, and being instructed by the great *Eloheim* were enabled to unfold principles of intelligence that far exceeded every thing that was merely human; the wisdom and intelligence of the generations in which they severally lived. Life and immortality, we are told was brought to light in the days of our Saviour by the gospel, and the same gospel having been restored in these last days by the revelation of Jesus Christ, the opening of the heavens, the ministering of angels, the gift of the Holy Ghost, and the power of God, we may expect a pure stream of intelligence to flow unto us, which has its fountain in the bosom of the Almighty, and which is calculated to satisfy the capacious desires of intelligent spirits, and expand the human heart wide as the universe. Already many great things have been unfolded unto us, which as far exceed the principles of sectarianism, as light does darkness. Their influence has been felt, both at home and abroad, and although handled in many instances by unlettered men, they have produced a mighty effect. The diamond has shone in all its resplendent beauty, and thousands who know how to appreciate truth have been attracted by the precious gem.

Perhaps there never was a time since the principles of our holy religion were first revealed from the heavens in these last days,

when they spread more rapidly than they do at the present time. Our elders are going forth "bearing precious seed," and the accounts which we are daily receiving from all parts of the Union, are of the most flattering kind. Intelligence is disseminating, truth is triumphing, churches are being built up, and superstition, ignorance and bigotry are loosing their fascinating charms, being eclipsed by the more lucid rays of eternal truth.

The work is still progressing in Canada, New Brunswick, England, Ireland, Scotland, Wales, and in the Isle of Man; and, despite of the vast numbers that are constantly emigrating to this land, their numbers are continually on the increase. In Wales, native elders have been ordained, who are going forth and preaching in their own language, the great principles of eternal truth. We have elders preaching in New Holland, and in the East Indies, and elders during the past year have been sent to Islands in the South Sea. Elders Hyde and Adams are also preparing to go on a mission to Russia in the spring.

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year, and the amount of merchandize which has been imported, has placed goods within the reach of the citizens of Nauvoo, at as reasonable a rate as they can be purchased at any of our western cities.

Considering the many improvements that have been made, and the difficulties in many instances under which the committee have had to labor, the Temple has made great progress; and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.

There has not been much done at the Nauvoo House during the past season, further than preparing materials; most of the brick, however, and hewed stone, are in readiness for that building; and the Temple and Nauvoo House Committees have purchased several splendid mills in the pinceries, placed them in a situation to furnish both of the above named buildings with abundance of excellent lumber, besides having a large amount to dispose of.

Great improvements have been made in our Municipal regulations; lately; ordinances have been passed to protect our citizens against the encroachments and persecutions of Missouri, and a standing police of forty men has been appointed to see those laws enforced, to guard against the encroachments of blacklegs, horse thieves, kidnappers, and other scoundrels, who so much infect our river,

and who, in so many instances (in consequence of the credulity of the people) have been enabled to commit all kinds of depredations at the expense of the Mormons.

Vigorous efforts are being made to improve our wharves and facilitate the landing of steamboats on our shores. A charter has also been granted by the City Council for the erection of a dam, upwards of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. This work, when completed, will not only form one of the best harbors on the Mississippi river, making the whole of our shore accessible at all times to the largest class of boats; but it will, at the same time, afford the best mill privileges in the western country.

Nor have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, ploughing, and building, seem to be the order of the day. The wilderness, is, indeed, being made glad, and the desert blossoms as the rose.

Many branches of mechanism are going on; brickmakers, carpenters, bricklayers, masons, plasterers, blacksmiths, and many other branches of business have found abundance of employ. There is, however, one thing which we would respectfully call the attention of our brethren to; that is the business of manufacturing.

There is, perhaps, no place in the western country, where cotton, woollen, silk, iron and earthenware could be manufactured to better advantage than they could in Nauvoo. There is not a branch in any of the above trades from making the machinery to completing the most delicate fabrics or wares, but what we have artisans or mechanics that are fully competent to the task, having followed those several branches of manufactures, either in the eastern States, or in the old world: and when the above named dam shall be erected, it will afford greater facilities for manufacturing purposes, and better prospects for capitalists to invest their money than any thing that has come under our notice for a long time.

Our relations with the State of Missouri,

and with all our enemies, are placed on a very different footing to what they ever were before. That state has used all her ingenuity to entrap, persecute and destroy us; but she has failed in the attempt; she has not yet a pretext left for even an illegal prosecution. The Governor of this State has declared himself in favor of law, and there is not the least shadow of a pretext for issuing any process for Joseph Smith, and there is as little prospect of any requisition being complied with. The old charge of "burglary, arson, treason, murder," &c., is worn so thread bare, that nobody will pay any attention to it.

Orin P. Rockwell has also been acquitted before even a Missouri Court; not the slightest evidence of his guilt having been adduced even by his most bitter enemies, and as he was falsely charged with being the principal in the attempted murder of Ex-Governor Boggs, there can no further charges be made against Joseph Smith, as "accessary before the fact."

Brother Avery and his son have also been acquitted, and there is not one person belonging to our church that the State of Missouri can institute the least shadow of charge against. We are informed also that Governor Ford has ordered the Sheriff of this county to take those persons who assisted the Missourians in kidnapping in this State, and to hold them in recognizances to appear at the County Court; thus relieving us from the unpleasant task of enforcing the law. Most of the persons engaged in the mobocratic meetings in Carthage and elsewhere, are heartily tired and ashamed of their company, having found out that they had been gulled by the misrepresentations and falsehoods of designing demagogues, to seek to overthrow an innocent and law abiding people.

Our influence abroad is also on the increase; truth and innocence are triumphing over falsehood and malice; and the most honorable and intelligent of all classes are beginning to gaze with admiration upon, and to investigate and admire, those glorious principles which God has revealed in these last days for the salvation of the human family. The prophecies of sacred writ are fast fulfilling, intelligence is rolling forth in majesty; the power of God is being made manifest; and soon every kindred, people and tongue shall listen to the voice of eternal truth, and all nations see the salvation of God.