





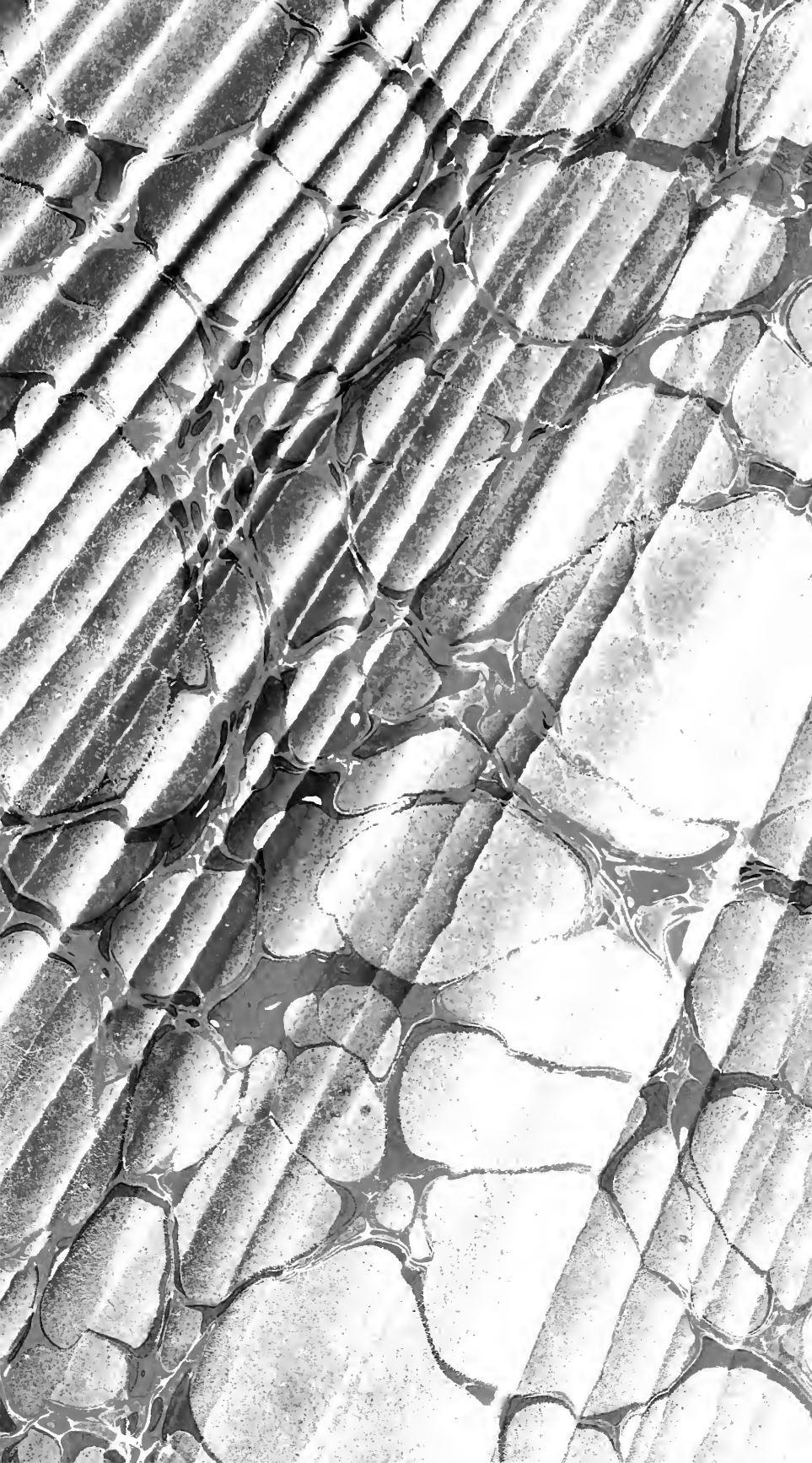
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ELDERS' JOURNAL

OF THE CHURCH OF LATTER DAY SAINTS.

Vol. I. No. 1.] KIRTLAND, OHIO, OCTOBER, 1837. [Whole No. 1.

North Lat, 44. Long. 69, 10. Vin-alhaven, Fox Islands, Monday, Sept. 18th, 1837.

TO JOSEPH SMITH JR. AND THE CHURCH OF LATTER DAY SAINTS IN KIRTLAND GREETING:

Dear Saints of God, whom we love of a truth for the truth's sake that dwelleth in you, and we pray God that it may abide with you forever: As we are called to stand upon the Islands of the sea, in defence of the truth and for the word of God and the testimony of Jesus Christ. We are under the necessity of making use of our pen, to give you an account of our labors in the ministry since we left Kirtland, as we cannot at present speak to you face to face. We left Kirtland May 31st, and took Steamboat at Fairport in company with Elder Milton Holmes, to go forth to labor in the vineyard as the Lord should direct.— After calling on the Saints in Jefferson Co. N. Y. we arrived at Sackett's Harbour and took Steamboat on the 6th of June for Upper Canada and on the 8th arrived at Brother Artemus Judd's. And on the 10th, had the happy privilege of setting in conference with John E. Page, James Blakeslee, and a number other elders, and a large congregation of Saints. And we were blessed with a very interesting time. After spending several days with them we took the parting hand with these beloved friends and proceeded on our journey for the East in company with elder John Goodson, and others bound for England. We took the parting hand with them at Schenectady, and arrived at the Caanan church in Connecticut, visited the church a few days. Here elder M. Holmes took his departure for Mass. and we went to Colebrook, visited different parts of the town and held eight meetings, from thence to Canton and held a meeting in the village hall in Collinsville.— As we commenced speaking several began to beat their drums at the doors which made much confusion. This is the only disturbance we have had since we left Kirtland. We next visited Avon, where we held four meetings and many came out to hear and manifested a spirit of inquiry. And elder

Woodruff had the privilege of leading three of his kinfolk into the waters of baptism. And had not the Spirit called us away to perform a greater work, we should have had no difficulty in establishing a branch of the church in that place. A family where we tarried but one night, and taught them the things of the kingdom, believed our testimony, and after our departure, two of the household followed us 15 miles to receive baptism at our hands, but we were gone, and they truly believed it to be a day of warning and not of many words. We also visited Farmington and held one meeting in the Methodist meeting house, and preached to an attentive congregation who wished to hear more concerning the great work of God. We left Farmington on the 20 of July, for Mass. and after visiting the Bradford church, and after preaching several times with them, we proceeded on our journey to Saco, Maine, where we spent several days with the church and friends. But duty urging us forward to lift the warning voice to those that had not heard the sound of the gospel, we then went to the city of Portland. We there took the Steamer Bangor on the 19 of August, to speed us on our way to the Islands of the sea, they landed us at Owls head at the setting of the sun: But how to get conveyance to the Islands we knew not, we retired to a grove and offered up our thanks unto God for his mercies and asked him to open our way before us; we returned to the Inn and soon found some men that were going near the Islands that night, they said they would land us if we chose to take passage with them. We accordingly went on board, they hoisted sail and landed us on North Fox Island, Vinalhaven, at 2 o'clock Sunday morning, August 20th. It was with peculiar feelings and sensations that we began to walk forth upon one of the Islands of the sea which was wrapped in the sable shades of night, whose waters had never covered a soul for the remission of their sins after the order of the gospel, and which soil had never before been pressed by the foot steps of an elder of Israel. We were strangers, pilgrims, and almost penniless. But we had

come on the Lords business, we believed him faithful that had promised, and we felt willing to trust in his name, we soon came to a house, where we were received and we retired to rest. We arose in the morning made ourselves known as servants of the Lord, we inquired if there was any religion or priests on the Island; we were informed that there was a Baptist priest, a small church and a meeting house at the center of the Island. The town of Vinalhaven includes both North and South Fox Islands: Pop. 1800. The inhabitants are generally wealthy, intelligent, industrious, generous and hospitable to strangers. North Island is 9 miles long, and 2 wide, pop. 800. South Island is 10 miles long, and 5 wide, pop. 1000 &c. As it was Sabbath morning there was to be preaching in the meeting house, we concluded to attend considering it a proper place to introduce the gospel. When we arrived at the place, meeting had commenced, the deacon came to the door and we informed him that we were servants of the Lord, that we had a message for the people and wished to be heard, the deacon informed the priest that we were preachers of the gospel. He invited us into the stand and gave out an appointment for us at 5 o'clock P. M. After the priest had closed his discourse he invited us to his house during the intermission. We presented him the book of Mormon, he appeared friendly and said he should like to read it. We met according to appointment and preached to them the first principles of the gospel. We then gave out appointments for the four following evenings to be held at the several school houses on the Island. The people came out in great numbers and heard with attention and manifested much anxiety, and in fourteen days we held nineteen meetings. The Baptist priest became alarmed seeing that his craft was in danger; and fearing that if he held his peace all Fox Islands would believe on our words, accordingly he strove to use his influence against us, but without effect as you may judge on learning the fact that on Sunday the 27th while we met with a congregation, he had not so much as one to meet with him at his usual place of worship, for the excitement was so great that the members of his church and deacon, were attending our meet-

ings and inviting us to visit them, and inquiring into these things. The Lord clothed us with his Spirit and we were enabled to stand up and boldly declare those things that are commanded us.— And the sound thereof soon reached the neighboring Islands and some of the inhabitants soon hoisted their sails to convey them over the waters to hear the tidings for themselves. On Sunday the 3rd of Sept. we preached to a large congregation assembled together from these Islands, at the close of our meeting we opened a door for baptism, and a respectable sea captain and his wife offered themselves as candidates, we then assembled where there was much water and after offering up our prayers unto God, we then lead them down into the sea and baptized them and we returned rejoicing. On Monday following we visited the South Island to set before them the truths of the everlasting gospel. We held five meetings, the people came out by hundreds, to hear and filled the school-houses to overflowing.

Notwithstanding the anxiety of the people to hear more upon this important subject, yet we were under the necessity of returning to the North Island, to attend an appointment on Sunday, accordingly we met and preached to the people and opened a door for baptism and another sea Captain and a young lady came forward and we repaired to the sea shore and baptized them, and on Tuesday following, we administered the ordinance of baptism unto three others.

A Methodist priest on the South Island fearing whereunto these things would grow, came over to the Island where we were baptizing and made friends with the Baptist priest (like Herod and Pilate) and called a meeting, we attended. The Methodist priest arose and commenced warm hostilities against the book of Mormon, and our principles, we took minutes of his discourse that we might be correct in answering him. As he could not bring proof from the word of God against our principles, and in order to make an impression upon the minds of his hearers against the work; he took the book of Mormon in his hand, and with an out stretched arm declared that he feared none of the judgments of God that would come upon him for rejecting that book as the word of God. When

he closed his meeting we arose and rectified some of his wide mistakes in his presence before the congregation, and informed the people if they would meet next Sabbath at the meeting house we would answer every objection that had been presented against the book of Mormon and our principles during the meeting. And last Sabbath we met a congregation of several hundred at the meeting house, assembled together from the different Islands, and we arose in their midst, and redeemed our pledge by answering every objection that had been brought against the book of Mormon, or our principles.— After meeting we repaired to the water and again administered the ordinance of baptism. The Baptist priest is no less busy than his Methodist brother, for while one is in the pulpit declaring to the people, that the principles of the book of Mormon are saping the very foundation of our churches and holy religion; the other is gone over to the main land calling upon his Baptist brethren, saying come over and help us lest we fall. ✓ But cursed is man that trusteth in man or maketh flesh his arm saith the Lord God. O ye priests of Baal your cry is in vain, the God of Israel has set his hand the second time to recover his people. The stone has began to roll, and will soon become a mountain and fill the whole earth. The Lord is calling his church out of the wilderness, with her gifts and graces and restoring her judges as at the first. God hath chosen the weak things of this world to confound the wise, and with them he will rend your kingdoms, that the wisdom of your wise men may perish, and the understanding of your prudent men may be hid. The cry of the Saints is ascending into the ears of the Lord of Sabaoth for Ephraim.— The horns of Joseph are beginning to push the people together. The apostles of the Lamb of God are bearing the keys of his kingdom on the shores of Europe. Yea and the mighty Captain of the ships at sea, are receiving the gospel of Jesus Christ; and enjoying its power, and the call of many from distant Islands, has already entered our ears; O come and preach to us, we have sent a book of Mormon over the billows of the great deep, to teach those that are at sea. And the word and work are propelled by the arm of JEHOVAH. And the weapon that is

formed against Zion shall soon be broken. And he that raises his puny arm against it, is fighting against God and shall soon mourn because of his loss. We say these things are true as God liveth, and the Spirit beareth record, and the record is true, and vengeance will be speedily executed upon an evil work in these last days, therefore, O Babylon thy fall is sure.

Although we have not baptized but few on these Islands, yet there is hundreds believing and many are almost ready to enter into the kingdom, the calls are numerous from the neighboring Islands, and also from the main land, for us to come and preach unto them, and tell them words whereby they may be saved from the pending judgments that await the world. There are fifteen or twenty neighboring Islands that are inhabited, some of them contain a population of several thousand. And while the fields are white, we view the harvest great in this country: and the laborers few. And while we are faithfully laboring day and night for the salvation of his people; we ask an interest in your prayers, O ye Saints of the most high God. O ye elders of Israel will ye not go forth into the vineyard and help wind up the scene of this generation which sits in darkness and in the shadow of death. O ye ministers of our God, if we altogether hold our peace at this time, shall we not suffer loss when the Lord raises up deliverance unto Israel. But for Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest until the light thereof go forth as brightness and salvation as a lamp that burneth.

That we all may keep the patience and faith of the Saints and see that no man take our crown, is the prayer of your brethren in the Lord Jesus.

WILLFORD WOODRUFF,
JOHNATHAN H. HALE.

Our readers will notice that the following from elder Kimball, was intended for a private letter to his wife, consequently it was not expected by him to be placed before the public; but as Elder Kimball is like ourselves, a man that delights in plainness, and is not skilled in the art of daubing with untempered mortar; we have taken the liberty to give it publicity almost en-

ture, that the saints may have the long desired information, that the standard of truth is hoisted on the Eastern continent, and hundreds are already enlisting under the blood stained banner of Immanuel, even him who once trod in the same path that our beloved brethren who are laboring in England are now pursuing, i. e. "and the poor have the gospel preached to them."—*Mat. 11:5.* We feel thankful in very deed that God is no respecter of persons.—Ed.

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Preston, Lancashire, Eng. Sept. 2 1837

MY DEAR COMPANION,

I take this opportunity to write a few lines to you, to let you know I am in the land of the living, I am a pilgrim on the earth, and a stranger in a strange land far from my home, and among those that seek my life because I preach the truth and those things that will save their lives in the day of tribulation. On the 18 of July we landed in Liverpool in the forenoon. I had peculiar feelings when we landed, the Spirit of God burned in my breast; and at the same time I felt to covenant before God, to live a new life, and to pray that the Lord would help me to do the same. We remained there three days, resting our bodies: on Saturday the 22 we took coach for Preston, the distance 31 miles, we arrived there at four in the afternoon.

After we had unloaded our things, Br. Fielding had gone to see his brother, and Br. Goodson had gone to get lodgings; all at once I looked up, there was a large flag before me, with large gilded letters written thereon, "TRUTH WILL PREVAIL" we said Amen, so let it be Lord; the same evening, one of the clergy desired an interview with us. Elders Hyde and Goodson, and myself went to see him, conversed with him and one Mr. Watson until about ten in the evening, when we retired to our Lodging, the next morning we agreed to go and hear him preach, we did so; after he got through, he gave out an appointment for one of us at three in the afternoon. It fell to my lot to preach first; I spake upon the first principles of the gospel, and what the Lord was doing in these last days, it caused the people to stare at me; after I got through, Br. Hyde bore testimony and many receiv-

ed our testimony, for they date their conviction back to that time. The Rev. Mr. —gave out another appointment, at half past seven, Br. Goodson preached, and Br. Fielding bore testimony after him, and it came with power, he then gave another appointment for Wednesday evening, Br. Hyde preached, and there seemed to be many that rejoiced, that the Lord had sent his servants to preach to them. The Rev. Mr. —closed his doors against us, and found fault with us because we held forth the order of baptism, said we agreed we would not hold forth these things, this was not so. for we did not ask him for his house, but we prayed that the Lord would open his heart to let us preach in it and so he did, and we gave God the glory. After this there were private doors opened for us to preach; we had two or three meetings every night, and many began to bear testimony of the truth of the things which we declared, and desired to be baptised, Eight days after we arrived at Preston, nine presented themselves for baptism, and I was appointed to baptise, on Sunday morning, and Br. Russel was appointed to preach in the market place at half past two in the afternoon; this was concluded upon on Saturday evening, and we retired to bed as usual.— A singular circumstance occurred before morning, which I will quote from Br. Hydes journal, as he wrote it down, he commences as follows, "Elder Russel was much troubled with evil spirits and came into the room where Elder Kimball and myself were sleeping, and desired us to lay our hands on him, and rebuke the evil spirit: I arose upon the bed, and Br. Kimball got upon the floor and I sat upon the bed; we laid our hands on him, and brother Kimball rebuked and prayed for him but just before he had finished his prayer, his voice faltered, and his mouth was shut, and he began to tremble and reel to and fro, and fell on the floor like a dead man, and uttered a deep groan, I immediately seized him by the shoulder, and lifted him up, being satisfied that the devils were exceeding angry because we attempted to cast them out of Br. Russel, and they made a powerful attempt upon Elder Kimball as if to dispatch him at once, they struck him senseless and he fell to the floor; Br. Russel and myself then laid

our hands on Elder Kimball, and rebuked the evil spirits, in the name of Jesus Christ; and immediately he recovered his strength in part, so as to get up; the sweat began to roll from him most powerfully, and he was almost as wet as if he had been taken out of the water, we could very sensibly hear the evil spirits rage and foam out their shame. Br. Kimball was quite weak for a day or two after: it seems that the devils are determined to destroy us, and prevent the truth from being declared in England." The devil was mad because I was a going to baptize, and he wanted to destroy me, that I should not do those things the Lord sent me to do. We had a great struggle to deliver ourselves from his hands; when they left Br. Russel they pitched upon me, and when they left me they fell upon Br. Hyde; for we could hear them gnash their teeth upon us.—Eight days after we got here, we held a counsel: Br. Goodson and Br. Richards, went to Bedford: elders Russel and Snider, went North, about one hundred miles: elder Hyde, and priest Fielding stayed at Preston, it is a large place; there is betwixt fifty and sixty thousand inhabitants; and the most poor people that I ever saw. There are 55 now baptized, and it is as much as they can do to live, there is not more than one or two that could lodge us over night if they should try; and in fact there are some that have not a bed to sleep on themselves; and this is the situation of most of the people in this place, and it is so in the country; we cannot travel the streets without meeting beggars half naked, this gives me feelings that I do not like.

We have to live quite short, but the brethren are very kind to us, they are willing to divide with us the last they have, they are quite ignorant, many of them cannot read a word and it needs great care to teach them the gospel so that they can understand; the people here are bound down under priestcraft in a manner I never saw before: they have to pay tithes to the priests of every tenth they raise; so that they cannot lay up one cent; they are in the same situation the children of Israel were in Egypt: they have their taskmasters over them to bind them down; it will be as great a miracle to deliver this people, as it was the children of Israel.

There are a great many believing

ing in Preston; we are baptising almost every day. The Rev. Mr. — is like to lose all his members, and the priests are mad, but they are afraid of us, and durst not come near us.

You stated in your letter that some of the twelve were coming to England next spring, and you say they are calculating to bring their wives with them; this I have no objections to, but if they come they had better bring money to support themselves; I think they had better take up with Br. Joseph's advice, and leave their wives at home, for if they bring them here, they will repent the day they do it, I do not wish to bring my wife to this place to suffer, if they could see the misery that I do they would not think of such a thing, the Savior says, "he that is not willing to leave father and mother, and wife and children, brothers and sisters, houses and lands for my sake and the gospel, are not worthy of me." We have had our own hired house, since we have been here, and bought our own provisions; we do not eat but one meal at home, for the brethren invite us to eat dinner and supper with them.

You stated that our brethren thought of appointing a conference in England next spring, but we know not what will happen before that time; we know not how long we shall be here; if we come home next summer, we shall come before they can get here. The Lord says "take no thought for the morrow" and this is the way I feel at present, I commit myself into his hands, that, I may always be ready to go at his command; I desire to be content with whatever situation I am placed in.

The 2nd week after I came here, a minister's daughter came in where I was, and I commenced preaching to her the words of life, she seemed to listen with great attention to me; I told her I was going to preach in the evening, she said she would come and hear me, she did so, and the next night she came again, and the next morning she sent for me to come and baptize her; accordingly I went and baptized her; this was on Friday morning, and on Saturday she started for home: she wanted me to come to her father's house, for she thought her father would open his chapel for me to preach in; I told her if there was a door open, I would come. She appeared very intel-

ligent, and I have since learned, that she was a person of great influence in the place where she lives, which is called Walkerford, about fifteen miles from Preston. I saw her into the coach, and she desired that I would pray for her, and her father, that his heart might be softened, that he might not find fault with her. I bade her farewell, went home at my lodging and found Br. Hyde, and Fielding, and told them what I had done; and that I wanted to call on the Lord, and ask him to soften her fathers heart, that he might open his chapel for me to preach &c. Then we bowed before the Lord, and we were agreed in asking for these things, the next week, I received a letter from her father, requesting me to come to his house on Saturday as he had given out for me to preach three times on the next Sabbath, I accordingly went, he received me very kindly; I preached in his chapel seven times, stayed there nine or ten days; and preached thirteen times, and the Lord was with me, and I baptized eight; and almost every one that came to hear, believed. The Rev. Mr. R. has preached here 33 years, he is a Presbyterian. It caused me to marvel to see how the Lord is able to turn the hearts of the people: Mr. R. did not receive my testimony, but the Lord softened his heart, that he might gather out his saints. I never was treated better any where than by them, while I was there, the Lord warned me in a vision to go back to Preston for I was wanted there, the Lord is with me, and warns me of almost every thing before hand. Walkerford is but two miles from the Catholic college the most of the people here are Catholics they have threatened my life, but this does not scare me, for the Lord is with me, and you know that perfect love casts out all fear, I feel firm in the Lord, I never enjoyed myself better than I do now, and it is so with brother Hyde and all the brethren.

* * * *

Brothers, Goodson and Richards, went to Bedford, and Mr. Matthews received their testimony and exhorted his people to do the same, and set a time to go forward and be baptized; and when the time come, he was missing and did not come. He had turned against the work; and been baptized by some of their Ministers; and is

now preaching repentance and baptism for the remission of sins; and calling on his members to be baptized. He has written a letter to the Rev. Mr. ——— at Preston, and says that the best of his people have left him. The last we heard from the brethren there, they had baptized twelve.

Br. Russel and Snider that went North, we have not had the particulars from. We have preached in the streets the most of the time, until our lungs are injured much, we have large congregations to hear, and the houses are very small in this place.

We have had the Cock-pit to preach in, two Sundays once a day, and next Sunday we have the privilege of preaching in it twice: it will hold six or seven hundred people.

Sept. 6, I am now going down to Walkerford to visit that little branch.— There is a great and affectual door opened there, I had many calls in different places, and so it is here in Preston, more than we can attend to; and they are calling for us in the country: Br. Hyde and myself went out ten miles last week, and preached twice we had as many as could hear us.— They had a shock of an earthquake here a few years ago, but they say it was nothing compared to this, the people find much fault, and threaten us much, because we get their best members; we tell them all we want is the wheat.

I cannot tell you much on one sheet of paper, but I shall write again in about three weeks from the date of this, you must forgive me my dear Vilate, that I have been so negligent about writing to you, but I will not do so again. I felt much gratified with the news you wrote in your kind letter; I had many sorrowful hours thinking of the things in Kirtland: it has been my prayer ever since I left, that a reconciliation should take place. I feel contented about you I know the Lord will take care of you, and preserve you till I come home; and feed you, and clothe you, and the children. And he will take care of me; give me your prayers, and you shall have mine: be faithful my dear companion, our labours will soon be over, when we shall meet to part no more forever. I am glad you have sister Fielding with you, I hope she will stay with you till I come home. Tell William and Hellen and Heber to be good children, and pray for me, my

love to all enquiring friends; write when you receive this, and let this sheet be an example for you, this to my dearest friend.

HEBER KIMBALL.

VILATE KIMBALL.

Tere Haute, Ia. Oct. 13th, 1837.

BROTHER DON C. SMITH,

DEAR SIR:

Having arrived here last evening in a heavy shower of rain, and calculating to pursue our journey on the morrow, I thought I would occupy part of the day, in writing a few lines to you for the Journal.

This place is about five hundred miles from Kirtland, and about half way from Kirtland to the city of Far West; which makes the distance from Kirtland to the Far West, one thousand miles.

Part of the way the roads were exceedingly good, and part of the way, were as bad as they could well be.—The immense travel on the national road is incredible, and this composed of all classes, and descriptions of character. Here indeed you may see the rich and the poor, the noble and ignoble, all traveling together along the same way; just like they have to the grave, the common lot of all.

I observed as I passed through Ohio, that there was quite a diversity of both soil and timber, some parts of Ohio through which we passed, I think is not surpassed in any part of the country, for fertility of soil, beauty of attraction, and splendor of improvements. I have not, as yet, to this point seen any thing to equal it.

Through Indiana, there is a much greater uniformity of soil, timber, and surface, than in Ohio, I mean in the parts through which we passed. From the time we crossed the state line, until say within 12 or 15 miles from this place, there is a uniformity in soil, timber, and surface, that amounts to a dull monotony in the eye of the observer. The timber is principally beech and maple. The surface is very flat; and the soil not above second quality, if it would be considered of that quality.

Indiana as far as I have traveled through it, until I came within a few miles of this place, does not justify the general report which has been given of it; at least, I confess, that I was disap-

pointed, not finding the country as good as I expected from report.

There are a multitude of villages springing up on the national road, of which Richmond, Indianapolis, and Tere Haute are principle, of these three, I should consider Richmond quite in advance of the others. Indianapolis, the seat of government, is a village of considerable size; but the buildings are generally small, many of them from one, to one story and a half high, and very few excel two storys high.—The greater part of the houses are wood.—The town is built on the east side of White river: the situation is pleasant, and would admit of a city of the largest size.

This vilage (Terehaute) is situated on the east side of the wabash, which is a beautiful river, and flows majestically along the west side of the vilage. The steamboats ascend the river to this point. The vilage is situated on a wide spreading prairv of exceedingly rich soil, and the surface is level, and presents a sublime prospect, to the eye of the traveler as he comes from the east. From where the national road enters the prairiy; it is about three miles to the river, where the vilage stands.

The prices of land on the national road is astonishing; take it at any point you will, and you will find, the wild land, from twenty to thirty dollars per acre; while the improved land, is from fifty to a hundred, according to the situation and improvements.

No thinking mind can travel through the country, and observe the ways of man and things, without deep reflection. In passing along you will see wealth, beauty, and elegance, flowing in all richness, and the next minute, you will see poverty, want, and wretchedness, praying like a vulture upon the happiness of their subjects. The wretchedness and sufferings which abound in many habitations, makes the heart sicken, and throws a gloominess over the spirit of the philanthropist.

A person who is acquainted with the purposes and work of God in the last days, by traveling only increases his desire, that the great work of God may be speedily accomplished; for the amelioration of the world depends intirely on the accomplishment of the purposes of God. For this cause, the intel-

igent saint earnestly desires the gathering of the elect; to be completed; that the scene of wretchedness may cease in the world, and the remainder of man may have rest.

For, however flourishing we may figure to ourselves is the condition of this or any other country, the representation is always partial, it is never universal. For amid the glory of our greatest prosperity, there are thousands, yea tens of thousands, of our race suffering grief and woe, that would melt the stoutest heart, if it would but stop to reflect.

There are many scenes which exhibit themselves in traveling through the western settlements, which are painful to behold; multitudes of little children clothed in rags, deprived of all the advantages of good society, with a bare subsistence, and that of the coarsest kind, their fathers are in many instances indolent, and do not make the provision necessary for their wants, and at the time when they ought to be receiving their education, they are deprived of all advantages, and grow up under circumstances calculated to deprive them of many privileges, and the enjoyments of society in its more refined state.

I am convinced of the great advantages there are in settling any new country, to do it by colonizing. It enables the settlers to obtain the comforts of life sooner, to establish schools, erect machinery; and colonies uniting in good faith, could soon have as many advantages as the elder settlements; while those who attempt to settle remote regions by individuals; according to the usual plan, is attended with the sacrifice of almost every comfort of life, and during the life time of the first settlers, if not longer: you shall hear from me again.

yours as ever.

SIDNEY RIGDON.

New York, Oct. 3, 1837.

DEAR BROTHER, I take this opportunity to write, that your readers may know how the kingdom of God is rolling forth in these parts. Since my arrival in this city August 5th I have preached in three of their chapels, on board three of their vessels, in several of their private houses, and once in the ship yard, to a crowded and respectable audience who listened with profound

attention, while we baptized four persons in east river, towards the upper end of the city. It has been with much exertion that the truth has taken root in this city, but at length, the Spirit of the Lord is beginning to manifest itself in mighty power and showing that he is able to do his own work. On last Sunday eve while preaching at the house of a good old Cornelious who had not yet obeyed the gospel, but was seeking and believing, while I yet spake he was carried away in a vision and saw the two sticks, representing the two books and the light and glory of God shining around them: to this he arose and testified in the power of the Spirit and immediately spake in tongues & interpreted the same, speaking of the two records and of the remnant of Joseph and how they would soon come to the knowledge of the truth and nearly all present believed and glorified God, and several are intending to obey the ordinance. The gift of healing is also beginning to be enjoyed here in some degree, and we are now preaching daily. On last eve we had two of the Campbellite preachers to hear us; they expressed much satisfaction and a desire to hear more there is a society of them in this city. Mr. Joseph Wolsf, a Jew, who has journeyed through all parts of the old world, from Palistine to Irgia, for many years in search of the ten tribes, has at length come to America to learn the origin of the Indians. He came to this city about the time I did and commenced lecturing to immense crowds of people; you may see his lectures in the public prints, and they are precisely what we believe and teach, as for as prophecy & its fulfilment is concerned, that is as far as he goes: I have had two interviews with him and have told him concerning the finding the record and the rise of the church keeping nothing back. He seemed exceedingly interested, not only in the record but in the prophecies of the old testament concerning Joseph and Ephraim, which I opened to him, I finally made him a present of the book of Mormon which he promised to read attentively, and he also took the Name and residence of brother Smith, and probably will call on him in Kirtland soon, and if he does I hope he will preach a few discourses in the house of the Lord, for be assured, he will greatly confirm

the truth of prophecy and its fulfillment; Being acquainted with the things of the East, he informs me that there are people in the confines of Russia who are called Gog and Magog to this day, and that the chief prince of Mesheek and Tubal* (Tobolsk) is no less, than the Emperor of Russia; In short his coming and his manner of preaching is but another evidence that the preparatory work has commenced upon all the face of the earth for the gathering of his people. The following is one of his visions which he has suffered to be published in the papers in this city, which is truly a striking picture of the state of things as they will by and by exist in Jerusalem. He says being greatly cast down in my mind concerning the Jews, I was all at once carried away in the Spirit and set down in the midst of Jerusalem (which is to be rebuilt) & I saw Jesus and Abraham, Isaac, and Jacob, & others walking the streets in their glorified bodies, and as they passed by the daughters of Jerusalem devoutly looked out of the window as Jesus approached and exclaimed, the Tabernacle of God is now with men. Some of the saints were looking about and said who are these ships coming from a distance as doves to their windows and others answered these are ships of England, and the vision closed. Besides our labours in this city I have been to Providence and Boston, and from thence to Holliston, Mass. where I gave a course of lectures in the Town house, the building was decently full at first, but the congregation continued to increase insomuch that some put ladders to the windows and listened from without by climbing to the second story. I baptised two persons in Holliston, and I think many more will come forward soon, indeed the work must be firmly rooted in the minds of many in that place, judging from the attention of the people who listened with intense interest through a regular course of Instruction. Besides other labors, I have in two months past written 216 pages, which with the assistance of Eld. Elijah Fordham who has been laboring faithfully with me, is now issuing from the press and the first will be bound and ready for sale to-morrow or next day, three Thousand copies are printed, it is entitled A VOICE OF WARNING and INSTRUCTION

*See Ezekiel 38 chap.

to all people containing a declaration of the faith and doctrine of the church of Latter day Saints commonly called Mormons. It contains in short the principles which we wish to teach the world as to prophecy and doctrine, opening the prophecies in a clear, conclusive, and intelligent manner, and so simple that all may understand. It contains eight chapters exclusive of preface, and appendix. The first is on prophecy already fulfilled, the second on prophecy yet future, the third is on the kingdom of God. the fourth on the book of Mormon, and origin of the Indians, the fifth, a proclamation, the sixth on restoration of all things, the seventh on the dealings of God with all nations in regard to revelation, the eighth is entitled a contrast between the doctrine of Christ and the false doctrines of the nineteenth century.— But I will immediately forward you a copy from which you will feel at liberty to extract such portions as you see fit, for your valuable paper.

P. P. PRATT.

D. C. SMITH.

Orange, Oct. 2, 1837.

BR. SMITH,

The following correspondence between myself and Wm. Haydon, the champion of the Campbellites in this quarter, passed last fall and finally resulted in a two day oral debate. I forward you the letters, and if you think they will be of any benefit to your readers, they are at your disposal. At the end of the letters I subjoin a recapitulation of the debate in a very concise manner, as a synopsis of the whole would be quite too lengthy for publication in your paper.

STEPHEN BURNET.

Orange, O. Nov. 10, 1837.

Elder Hayden

Dear sir, a few Sabbaths since I was long and attentively listening to you upon the subject of miracles as recorded in the Holy scriptures, one to me of deep interest.

With the most part I was well pleased, but there were some ideas advanced which you scarcely attempted to prove. No opportunity was given & fearing I might trespass upon the prerogatives of others by requesting the privilege, I forbore making any remarks at that time.

This will be a sufficient apology for

my letter to you, as the subject of religion is one infinitely more important than any other, of which we can speak, & one in which all are, or ought to be concerned, so it demands our most serious consideration, and as there is a diversity of opinions upon this subject I am solicitous to examine the evidence for the faith of others being always ready myself to give a reason of the hope that is within me. Although I am under the necessity from the veneration I have for the ancient gospel & apostolic order of the church of dissenting from you upon some cardinal points, briefly noticed by you in the discourse referred to, yet it is with the best of feelings I take my pen to notice them, you quoted mark 16; 17, "these signs shall follow them that believe" ** expressed your surprise that any man would maintain that these should follow the believer, he at the same time professing to believe & acknowledging the signs do not follow him. Perhaps, I too might censure such a man for his inconsistency, if I had not met with so many who profess to believe the gospel, but when required to acknowledge its precepts, would rather deny its validity. But what were they required to believe, or what did those believe who the signs did follow: They credited and acknowledged there, the testimony of the apostles concerning the death, burial & resurrection of Jesus of Nazareth, they also believed, if they repented and were baptised for the remission of sins they would receive the gift of the holy Spirit.

The Jews at Jerusalem on the day of pentecost, evidently understood what they were to receive, as there was but one holy Spirit, they had nothing else to expect but the same which was shed forth upon the apostles and which they saw and heard. The Samaritans received the same Acts 8: 17, as did also the twelve disciples at Ephesus, Acts 19; 6, through laying on of Paul's hands. The same fell upon the house of Cornelius even as upon the apostles at the first. (day of pentecost) and it produces the same effects. This was that Spirit which God said by the mouth of the prophet Joel, he would pour out upon all flesh in the last days. It was the same by which, the prophet Agabus predicted the death which came to pass in the days of Claudius Caesar, and testified

to Paul that the Jews would bind him at Jerusalem.

It was the same also in which Philip was caught away from the Eunuch at Azotas, and it was the same into which the whole primitive church was baptised and no other Spirit of God or holy Spirit is known in the new testament. Can we then regard him a believer in the ancient gospel who does not believe as the ancients did, and are not those who believe they must receive the holy Spirit before they are worthy of baptism, and those who believe it subsequent to it, but something different from that which the first christians received equally unbelievers, with those who do not believe the holy Spirit is for any, in our day? But if it can be proven that the promise of the holy Spirit is no part of the gospel, then I must admit there may be believers in it in the nineteenth century, who do not believe as the first disciples did. In the days of the apostles baptism was for remission of sins, the laying on of hands was for the gift of the holy Spirit, and the elcharist was to show forth the Lords death till he come. If baptism is now for remission why not the laying on of hands for the gift of the Spirit but if we can obtain the Spirit without the laying on hands, why not obtain remission without baptism? Paul in enumerating the principles of the doctrine of Christ in the sixth of Heb. places amongst them the imposition of hands. Faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the holy Spirit, with signs following those who believe, was then the gospel which the apostles preached, of which Paul said, if we or an angel from heaven preach any other, let him be accursed. But you said there had been no miracles since the days of the apostles, I think this sentence must inadvertently escaped from your lips, as it can be shown from good authority that miracles did not cease in the first century and even Mr. A. Campbell although diametrically opposed to the continuance of miracles, admits they did not wholly disappear with the apostles. You very briefly noticed the subject of spiritual gifts, as they appeared in the first christian church.

Those gifts you said, had now disappeared for the reason that the purpose or end for which they were given

had been accomplished, this purpose, I agree with you, was the perfection of the church; those gifts which I also agree were only in part, were to be done away when that which was perfect was come. You remarked you were too intelligent to believe the church was now perfect, but it had been and would be again, but did not inform us when.

If the church has ever approximated nearer perfection than it was in the days of the apostles, or if its members have ever been more perfect than Paul was, when he wrote his first letter to the Corinthians, I have that fact yet to learn. But, let us hear Paul about this matter.

The common version reads thus:— And he gave some apostles and some prophets and some evangelists, and some pastors and teachers, 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. Eph. 4; 11, 12, 13, If then, those gifts were for the perfecting of the saints and to remain until the saints become perfect, they were also to remain until there was no more need of the work of the ministry, or of edifying the body of Christ, till the whole church come in the unity of the faith (which appears had not taken place at that time) and of the knowledge of the son of God (not the faith only) unto a perfect man, (not a child) unto the measure of the stature of the fulness of Christ. I ask has the church ever come to the fulness of Christ? or can it in this world? It is certain any thing can only be full and if they could obtain that fulness in this world why did the ancients seek a better country? why had Paul rather depart and be with Christ, or why do we anticipate any greater enjoyment? Paul speaks more fully upon that subject of spiritual gifts, in the twelfth chapter of his first letter to the Corinthians, although there is but one spirit, it imports different gifts for the edification of the church, for to one is given the word of knowledge by the spirit, instantaneously & miraculously, yet his knowledge is not perfect, or rather he has not a knowledge of every thing, consequently, his knowledge is only in part, to another is given by the same spirit the

gift of prophecy, that he may practice things yet in futurity; but this like the knowledge of the other, is only in part, and is to be done away when that which is perfect is come. The analogy drawn by Paul, in this chapter, between the natural body and the church or body of christ, is perfect and very forcible. Those different gifts answer to the dissimilar members of the natural body, and as the body would be defective without all these members, so the church or body of christ would be deficient, without all those gifts.

If the whole church were apostles, without prophets, teachers, workers of miracles, or gifts of healing, it would be like the body of a man which was all a hand, without a foot, an eye, or an ear, incapable of walking, seeing, or hearing: and the church without any of those gifts, would be like the body without any of the senses. Those gifts, were also the means of preserving union and concord in the church, that there should be "no schisms in the body" but the members have the same care one for another. This order of the church was established by divine authority; for Paul says, God placed these gifts in the church, there to remain until the church becomes perfect, when there will be no more need of them.

But you say the church has been perfect. That is quite questionable as that which was to be, subsequent to the perfection of the church, has never yet become visible. At that time, nothing but charity was to remain, that is, the love of God, and will continue in the bosoms of the saints in eternity. That knowledge which was in part, was then to be supplanted by a knowledge of all things, it was to disappear, being overcome, of that, which was greater, as the light of the moon, vanishes before the sun shining in all his brilliancy.

Now "says Paul, "I know in part, but then shall I know as also I am known." Now we see through a glass darkly, (by faith) but then (we shall see God) face to face, Then our faith will be swallowed up in sight, and we shall see him as he is.

But you say the church has been perfect and it will be again. How did it become so? it must be by means of spiritual gifts, for that was the purpose for which they were given.

If we admit the church has once become perfect by means of spiritual gifts and has now become corrupt or imperfect without them, can we consistently believe it will ever become perfect again without their being restored? Or are we now to expect the church will be made perfect in another way? The apostle, in illustrating this subject to the Corinthians, compared their present imperfect state of the church to his childhood, showing thereby, that the church in its perfect dignity would as much excell what it was then, as his knowledge in manhood excelled that of infancy, for as he spake, understood and thought as a child in childhood, but put away these things when he became a man, so the church while it is imperfect, needs all those gifts, but will dispense with them when it becomes perfect or complete. And the reason why they cease at that time, is expressed, because all see as they are seen and know as they are known. There will therefore be no need of the gift of knowledge, or prophecy in part, for all will know all things. There will be no need of healing, for there will be no sick, there will be no need of tongues, because all will understand one language nor of interpretation for the same reason, but charity will remain, and the church will be perfect. But the query naturally arises in the mind of the enquirer, why do we not see those gifts amongst professing christians? The answer is at hand, because of the apostacy, they have departed from the faith, of this, the apostles warned the disciples by telling them the time would come when men would not endure sound doctrine, having a form of godliness but denying the power thereof. There would be a falling away &c. at the same time putting them in reminiscence of what they had believed and exhorting them to hold fast. James counseled those to whom he directed his general epistle, if any were sick to call for the elders of the church, by means of whose prayers and anointing, they should be healed. Jude also, exhorted his brethren to earnestly contend for that faith which was once delivered to the saints. We are presented with a summary view of that faith and its affects, in the eleventh chapt. of Pauls epistle to the Hebrews. Now professing christians are not con-

tending for that faith which stopped the mouths of Lions, quenched the violence of fire, and those who were in possession of it, escaped the edge of the sword, out of weakness were made strong &c. &c. but are rather contending against it.

Now sir, I close for the present, having already been more prolix than I anticipated, hoping these lines will be read in as kind a spirit as they have been written, and if you consider this letter worthy your notice. I shall expect to hear from you soon, and shall be expectant to receive instruction from one of your age experience and talent.

With sentiments of high
respect I subscribe myself
your sincere friend & wellwisher,
STEPHEN BURNET.

WM. HAYDEN.

Solen, Nov. 24th, 1836.

MR. S. BURNET.

Sir, it was as pleasing as it was unexpected, for me to receive from you a letter upon that which was the subject of the discourse alluded to, (viz.) miracles. And still better that you manifest so much good nature upon the subject and without request an answer, professing a willingness to investigate the subject. I can answer you nothing gives me more pleasure, than to find a man honestly wishing to examine the scriptures, to know truth divine. I find comparatively, few who are willing so to do. I have been wishing for some time past, to have an opportunity for a fair investigation of these matters with some competent person, believing as you do, and I hoped a few weeks ago, I should have the privilege as a Mr. Olney, formerly of Shalersvill invites me to visit Kirtland, and finally promised me two men to discuss with me in public, the subject of miracles &c. But whether J. Smith forbade the measure, or whether he could obtain no persons to meet me, or whether he, forgot his promise I know not, but at all events the time has passed by a number of weeks since I was to have heard from him. Not that I love controversy for any other sake, than to ascertain and exhibit truth.

And now I would prefer a personal interview, rather than the plan of writing private letters, it being a subject of general interest and with all I am

quite slow with a pen. For these reasons together with others, I shall not pretend to take up all the items in your epistle, nor even to do justice to any one of them. In the first place, and on your first page, you appear to suppose the ancient converts in order to baptism must not only believe that Jesus is the Christ, the son of God, but also comprehend all about the Spirit you also appear to me to set an improper criterion by which to determine whether a man believes the great fact or not. The truth is the world has been preached out of common sense as respects religion, inasmuch that with them it is hard telling whether a man is a believer, and that because they know not what it means to believe, the gospel.

Hence, with some, a man has not believed until he has repented, with others he is not to be considered a believer unless he has obeyed, and with you he is not a believer unless he can work miracles. If in this or any other particular I mischasten you, be assured it is because I misunderstand you, but as I understand, and if such be your meaning, I am prepared to show you are certainly wrong. Again as it regards the holy Spirit, you appear to me not to understand the office, or proper work of the spirit, nor Paul's object in all he says about gifts, nor what he means by the church being perfect. If we can know what things are perfectly rational, there is nothing more, so than believing, loving God, enjoying or practicing religion. I mean to say there is nothing miraculous in any of these things. Not that a man could believe that Jesus is the son of God had no miracles been wrought: but when the apostles wrought a miracle to prove the fact, the beholder could believe it though he never wrought a miracle. The proof of the fact is one thing, the believing of it another, the former is a miracle, the latter is not. The powers of the mind act in the same way in believing, this fact when proven; the difference is the man's faith depends on the fact he believes, and the evidence of it, not in the manner of believing it. These things being so, the criterion by which to determine whether a man believes is his own consciousness. i. e. to himself, & to others his confession. I must ask you to show that the Spirit was ever given a man to make him believe, to

increase his faith, or to make him enjoy religion. I insist, no man was ever converted by a miracle, nor is a miracle to make a convert persevere, for we do not believe miraculously, neither do we serve God miraculously. I feel abundantly able to show that the laying on of hands of the apostles and others, was for other purposes, besides bestowing the Spirit or its gifts. I understand the apostles sometimes conferred the Spirit by laying on their hands, but none others ever did. It can be clearly shown, that the place where the church will be perfect is not in heaven or in the state triumphant, because Paul says then being no longer children, tossed to and fro by every wind of doctrine, and cunning craftiness of men whereby they lie in wait to deceive &c. Now in heaven are no deceivers nor wind of false doctrine. I know I have not adduced much argument or scripture, for in fact I have not entered into the merits of the subject. My object in writing is rather to assure you of my readiness to afford the satisfaction desired, and to suggest the propriety of a personal interview, where others might be profited. I shall be glad to hear from you soon and if you are willing to proceed, as I have suggested please let me know and we will then make arrangements as respects the time and manner. In the mean time

I am your

humble servant

WILLIAM HAYDEN.

Orange 12th Dec. 1836.

ELDER Wm. HAYDEN:—

Sir, yours of the 24 Nov. came to hand two days after date. I was gratified to learn my letter met with so kind a reception, and I shall now proceed to examine a few items contained in yours. But, as you have not attended to the arguments of my first letter, I shall aim at briefly in this, and wait for you to dispose of my first evidence before I advance more. You say I set an improper criterion by which to determine whether a man believes the great fact or not, I proposed the query, can we regard him a believer in the ancient gospel, who does not believe as the ancients did. This must be what you call an improper criterion.

You say further, the proper criterion by which to determine whether a

man believes the gospel or not, is to himself, his own conscience, and to others, his confession.

But sir, how can this be, for you have just said, that with the world, it was hard telling whether they believed the gospel or not, because they know not what the gospel is. At the same time, ask them if they believe the gospel and they will readily answer in the affirmative. If then a man's simple confession, is a correct criterion by which others may judge whether he is a believer or not, why do you say it is hard telling?

The fact is, there is such a thing as a man's deceiving, he may think he is believing the truth, when he is in an error. Was it not for this, your reasoning would be logical. This is demonstrated by the experience of thousands who were conscientious in causing their children to pass through the fire to Moloch, in being willingly crushed to atoms under the car of juggernaut, tearing their flesh with hooks &c. So it is with the world of christendom in our day; they think they believe the gospel, and will readily acknowledge it when in fact they do not know what the gospel is, therefore, cannot believe it.

I am told I do not understand the office or proper work of the holy Spirit, nor Paul's object in all he says about gifts, and am ignorant concerning what he means by the church being perfect, I shall therefore quote your instruction. If we can know what things are perfectly rational, there is nothing than believing, loving God enjoying or practicing religion.

Now, I infer from what you here say, that believing, loving God and practicing religion, is what Paul meant by the church being perfect. If so why did he speak of that perfection as yet to come, for all this was in the church already, and even before Paul was converted. You also say it can be already shown that the place where the church will be perfect is not in heaven or the state triumphant, because Paul says "then being no longer children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive," &c. You add in heaven are no deceivers, nor wind of false doctrine.— Now dear sir, please look at that sen-

tence again: you use the adverb then of time indefinite, in the place of henceforth of time future, which very materially alters the sense, or perverts the true meaning of the passage. As Christ had ascended up on high, led captivity captive and given gifts unto men, so henceforth they were no more children, as they were when under the law, subject to be tossed to and fro and carried about with every wind of doctrine, which was then in the world.— See Gal. 4:3. also turn your eye to the 17th verse of the 4th chap. of Eph where Paul says I testify that you henceforth walk not as other Gentiles in the vanity of their minds. You do not suppose the apostle intended they should wait until the church became perfect before they left walking as other Gentiles?

I am interrogated to show where the holy Spirit was ever given, a man to make him believe, to increase his faith, or to make him enjoy religion. To the first I answer, faith comes by hearing and not by receiving the holy Spirit.— The Spirit is not given the infidel to beget faith, for the Savior has said "I will send you the comforter whom the world cannot receive."

In reply to the second, I answer in the words of the apostles "we are his witnesses and so is the holy Spirit, which God hath given them that obey him." Acts 5:32. Whereof the Holy Ghost is a witness to us &c. Heb. 10:15. The design of a witness, is to give additional evidence, and this naturally increases the faith of the believer. In a court of justice, we may believe the prisoner innocent or guilty from hearing a part of the evidence, but when positive evidence, which cannot be impeached is adduced, our faith is established, hence Paul says no man can call Jesus Lord, but by the Holy Ghost.

The first christians believed the writings of the apostles and they promised them the gift of the holy Spirit, through obedience, and this was a witness to them & their faith was increased thereby. If they had not received it their confidence would have been diminished and they had reason to question the validity of the apostles' testimony.— As the magicians of ancient times used to work miracles, so false prophets have done since the days of Christ; but that the saints might not be deceived, Jesus fulfilled his promise in giving

them the holy Spirit. As to your third interrogative, perhaps, I do not fully understand your meaning, I shall therefore not answer it correctly.

The holy Spirit was a source of enjoyment to the saints, if this is what you mean by enjoying religion I can adduce an abundance of proof to the point.

I read in your letter that the apostles sometimes laid on hands for the gift of the Spirit, but that none others ever did. May I ask for what purpose Ananias laid his hands upon Saul.

[To be continued.]

Elders' Journal.

JOSEPH SMITH Jr. Editor.

KIRTLAND, OHIO. OCTOBER, 1837.

We are in hopes that our patrons from seeing the Journal, close at the heels of the Messenger and Advocate, will take courage and forward us the *ready*; for they may be assured that if there is no lack on their part, that the Journal shall at all times be forth coming in its *season* without delay, and by so doing our readers can get the news before it gets *cold*.

When our patrons are aware of the fact, that on the old subscription, out of about 1500 subscribers, there is now between 800 and \$1000 behind, they will not blame our predecessors for being in the *drag*—a word to the wise is sufficient.

Minutes of a Conference of Elders and members of the Church of the Latter Day Saints held in West Township, Columbiana Co. O. Oct 6, 1837.

The conference assembled at an early hour and after immersing two in the waters of baptism repaired to a mart house near the village of Rochester.—The house was called to order by Elder J. Cooper the presiding Elder of the church in this place: thirteen official members being present one high priest, eight elders, three priests & one teacher. elder S. James was called to the chair and L. Barns chosen Secretary, The conference opened with singing & prayer, elder Cooper represented the church in this place consisting of 36 members, elder A. Stanley represented the church in Suffield Portage co. con-

sisting of 8 members in good standing elder Weatherby from Strongsville Medina co. said there were six members in that place in good standing, J. Roberson a priest from New Portage Medina co. said he believed there were twenty members yet in that place in good standing, elder B. Winchester gave a short relation of his mission in the eastern countries the past season in co. with J. Grant from which it appeared that he had traveled in the states of Pa. N. Y. N. J. Delaware and Maryland, and baptised twelve; he came through Beaver city he believed the church in that place numbered 15 in good standing.

Elder S. James gave quite an interesting account of his labours in company with others in Harrison co. Va. He stated that the church in that region where he left numbered 71 members in good standing and the work of the Lord in a very prosperous condition in Va. L. Barns made remarks concerning his mission from Va. to this place and the prosperity of the cause of righteousness and the meeting closed with prayer.

Our public meeting commenced on Friday in the afternoon, and continued until Sabbath evening: our congregations were respectable, solemn and attentive. Monday morning the church (and others who felt disposed) came together to fast and pray and receive instruction, and the Spirit of the Lord came down in power, and seldom have the saints in the last days witnessed a more glorious time. It was a little pentecost indeed: some spake in tongues, and some prophecied, some interpreted, and some cried out as in former times, brethren what shall we do to be saved. Five went forward immediately and were baptized in the name of Jesus Christ for a remission of sins. The prospect here is good, and we trust the work is but just begun. O may the Lord roll on his kingdom in every land. The church in this place now numbers forty five members, nine having been added at our conference meeting. SAMUEL JAMES Chair.

LORENZO BARNs Clerk.

Conference.

A conference of elders and members of the church of Latter Day Saints, was held in Bath, Steuben county, New York on the tenth of July last, Elder

J. Grant, G. Snow, Benj. S. Wilber and Abram Rose were present. Elder J. Grant was called to the chair, and Benjamin S. Wilber was appointed clerk. On the request and recommendation of brethren, Nathan Hatch was ordained a priest.

An edifying discourse was delivered by the chairman, after which five were baptized. The Spirit of the Lord rested down upon us and our hearts were made glad. The word of the Lord grows and multiplies here, and there is truly a great field open for faithful laborers.

J. GRANT, Ch'n.

B. S. WILBER, Clerk.

NOTICE.

The subscriber respectfully informs the traveling community, and especially the brethren who may come to this place, that he has recently opened a public house opposite the stone chapel, where he will wait upon such as shall see fit to give him a call.

GEORGE W. ROBINSON.

Kirtland, Oct. 1837.

Hymeneal.

MARRIED, on the 26th instant, by Elder DON C. SMITH, Elder LEWIS ROBBINS to Miss. FRANCES M. SMITH,

Also on the same inst. by Elder P. PRATT, Elder HARVEY REDFIELD to Miss. FANNY ATHERTON all of this place.

AFFLICTING CASUALTY,

DROWNED in Lake Erie on the 2nd Inst. Andrew J. Reader son of George and Gerusha Reader, aged six years.

Brother Reader was formerly a citizen of the State of New York, but had resolved to remove to this State with his family and accordingly had taken a passage on board the Steam Boat "Uncle Sam". We are not aware that blame is attached to any one: he fell overboard when there was none to help, he was seen by his parents when 15 or 20 rods distant, waving his hands and crying for help, there was an exertion made by the crew and small boat to save him, but in vain.

OBITUARY.

DIED, in this place on the 13th Inst. after an illness of about ten days, Mrs. Jerusha T. Smith, the wife of Hyrum Smith. She has left five small children together with numerous relatives to mourn her loss, a loss which is severely felt by all.

Our Sister was beloved and highly esteemed by every lover of truth and virtue; but she has been taken from us in an untimely, or rather an unexpected hour, as her companion was from home perhaps near one thousand miles at the time of her decease, and was deprived of the privilege of witnessing her exit from a world of sorrow and perplexity, to the paradise of God.

But, Alas! she is gone home! yes, (using her own language to one of her tender offsprings when on her dying bed,) "Tell your father when he comes that the Lord has taken your mother home, and left you for him to take care of."

She had her senses until the last, and fell asleep, leaving this assurance behind as a reward for leaving all that was dear for the sake of a risen Savior, and enduring in faith on his name to the end, that she should have a part in the first resurrection, and come forth and inherit the mansion that is prepared for the faithful, and receive the welcome plaudit "Come ye blest of my Father inherit that kingdom prepared for you from before the foundation of he world."

MESSENGER AND STAR;

Bound together, or in separate volumes can be had at this office.

THE ELDERS' JOURNAL
OF THE CHURCH OF LATTER DAY SAINTS,
EDITED BY

JOSEPH SMITH Jr.

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ELDERS' JOURNAL

OF THE CHURCH OF LATTER DAY SAINTS.

Vol. I. No. 2.]

KIRTLAND, OHIO, NOVEMBER, 1837.

[Whole No. 2.

The following conference minutes should have been published in the Sept. No. with the Bishop's Appeal or Memorial, but through a press of business it has been overlooked and not handed to us until now, however, we feel in hopes that it will serve to call the attention of our readers (those that have the last No. of the Messenger) to the second candid perusal of the Appeal.—ED.

—

Minutes of a conference, of the authorities of the church of Latter Day Saints assembled in the house of the Lord in Kirtland, Sept. 17th, 1837.

President Joseph Smith jr. presided; conference opened by prayer after which Bishop N. K. Whitney arose and said the time had arrived when it became necessary for him to travel and necessarily must have an agent to act in his absence, agreeably to the Provisions made in the revelations &c.— Elder William Marks was nominated and elected by the unanimous voice of the conference, to act and serve the church in this office. After taking into consideration the affairs of the Latter Day Saints in general, having opportunities of becoming acquainted with the affairs of the Saints throughout the continent, and also the peculiar condition of this our city; it is deemed by this conference, (which is constituted of all the authorities and even members of the church,) of great importance to the prosperity of the cause of truth in general, that the Bishop and his Counselors send abroad their memorial, to all the Saints throughout the land, as well as to all well-wishers to the cause of Zion, That their appeal may go forth in the name and by the authority of the church, to all Saints scattered abroad. Some remarks were made by President S. Rigdon, relative to the duties of the Bishop, his counselors and agent, Showing the great necessity of their immediate exertion in stepping forward in the dignity of their office &c. Conference closed after receiving a benediction from President S. Rigdon.

J. SMITH Jr. Pres't.

G. W. ROBINSON Clerk.

Fox Islands, Vinalhaven Me.
Nov. 20th 1837.

Elder DON C. SMITH.

The 11th No. of the Messenger and Advocate containing the PROSPECTUS for the Elders Journal has providentially fallen into my hands. It is cheering to my feelings to learn that such a paper is to be presented before the world. I believe it will become a powerful engine in removing a flood of prejudice from the minds of thousands of this generation, and encourage the Saints to persevere in the glorious cause in which they are engaged even if their path should at times be intersected with trials, afflictions, and persecutions. And while we peruse the account of the Elders of Israel, whom God hath called, commissioned and sent forth to establish light and truth in the earth and to prune his vineyard for the last time: we rejoice at their success. And as we learn of their prosperity in the ministry, while faithfully proclaiming the word of God we feel encouraged to go and do likewise.

My object in addressing you at this time, is to forward you a list of the names of some of our friends from the several Islands of the sea, who wish you to send them your valuable paper, viz: the Elders Journal of the church of Latter Day Saints, and knowing there are thousands of Saints who feel interested in the progress of the work of the Lord in these last days, and believing it to be interesting to them to learn that the Lord is raising up a people upon the Islands of the Sea, who are engaged in the same cause with their brethren and sisters, that are scattered abroad through the land. I will endeavor to give a brief account of its prospect in this part of the moral vineyard. Elder Jonathan H. Hale and myself addressed a letter to Elder Joseph Smith jr. and the church in Kirtland, under date Sept. 18th. We then gave an account of our visit to the Islands, the reception we met with among the people, and the commencement of the work of the Lord. On the 13th of Oct. following we held a meeting on North Fox Island Vinal-

haven and organized a small branch of the church to the number of twelve, and broke bread unto them. On the day following we left the Islands, as Elder Hale was desirous to return to his friends in Kirtland. While on our way to Portland we preached in the town of Bath, to a large and respectable congregation of citizens who met in Pierces Hall: We were treated with every mark of respect and civility, and solicited to meet with them again. I took the parting hand with Elder Hale in South Berwick Me. And after spending a season among the Saints and friends in Saco and Scarborough, I left Portland on board the Bangor (in company with Mrs. Woodruff) for the purpose of returning to the Islands to spend the winter. Notwithstanding we passed through a severe snow storm by the way, we arrived at North Fox Island safe and in good spirits, on the 31st Oct. and found the Saints strong in the faith, and I think growing in grace. I have as yet, mostly, confined my labors since my return to North and South Fox Islands. I have had more calls for preaching than I can fill. I find a deep interest manifested in the minds of many while investigating the subject of the fullness of the gospel. The people are more noble in Vinalhaven than in many places, they are generally willing to hear the matter before they judge it. I have baptized a number since my return, and others have offered themselves as candidates. The church now numbers 17 in this town; and I consider it as only the beginning of the work of the Lord upon the Islands of the Sea. I would here remark, that I have visited the Isle of Holt since my return. The vessel in which I sailed left the Island the day following our arrival, consequently I had but little time with the people. I had the privilege of preaching the gospel unto them and leaving the book of Mormon. I have had an interview with persons from several Islands where we have not as yet proclaimed the gospel, and some of the number have manifested their faith in the cause, by inviting me to visit them and offering to open their doors for preaching. Thus doors are open not only upon the maine land, but upon the Islands of Sea for faithful laborers in the vineyard. The enemy of all-righteousness is busy in opposing the Saints, and stri-

ving to stop the progress of truth in this country, as in all places where truth is proclaimed, by creating and setting afloat every falsehood and foolish story that human ingenuity can invent, or wicked men devise. The doctrines of the shakers, and Matthias and others I might name with all the appendages of stories added unto them that have long since been worn out and found a grave, have of late appeared upon these Islands of the Sea, as though they had risen from the dead with redoubled strength and are heaped upon the heads of the Latter Day Saints. But notwithstanding this exertion against the truth the work of God rolls on and will continue to roll until his Kingdom fills the whole earth. I need the prayers of all the Saints as I am alone and much is required at my hands.

I wish to say a word concerning a statement made by Mr. G. J. Newton, in his letter under date of Oct. 12, 1837, published in a Baptist paper at Portland called Zion's Advocate. In speaking of the fruits of their seven days meeting in the Baptist church on North Fox Island, Mr. Newton (the Pastor of the church,) made mention of two converts that had been impressed before this protracted meeting: one of which he says was afterwards baptized. It is a well known fact that the two mentioned persons were his own son and daughter. He then speaks of several others who had received the fellowship of the Church as candidates for the ordinance of baptism, Mr. Newton sums up the subject by saying, "It is worthy of remark that those who have obtained a hope are some of those who stood aloof from hearing the "Mormons" (as he is pleased to call us.) Now what can Mr. Newton think by presenting such a "Sentiment" before the publick, for it is a truth too notorious to be denied, that not only his son and daughter, but some, if not all of the other converts of which he speaks as well as himself attended our meetings from time to time. The cloud of witnesses is too great on this subject to convince the citizens of Vinalhaven that such a statement is correct, and wherever else it may find credit or be believed, it will not be on North Fox Island. Whenever men who profess to be teachers of the people and ministers of the gos-

pel of Jesus Christ, so far stray from the truth (in order to appear plausible,) as to clearly show that they have need that one teach them the first principles of the gospel, are rather to be pitied than ridiculed.

Yours in the bonds
of the covenant.

WILLFORD WOODRUFF.

We are aware that it is not expected by the elders of the church of Latter Day Saints, that their private epistles will be spread before the public, especially when addressed to their wives; & the apology we have to offer for so doing at this time is, that our columns could not be devoted to a better use, than they are with the following epistle from our beloved Bro. O. Hyde. Although it is but ten days later than that of elder Kimball's, published in the Oct. No. yet, we think it will be a sweet morsel to every Saint, and will serve as a stimulative to the ministers of our God, that their exertions in the proclamation of the gospel may be untiring, until the uttermost corners of the earth shall be made to tremble with the sound of their voices, and the Israel of God be gathered out against the day of dissolution, which is speedily to come upon the earth, if the ancient prophets have not prophesied falsely.

—Eds?

Preston, Eng. Sept. 14, 1837.

MY DEAR MARINDA:—

I have been and procured a large sheet of paper which will give me ample room to redeem the promise I made to you in a few lines which I addressed to you in Bro. Kimball's letter to his wife. Through the favor of the Lord, I am in good health and spirits, and so are all the brethren. I read your letter with peculiar interest and have but one fault to find, and that is, there was not quite enough of it.—I should like to have heard how the brethren are getting along, but I know you could not think of every thing. I never wanted to see you more than I do at this time: But in this I cannot be gratified at present. There are about four thousand and two hundred *long*

miles which separate us, and the mighty ocean rolling between. Since I came to this place I have been down by the water side and looked westward over the surface of the deep as far as the eye could extend, fancy painting to my imagination the prospect of catching a glimpse of my native shore through the glass of great desire and intense anxiety, but, alas! the greatness of the distance blasted the prospect, and the fleet and extended imagination returned within its own native borders. Again I looked as the sun was fast reclining in the western sky, leaving his golden beams in the mirror of waters, and descried a proud and lofty billow bending its course towards the shore, as if to say, I have brought tidings from your home, *your* dear native home: But O! how I was disappointed again on seeing this false messenger sink by its own gravity to rise no more. This much is the result of one view of the sea shore

I labor in the vineyard night and day and the Lord labors with me.—There has been between one and two hundred baptized in this place since we came; and Elder Kimball is now a laboring about 15 miles from this place where he has raised a small church, and I do not know but that it is a large one by this time. The Lord is with him, and he can preach so loud and so fast that the Catholics call him a noisy devil. Bro. Goodson has this day returned from Bedford and says that he left thirteen baptized into the new covenant there, and bro. Richards is left with them. Bro. Goodson will remain in this place with me for a season.—Brother Snider has returned from the borders of Scotland where he and bro. Russel went to labor, and Bros. Fielding and Snider left this place yesterday to go out into the country on a mission, and will go from house to house. Bro. Russel has not baptized any as yet but he will soon I think. Those who have been baptized, are mostly manufacturers and some other mechanics. They know how to do but little else than to spin and weave cotton, and make cambrick, mull and lace, and what they would do in Kirtland or the city "Far West," I cannot say. They are extremely poor, most of them not having a change of clothes decent to be baptized in, but they have open hearts and strong faith. We have taught them

nothing about the gathering for they have no means to bring them to America, let alone procuring them a place to live after they get there. We all pay 2 english shillings per week for our lodging which is nearly 50 cents, and then we buy our own provisions at the market and it is cooked for us.— The brethren will frequently divide the last loaf with us, and will do all in their power for us. If it had not been for brother Goodson's books, I know not how we should have lived. They are very kind to us where we are, but their circumstances will not allow them to do much for us without pay. I have frequently seen the tender and delicate females with their old pails or baskets in the streets gathering up fresh horse dung with their naked hands, and then go and sell it and get a penny or two's worth of bread for themselves and hungry children. Marinda, how would you like to follow that business? I pray God that such may not be your lot.— Tell the brethren if it would be a pleasure to them to see their wives carrying on such or a similar branch of business for a living, to bring them along with them when they come to old England to preach the gospel. Whoever comes here for loaves and fishes will realize their expectations as much as our Kirtland speculators.

If brother Joseph never advised correctly before, he *certainly* did when he advised the brethren to leave their women at home. My humble advice is, that if they have any compassion on their wives, let them for God's sake and for their wife's sake leave them at home. It is of no use for any to come into this country to preach the gospel unless they are able to defend it like a man of God. For unless they have a pretty powerful gift, they cannot live. Not so at home, if a preacher has but a small gift there, he can get what he wants to eat &c. because there are none so distressedly poor there and they will keep him over night free, but this is not the custom in this country. The people expect pay for what they do; and in fact, that people who will receive the gospel, are not able to do it without pay. Now if there are any elders or preachers in the church of Latter Day Saints in America who have faith to brook all these difficulties, let them come to Old England. We want them. We must have such men,

and we say to them "come over into Macedonia and help us." We do believe that Kirtland affords some such men, men who are willing to forsake wife and children for Christ's sake and the gospel's, and look forward for their recompense at the resurrection of the just. It would be altogether better for the brethren to see us before they commence their labors in this country, for we can tell them many things respecting the customs of the people, and the laws of the land respecting preaching the gospel, that will be of great service to them. I understand that brother Pratt has gone East with his wife to spend the winter, and meet some other brethren in N. Y. in May next to come to England: But he had better wait and see us in Kirtland before he starts, or any one else; for we can tell them things that will prove to their advantage and to the advantage of the cause if they will do so. We shall probably sail for N. York about the first of March next, at least some of us, if not all: And we hope to be in Kirtland about the first of May next.— My dear wife, I never wanted to see you more than I do at this time, yet I am glad you are where you are, and that I am where I am. But the time will be when we shall meet again and rejoice before the Lord. I can truly say that I never before preached with that power and Spirit that I have since I come to this place. In fact, I am surprized at myself many times. The priests all fear and tremble and Babel's towers begin to fall. The priests talked of putting me in prison for preaching without a liscence from under this government. I made application to the Clerk of the *peace* for a liscence, but he informed that I could not obtain one until the court of quarter sessions which would be in October. I thought it would not answer for me to be idle until that time, therefore I continue preaching in houses, and in the streets, and on the public grounds, and in the market places, and am liable to be taken & thrust into prison any day when informed against: But the priests dare not really do this for fear of the people, for all men, almost, consider us to be prophets of God. Thus by the power and goodness of God we still continue to preach Jesus Christ and him crucified. We are now occupying a large and spacious building in town owned

by a *general philanthropist*, but does not belong to any church. The place will accommodate towards eight hundred people, and we have it free of charge. The priests have been to him telling him that he was encouraging false doctrine by letting us have the house &c. His reply to them is, "You are at liberty to go and contest the point with them; and if you think their doctrine incorrect, go and expose them.— You shall have your turn in the use of the house:" This shuts their mouths and puts them in rather an awkward position. The people here are quite anxious to build a chappel for themselves by laying aside sixpence a week out of their scanty earnings, but we shall advise them upon this subject to do differently. * * * *

We have not said a hard word against the priests since we came here, neither have we spoken against any sect, yet they say all manner of evil against us. The people have discovered this difference between us, and they are most agreeably surprised, and it gives us unbounded influence. We tell them that God has not sent us to judge and condemn another man's servant: But he has sent us to preach the kingdom of God. The short experience that I have had here, causes me to regret that all the elders have not observed the same course. I am quite satisfied that the *great and frequent* anathemas pronounced by many of our elders upon people who do not believe their testimony, are not by the Spirit of God: neither do I think it wisdom to be clubbing the sects always: but let them alone, and preach Jesus Christ. * * * *

My dear wife:

I take the liberty to write a few more words across the lines which I hope you will be able to read: I feel that I have given myself wholly to the Lord and to the work of the ministry. I feel that I am far from home and no arm to lean upon but the arm of the Almighty. In him do I put my trust; and to him do I look for every blessing that I need. I know that in me there is no goodness, that is, in my flesh, For when I view my past course, I am ready to say, O Lord deliver thy servant from vanity—Cleanse his heart from all unholly desires. Let the virtue of thy blood wash him and make him fit for an inheritance with

the Saints in light. Let him be sanctified, a vessel of honor to bare glad tidings to those who sit in darkness, and call upon poor wandering prodigals to return to their father's house. Give him prosperity in the promulgation of thy words; and let the enemies of the cross be confounded and put to shame before the sublimity and power of his arguments. Let him raise the standard of the cross in every land and nation where he shall go; and let the simple and broken hearted flock unto it and rejoice beneath its heavenly banner. Before the light which he shall hold forth, let error, ignorance, and superstition fall like Dagon before the ark of God, or flee like the shades of night before the rising glory of the king of day. Let his heart become the storehouse of charity and good will to men, and his body the temple of the Holy Ghost. Let his tongue be armed with truth supplied from the rich and flowing fountain of the heart. O Lord, remember the partner of all my joys and sorrows; and when she reads this epistle from her dear and affectionate husband, Bless, O bless her with the same love and joy that now inspire my bosom. Let her enjoy health of body and peace of mind. When she is sick, do thou heal her: When she is cast down do thou raise her up. When she is sorrowful do thou comfort her, when the tear of deep affection steels down her cheeks, do thou cheer her mind with the prospect of once more seeing the object of her earthly hopes; and with open arms embracing her nearest and dearest friend. And now O Lord, have thou respect unto the little babe which thou hast given us. Take it not from us, but let it remain as a source of comfort unto its parents. Give her health and prosperity and may she grow like thine own plants and let the blessings of heaven rest upon her. Let the babe and her mother be faithfully preserved until thy servant shall return to his home. Let these, the humble petitions of thy servant be answered, for I ask them in the name of Jesus Christ thy Son, Amen. * * * *

Now farewell for a little season
Until I come and bring a reason,
Why I left my all behind,
To go and warn all mankind.

For lo! the time is drawing nigh,
When Christ will take us up on high;

No more to part, no more to sorrow,
The time is nigh 'twill be *tomorrow*.

I am as ever your

affectionate husband

ORSON HYDE.

MARINDA HYDE.

Troy, Ohio, Dec. 2, 1837.

BROTHER DON C. SMITH:—

Sir, The following short extract of my journal kept during the past season is at your disposal, or for insertion in the Journal, if it is deemed worthy to occupy the pages of that highly interesting paper.

May 9th I left Kirtland in company with Elder Wm. Bosley, intending if Providence so directed to blow the trumpet of the gospel in New England, this season: Our first stop was in Madison, Ohio, where we spent a few days with the brethren of that place, held three meetings and baptized one. From thence we turned our course S. E. intending to visit those churches in Ohio and Pa. that were built up by us in 1836. We arrived at elder Blanchards in Andover, Astabula Co. Ohio, on the evening of the 13th, about 10 o'clock, much fatigued as you will judge after learning that our journey for the last several miles, was through an abundance of mud and scores of tree tops, which you know are nothing uncommon in that country. The Andover church commenced its rise in Aug. 1836, by the instrumentality of elders Bosley and Robinson; The number of its members I have forgotten: we tarried preaching in Andover and its vicinity about ten days and baptized four: during the last two days of our tarry in that place, I was drawn into a debate with the Rev. Mr. Roberts, a learned clergyman of that place, upon the authenticity of the book of Mormon, which lasted about 8 hours.

Though I consented to the discussion to gratify the intense anxiety of many friends both in, and out of the church, yet I think it was productive of much good, for the weakness of error and the strength of truth were clearly manifested; and when we closed (about 12 o'clock in the evening of the second day) the aspect of the people was entirely changed: our meeting was held at the center of Andover, in the town house, which was full to overflowing, and many listened from without by the windows and in the waggons.

After discussion some others desired to be buried beneath the yielding wave, but feeling ourselves in a hurry we left it to be attended to by elder Adams and others of that place. May the 23rd, we took leave of the brethren and pursued our journey: on the evening of the 25th we arrived at elder Stevensons in Venango Co. Pa. in that vicinity we preached a few times, and added one to that branch. From thence we went South to Butler Co. visited two members near Unionville and baptized one. Here I parted with brother Bosley and went to Bever Co. When I visited the branch at Bridgewater elder F. G. Bishop had just left, having baptized eight. I tarried preaching in the vicinity until the 13th of June, and baptized one more. From there I bent my course to Brushvalley church, Indiana Co. where I again met with elder B. who had visited the Plum Creek branch, in Armstrong Co. unto which he added one member.

We tarried in Indiana Co. until we added 16 to that church. On the 25th of June we held a council with the church and its officers, and ordained John F. Wakefield (formerly teacher) to the office of an elder, and Wm. P. Mc'intire to that of a priest. Elders Bosley and Wakefield then left on a mission to the lower counties of Pa.—that they might cause light to spring up among those that sit in darkness and the shadow of death; for the Spirit in our councils directed us to abandon the idea of our eastern journey and take a southern mission. I started alone from Brushvalley, on the 3rd of July, and passing through several southern counties of Pa. I went as far as Washington Co. Md. about 40 miles from Baltimore.

In Washington, Franklin and Bedford counties, were my labors confined for about four months: It is a thickly populated, and wealthy country, but the ministers of our God had not visited their habitations, and the glorious sound of the fullness of the gospel had not saluted their ears: Though it is a place of many sects, I think not less than about fifteen, and *battalions* of priests very much divided. They have a factory for making them (priests) in Franklin Co. I suppose you know the machine by which they fashion them, and teach them the laws of interpretation. I of course met with considerable

ble opposition, but personal abuse I received none but once, when I was way-laid by a secret company in the evening and besmered with rotten eggs.

I preached in their court houses, chapels, school houses and dwellings; when these were closed, I occupied the streets or groves. Some would close their ears against my words, but most people wished to hear what the babler had to say; and when their ears could be obtained once, their next cry would be "We would hear thee again on this matter:" and alter the people were awakened to the subject, I had many more calls than I could supply.— Though the presses of those counties frequently teamed with intelligence about the notorious impostor that had invaded their quiet possions: the priests were howling from their pulpits, and babylons bells were tolling; and priests not unfrequetly manifested a disposition like that of a hireling shepherd, who stands upon the hills and exclaims to the sheep, take care of yourselves for the wolves are after you; but now and then there would be one so daring as to make an attack upon the supposed wolf in the attire of a lamb; among them were several followers of Mr. A. Campbell; at different times and places of whom was the Rev. Mr. Bell, who in the village of Leitersburgh made an attack upon our principles in the greatness of his strength, by two oral discourses, to which I replied before the same audience, which afterwards occasioned a formal debate and the whole discussion lasted about ten hours, chiefly upon the spiritual gifts, order of Christs church and the priesthood; which was conducted and closed in mildness and good order, and I think to the entire satisfaction of a large and attentive audience: which laid the axe at the root of Campbellism in that place, and produced much good as I have reason to believe from the fact, that I shortly after baptized eleven persons; where also the last of Sept. by the assistance of another elder which the Lord sent to me and the voice of the Saints, we ordained brother George Crouse an elder; he was formerly a Methodist exhorter, a man of influence and dearly beloved among them.

I do not like to engage in such debates lest some spirit should be admitted that should displease the Lord, neither will I, except in defence of the

truth for the truths' sake when it is unhallowedly attacked. The 16 of Oct. I left Md. and returned visiting the branches and preaching by the way; arriving in Bedford Co. I found elders Bosley and Wakefield laboring in the vineyard, they had baptized 18 in that Co. one of whom was a Campbellite preacher, and many more were believing: I baptized ten in Bridgeport, Franklin Co. and several in Bedford Co. I think the whole in Bedford Co. is about 30, a part in Mc'connelscove, and part on Clear ridge. I spent two weeks in Indiana Co. on my return found the church in prosperous circumstances, some additions having been made since I left them. All the churches I visited during the season seemed with few exceptions to be abounding in the work of the Lord. In the city of Pittsburgh I unexpectedly fell in company with elder B. Winchester: During our association we preached several times and baptized one in Ohio river: We separated a few days ago in Columbiana Co. I arrived in this place (Troy) Saturday, preached on Sunday when elder Sliter administered the ordinance to some others.

Now in taking a review of my journal, I find I have since I left Kirtland travelled about 1600 miles, preached about 150 times obtained 27 subscribers for your periodical, baptized 43 and witnessed the baptism of several others; and feel myself authorized to say that truth is gaining influence in those regions within the limits of my travels, and will prevail though persecution rages and falsehoods are wafted on every breeze; and slanderous reports rolling as a sweet morsel under the tongues of almost every religious bigot, yet error is like exploding gun powder, put no constraint upon it and it will consume itself and do no harm; but truth is like oil in water always upermost.— Yours respectfully,

ERASTUS SNOW.

Continued from page 15.

I now come to your proposal for a debate. You propose holding a personal interview as you have desired the opportunity for some time with some competant person believing as I do, I acknowledge myself incompetant to the task of exhibiting this subject in all its splendent glory, but am willing to reflect what light I am able. You

prefer an oral debate to a written controversy, that others may be profited thereby, as the subject is one of general interest. If this were your only objection I could obviate the difficulty by procuring an insertion in a public periodical, but as you have other reasons, I shall not refuse to investigate the subject as you proposed, provided we agree upon the time, place and manner of discussion.

It will of course devolve upon you to decide the time, as you first made the proposition.

Having now attended to all the items of importance in your letter, I submit this to your criticism, hoping I shall hear from you again in due time, I think the ground I have taken is tenable, although I have not as strongly fortified it as might have been done.

Be pleased to accept

the assurance of my respect,
STEPHEN BURNET.

W. M. HAYDEN.

Several letters followed the above, but as they only relate to the arrangements for the debate, would not be of much interest to the public. The preliminaries were finally settled and the debate commenced at Bently's mills in Solon on the 3 day of Jan. 1837.

There was only one proposition agreed upon to be discussed and that was proposed by Mr. Hayden. viz.

Was the christian church perfect at the close of the apostles lives.

This seemed to cover the whole ground of difference between us, we both agreed spiritual gifts were to cease when the church became perfect. Mr. Hayden affirms the above proposition and I denied it, as Mr. Hayden had the affirmation it became his duty to lead the way, in prosecuting the subject, and mine to respond. I shall therefore give all his arguments, first, and mine follow, although on the stage each spake twenty minutes alternately.

Hayden, My first arguments is from 1 Cor. 13; 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 prophecy in part, but when that which is perfect is come then that which is in part shall be done away.

Now we both agree when the

church become perfect, spiritual gifts were to cease, and Paul says they were to continue until that time Eph. 4; 13, It is now a notorious fact that miracles and spiritual gifts have ceased, consequently the church must have been perfect at the time they became extinct, although she has since apostatised and is a great distance from that perfection, yet there is no necessity of miracles being restored as the gospel facts, have been fully demonstrated and to prove them again would be wholly superfluous.

The design of miracles was the confirmation of the gospel as evidently appears from the language of Mark, 16, 20, "and they went forth and preached every where, the Lord working with them and confirming the word with signs following.

God never sent a messenger to mankind without accompanying his testimony with visible displays of his power, as the message perports to be from heaven, so the evidence must be supernatural or miraculous.

The gospel never could have been promulgated in the world, nor mankind condemned for rejecting it without its having been thus confirmed; hence, the necessity of miracles in the days of the apostle. But when the gospel was preached and established, the testimony of the apostles recorded, and the churches put in possession of all the necessary information concerning those facts, miracles were no longer necessary.

Spiritual gifts were to assist the church in its infancy, or minority.—The manners & usages of the christian institution, are alike now, to both Jews and Pagans, and the apostles could not be always in every church to teach them their duty, wherefore God gave them spiritual gifts for their mutual instruction, until there were those born and educated in the christian church, who were able to teach others also.

Thus the whole church became instructed in righteousness and thoroughly furnished unto every good work, speaking the truth in love, they grew up into him in all things, who is the head even Christ making increase of the body unto the edifying of itself in love. Paul says these gifts were "for the work of the ministry" that is to instruct the disciples how to offer up spiritual sacrifices acceptable to God by

Jesus Christ, as every member of the body or church of christ, is a priest of the most high God. Peter. 2:5. He also says they were for the edifying of the body of Christ, as to the manner in which this was done, I perfectly agree with Mr. Burnet, when the church came together, one by the spirit prophecied, and all were instructed, another by the same spirit spake in tongues, and another interpreted etc. thus all were edified of all, or as Paul said a manifestation. in this manner the saints became perfect in a knowledge of the gospel, perfect in obedience to its requirements. And perfect men and women in Christ Jesus.

Being come to 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 fullness of Christ, they had no more need of spiritual gifts. But Mr. Burnet argues the church has never been perfect, because its members have not yet seen God face to face, which he infers from 1 Cor. 13:12, will be the case at that time.

Paul did not say that would be the case, but we shall see face to face, which is evidently figurative of the union which prevailed in the church, when its members come to a full understanding of all the gospel facts and christian privileges. It is admitted, that spiritual gifts have ceased, I therefore insist the church was perfect at the time, altho' miracles did not all cease at once, or exactly at the death of John the last apostle. Yet they became extinct within at most, half a century after that event. Those who had received spiritual gifts under the administration of the apostles, continued to enjoy them during their lives, although they outlived the apostles by years, but since those individuals who were cotemporary with the apostles, have left the stage, no miracles or spiritual gifts, have appeared in our world, neither will, to the end of time. It cannot be proven that the apostacy was the cause of the disappearance of miracles, for they were conferred by the laying on of the apostles hands, without regard to the holiness of the individuals who received them. The Corinthians were as much divided and as corrupt as any protestant church has ever been, being carnal, brother going to law with brother, guilty of all manner of lasciviousness,

even incest not excepted, yet Paul says they came behind in no gift. But the object for which these gifts were given having been long since accomplished, there now remains no more need of them and I cannot conceive of what they could be, were they now in the church. We do not need the gift of tongues, or of interpretation, for we can communicate our ideas in our mother tongue; neither the gift of knowledge, as we are in possession of that knowledge which was written in the commencement of the christian church, and spiritual gifts could we possess them would now be wholly superabundant. The gospel has been confirmed by evidence which cannot be successfully contradicted; it has survived the fall of empires and wreck of nations, pure and unadulterated, and if we heartily embrace its precepts and follow out its mandates in our lives, by being merciful and kind, relieving the wants of the needy and in fine, keep the golden rule, do by others as we would wish them to do by us, we will be accepted of God and receive a crown of life though we never possess a spiritual gift.

Stephen Burnet.—Mr. Hayden argues the church has been perfect from the well known fact that spiritual gifts have ceased, which were to remain until that time. Does not Mr. H. know all the promises of God to men are on conditions of their obedience, because God says to the righteous he shall surely live; it does not inevitably follow he cannot turn from his righteousness and surely die, neither because he says to the wicked he shall surely die does it follow he cannot turn from his wickedness and live, See Ezekiel 34:13,14. But Mr. H. has given up the question in debate. He argues to prove the church was perfect at the close of the apostles lives, and now says it was within fifty years after that time; but even allowing him this lenity, he comes far short of proving his point. He has not shown wherein the church was more perfect when spiritual gifts disappeared, than it was when Paul wrote his first epistle to the Corinthians, and if the church was not then perfect, but in some things aside from the doctrine of Christ, the same was applicable to the seven churches of Asia in the year ninety five, as appears from the second and third chapters of Rev.

and we are not historically informed that dissensions ever entirely ceased in the christian church, but there were men who arose speaking perverse things to draw away disciples after them.

But that we may come to correct conclusions, it is necessary we should understand what Paul meant by the perfection of the church. Any thing is perfect when it will admit of no improvement, hence "God's work is perfect." Deut 32:4. "The law of the Lord is perfect." Psalms. 19:7, and a man is a perfect christian when he obeys all the law of Christ, "Mark the perfect man and behold the upright," Psa. 37:37, "Howbeit we speak wisdom among them that are perfect,"—Cor. 2:6,

But when the adjective perfect is applied to the saints in another state, it represents them as being raised from the dead, clothed with immortality, and enjoying all the fullness of Christ.—That the term was thus used by Paul in the thirteenth chapter of his first letter to the Corinthians when applied to the church is evident from the fact, that he represents himself as being imperfect in the twelfth verse, where he says "Now I know in part, but then shall I know as also I am known.—Again he says "If by any means I might attain unto the resurrection of the dead, not as though I had already attained, either were already perfect. Phil. 3:12 Thus as he was imperfect, so was the church, and as he would not be perfect until he attained to the resurrection from the dead, so the church would not be perfect until it was clothed with immortality. He says God gave gifts to men "till we all come in the unity of the faith" or until the end of time when there were no more to believe on Christ or embrace the gospel. Now as Paul had not attained that perfection which the whole church must attain before they could know as they are known, and see face to face, until which time, it was their privilege to enjoy spiritual gifts, we are led to conclude that perfection is not attainable in this world, hence gifts may yet be enjoyed by the church of Christ. They disappeared by reason of the departure from the faith, it therefore remains for us to return to God and he will return to us. But we are told by Mr. Hayden that it

cannot be proven that the apostacy was the cause of the disappearance of miracles, for they were conferred by the laying on of the apostles hands without regard to the holiness of the individuals who received them, and names the divisions amongst the Corinthians as proof. Here I think Mr. H. and the apostles came in contact, for no man can receive a spiritual gift without first obtaining the Holy Ghost, and there is no promise of the holy Spirit without obedience to the gospel. "Repent and be baptized" said Peter "and you shall receive the gift of the Holy Ghost."—Paul says "If any man have not the Spirit of Christ, he is none of his."—Rom. 8:9, Paul says further, all spiritual gifts come by that one Spirit, and there is abundant proof to this point, so that it is clear that a wicked man cannot possess the holy Spirit, and a man who has not the Spirit cannot enjoy a spiritual gift. Although there were wicked contentious persons in the Corinthian church, yet it has not been proven that one of them possessed a gift by the Spirit. As the church began to depart from the faith, gifts began to disappear, until the church became corrupted and the mystery of iniquity became so great, that the holy Spirit was measurably withdrawn from the earth and spiritual gifts, were no more to be seen.

This, like many other things under the new institution, had its type. I mean the Urim and Thummim and Breastplate of the Jewish High priests. Those shone with great splendor as long as he who wore them was righteous. Josephus says "the one in the shape of a button on the high priest right shoulder shined out when God was present at their sacrifices so as to be seen by those most remote, which splendor, was not before natural to the stone." The breastplate likewise shone when Israel was to be victorious in battle. "This has appeared a wonderful thing to such as have not so far indulged themselves in philosophy as to despise divine revelation." But this breastplate and this sardonyx, left off shining about one hundred and fifty years before Christ, or from the days of the last good high priest of the family of the Macabus John Hyrcanus. Thus we see God refused to speak to the Jewish church through the oracle which he appointed by reason of their

wickedness, so has he withdrawn his Spirit from professing christians, and left them without prophets and spiritual gifts, because of transgression. But as he had mercy upon the Jews and sent them a prophet to announce the near approach of the kingdom of heaven and call on them to repent and flee from the wrath to come, so I trust God will not come out of his hiding place in judgement against an apostate church without first setting before her the way of life and causing the voice, "Come out of her my people that you be not partakers of her sins and receive not of her plagues," to be heard in every part of Babylon and amongst her daughters.

P. S. If you should think proper to publish the foregoing or any part of it, you will probably find it necessary to make some corrections in my synopsis as I am unaccustomed to writing for the press and a part of the above is the first writing and not a transcript.

STEPHEN BURNET.

Elders' Journal.

JOSEPH SMITH Jr. Editor.

KIRTLAND, OHIO NOVEMBER, 1837.

We would say to the patrons of the Journal, that we calculate to pursue a different course from that of our predecessor in the editorial department.— We will endeavor not to scandalize our own citizens, especially when there is no foundation in truth for so doing; we consider that when a man scandalizes his neighbor, it follows of course that he designs to cover his own iniquity: we consider him who puts his foot upon the neck of his benefactor, an object of pity rather than revenge, for in so doing he not only shows the contraction of his own mind but the wickedness of his heart also.

And as there are shaving shops in the world, we would caution the subscribers of the Star and Messenger and Advocate to send their subscriptions agreeable to the notice given in this number, and furthermore those who

dery, those who have books or other articles at this office will please hand or send the money to the persons named in the above alluded notice, also all applications for books or back Nos. of the Star and Messenger and Advocate, and for books to be rebound &c. &c. &c. to be made to the same persons, who will wait upon them with pleasure. The reason of this notice is, that our subscribers as well as ourselves may not suffer loss. O confidence where hast thou fled! Whither art thou gone? Art thou in search of *Lucre*, is it *he* which has destroyed thee?

Be it known unto the Saints scattered abroad greeting:

That myself together with my beloved brother Sidney Rigdon, having been appointed by a general conference of elders held in Kirtland in the house of the Lord on the 18th of Sept. for the purpose of establishing places of gathering for the Saints &c. we therefore would inform our readers that we started from Kirtland in company with V. Knight and Wm. Smith on the 27th of Sept. last, for the purpose of visiting the Far West, and also to discover situations suitable for the location of the Saints who are gathering for a refuge and safety, in the day of the wrath of God which is soon to burst upon the head of this generation, according to the testimony of the prophets; who speak expressly concerning the last days: We had a prosperous and a speedy journey; we held one meeting in Norton township Ohio, and three in Dublin, Ia. one between Dublin and Tere Haute, Ia. two in Tere Haute, one in Palmyra, Mo. 2 in Huntsville, one in Cariton; all of which were tended with good success and generally allayed the prejudice and feeling of the people, as we judge from the treatment we received, being kindly and hospitably entertained. On our arrival at the city of Far West, we

an article deposited with the office, at his

place of residence to him

found the church of Latter Day Saints in that place in as prosperous a condition as we could have expected, and as we believe enjoying a goodly portion of the Spirit of God, to the joy and satisfaction of our hearts.

The High council was immediately called and many difficulties adjusted, and the object of our mission was laid before them, after which the subject of the propriety of the Saints, gathering to the city Far West, was taken into consideration, after a lengthy discussion upon the subject, it was voted, that the work of the gathering to that place be continued, and that there is a plenty of provisions in the upper counties for the support of that place, and also the emigration of the Saints; also voted that other Stakes be appointed in the regions round about, therefore a committee was appointed to locate the same; consisting of Oliver Cowdery, David Whitmer, John Corril, and Lyman Wight; who started on their mission before we left.

It was also voted that the Saints be directed to those men for instruction concerning those places; and it may be expected that all the information necessary will be had from them concerning the location of those places, roads &c. Now we would recommend to the Saints scattered abroad, that they make all possible exertions to gather themselves together unto those places; as peace, verily thus saith the Lord, peace shall soon be taken from the earth, and it has already began to be taken; for a lying spirit has gone out upon all the face of the earth and shall perplex the nations, and shall stir them up to anger against one another: for behold saith the Lord, very fierce and very terrible war is near at hand, even at your doors, therefore make haste saith the Lord O ye my people, and gather yourselves together and be at peace among yourselves, or there shall be no safety for you.

we are told by Mr. Hayuen that it

We furthermore say to those who wish to stop short of the city of Far West, to call on us and get information concerning those places of gathering: We would say to the Saints it is now a day of warning and not of many words; therefore, a word to the wise is sufficient. We exhort you to remember the words of the prophet Malichi which says, bring ye all the tithes into the store house that there may be meet in mine house, and prove me herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts, and all nations shall call you blessed for ye shall be a delightful land saith the Lord of hosts. We would also say to the Saints, that we were much pleased with the location of the Far West, and also the society of that place; and we purpose of locating our families in that place as soon as our circumstances will admit.

We shall be under the necessity of observing brevity in this our communication for want of room to publish it, and we shall close after naming a few questions which are daily and hourly asked by all classes of people whilst we are traveling, and will answer them in our next.

Firstly, Do you believe the bible?

2nd, Wherein do you differ from other denominations?

3rd, Will every body be damned but Mormons?

4th, How and where did you obtain the book of Mormon?

5th, Do you believe Jo Smith to be a prophet?

6th, Do the Mormons believe in having all things common?

7th, Do the Mormons believe in having more wives than one?

8th, Can they raise the dead?

which he appointed by reason of their

9th, What signs does Jo Smith give to establish his divine mission?

10th, Was not Jo Smith a money digger?

11th, Did he not Steal his wife?

12th, Do the people have to give up their money when they join his church?

13th, Are the Mormons Abolitionists?

14th, Do they not stur up the Indians to war and to commit depredations?

15th, Do the Mormons baptize in the name of Jo Smith?

16th, If the Mormon doctrine is true, what have become of all that have died since the days of the apostles?

17th Does not Jo Smith pretend to be Jesus Christ?

18th, Is there any thing in the bible that liscences you to believe in revelation now days?

19th, Is not the canon of the scriptures full?

20th, What are the fundamental principles of your religion?

The above questions are as many as we probably shall have room to answer in our next article, though many more may hereafter be asked and answered as circumstances will permit.

In consequence of the delay of this No. which was occasioned by the preasure of times operating against us, so that paper was not to be obtained in season for its issue, we are enabled to lay before our readers a few items of the proceedings of our brethren in the Far West during our visit to that place; which we trust will satisfy for the delay.

Far West, Mo. Nov. 7, 1837.

At a general assembly of the church of Latter Day Saints, assembled at Far West, to take into consideration and transact the business of said church, Elder Thomas B. Marsh was chosen Moderator, and Oliver Cowdery appointed Clerk.

After singing, the Moderator addressed the throne of grace in prayer: after which pres't. Sidney Rigdon explained the object of the meeting, giving a relation of the recent re-organization of the church in Kirtland—the minutes of said meeting were read by the Moderator, who also nominated Joseph Smith jr. the first pres't. of the whole church, to preside over the same. All were requested (males and females

to vote—who was unanimously chosen. He then made a few remarks, accepting the appointment, requesting the prayers of the church in his behalf.

President Smith then nominated pres't. Sidney Rigdon to be one of his Counselors—who was unanimously chosen.

He then nominated pres't. Frederick G. Williams to be his next Counselor, who was objected to by Elder Lyman Wight, in a few remarks, referring to a certain letter, written to this place by the said F. G. Williams: also Elder Marsh objected to pres't. Williams. Elder James Emmet also objected to pres't Williams.

Bishop Edward Partridge said he seconded pres't. Williams' nomination, and should vote for him; and as to said letter, he had heard it, and saw nothing so criminal in it.

President David Whitmer also made a few remarks in pres't. Williams' favor. Elder Marsh made further remarks. Elder Thomas Grover also objected to pres't. Williams.

President S. Rigdon then nominated pres't. Hiram Smith to take pres't. Williams' place. He then called for a vote in favor of pres't. Williams, who was rejected. He then called for a vote in favor of pres't. Hiram Smith, which was carried unanimous.

Some few remarks were made by pres'ts. David Whitmer and S. Rigdon.

David Whitmer was nominated as the President of this branch of the church, and was objected to by Elder Marsh. Bishop Partridge said he should vote for pres't. Whitmer. Elder Wm. E. McLellin made a few remarks. Elder George M. Hinkel made remarks in favor of pres't. Whitmer—also Elder King Follet.

Elder Caleb Baldwin spake against pres't. Whitmer—also Elder Seymore Brunson.

Elder Elisha H Groves spake in favor of pres't. Whitmer. Further remarks from Eider McLellin by request of pres't. Whitmer who made satisfaction for him. Remarks from pres't. Joseph Smith jr. who called for an expression which was carried by almost a unanimous vote in favor of pres't. Whitmer.

President Joseph Smith jr. then nominated John Whitmer for an assistant president, who was objected, and Elder Marsh spake in opposition to him

and read a list of charges from a written document against him and pres't. Phelps. Pres't. John Whittier then spoke a few words by way of confession, and was followed by Elder Isaac Morley. The vote was called and carried unanimously.

The meeting adjourned for one hour.

Meeting convened according to adjournment, a hymn was sung and a prayer offered up by the Moderator.

Wm. W. Phelps was nominated for an assistant pres't. for this church by pres't. Joseph Smith, jr. He rose and made certain remarks on the subject of the charges referred to above, by way of confession also, when the vote was put by pres't. S. Rigdon, and passed unanimously.

Elders John Manlock, Solomon Hancock, Elias Higbee, Calvin Beebe, George M. Hinkle, Thomas Grover, and Simeon Carter, were unanimously chosen high counselors. Lyman Wight was nominated and objected by John Anderson, who went off to converse. Newel Knight was unanimously chosen. George M. Hinkle was nominated, and was objected to by elder James Emmet, because he was too noisy—By King Follet because of his military office, and by James Durfee because he was a merchant. Elder H. made a few remarks, the vote was called and was unanimous. Levi Jackman and Elsha H. Groves were unanimously chosen. John Anderson then took the stand and made his objections to Lyman Wight, after which Elder Wight also spoke, the vote was called and he unanimously chosen.

The Twelve were then called, viz: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McLellan, Parley P. Pratt, William Smith, Luke Johnson, Orson Pratt, John F. Boynton, and Lyman E. Johnson, and were unanimously chosen.

Bishop Edward Partridge was nominated to still act as Bishop, and was unanimously chosen. Who then nominated Isaac Morley and Titus Billings for his Counselors, who were unanimously chosen. Elder Isaac Morley was then unanimously appointed Patriarch of this branch of the church.

Elder John Corril was chosen to be keeper of the Lord's Storehouse. Elder Isaac Morley was then ordained to the office of Patriarch under the hands

of pres'ts. Joseph Smith jr. Sidney Rigdon and Hyram Smith.

The congregation, after a few remarks from pres't. Rigdon, unanimously voted not to support stores and shops, selling spirituous liquors, Tea, Coffee or Tobacco.

A vote was called on the subject of the pres'ts. of the Seventies—and those who have recently been appointed to that office, were unanimously received.

The congregation then united with pres't. Rigdon, who, in the closing prayer, called upon the Lord to dedicate this land for the gathering of the Saints, and their inheritances.

THOMAS B. MARSH.

Moderator.

AUGST. OLIVER COWDERY.

Far West Mo. Nov. 10, 1837.

At a general meeting of the ordained members of the church in this place, Elder Thomas B. Marsh opened the meeting by prayer, and president S. Rigdon read the memorial of the Bishop of Kirtland, and his counselors, to the churches abroad, of Sept. 18th 1837. He then laid before the meeting the subject of laying off cities, of consecrating, for public purposes, and for remunerating those who lay them off, &c. when it was unanimously voted that all city plots hereafter laid off, after remunerating those for their labors who may be engaged in appointing and laying off the same, shall be consecrated for the public benefit of the church—for building houses for public worship, or such other purposes as the church shall say.

President Rigdon then read the prospectus of the "Elders' Journal," which was unanimously received. It was then also unanimously voted that the persons present, use their exertions to support said paper.

It was then voted that the town plot of Far West be enlarged so that it contain four sections—that is, two miles square.

Voted, that Bishop Partridge and his Counselors be appointed a committee to apprise the land adjacent to the present town plot, see that it is enlarged according to the above vote, provided the present holders of those lands will take such a price for the same as the above apprisers shall think worth, and that the same be then disposed of as is voted above.

A call was then made for those whose circumstances were such as to permit, to go out to preach, to present themselves. There were twenty three who arose.

Sylvester H. Earl, Henry Jackson, Harrison Sagers and John W. Clark, were ordained elders, and William J. Levans was ordained a priest.

Pres't. Rigdon then closed the meeting by prayer.

T. B. MARSH,
Moderator.

Attest.

OLIVER COWDERY,
Clerk.

Conference.

The two branches of the church of Latter Day Saints in Madison, Geauga Co. O. met agreeably to appointment on the 12th Inst. and after being called to order by President Z. Coultrin, Allen Wait was appointed Clerk. The conference proceeded & organized the two branches into one. Br. Lester Brooks was then ordained presiding Elder over said church. Br. Asahael M. Hodge was ordained a Priest, Morgan Phelps and Albert Peas Teachers, brother Allen Wait Deacon and Clerk, all by unanimous vote of the church.

Z. COULTRIN Pres't.

ALLEN WAIT Clerk.

Conference.

At a fast meeting held in Rochester, Columbiana Co. Ohio, on the 28th of Oct. 1837, the official members present organized themselves into a conference for the purpose of ordaining some present to the ministry; accordingly Elder Samuel James was called to the chair, and Elder Francis G. Bishop was chosen Secretary. Mr. James Sloan and Mr. John Cooper were then presented and were ordained to the office of Elders. The business being concluded conference adjourned, *sine die*.

S. JAMES Ch'n.

F. G. BISHOP Clerk.

NOTICE.

A Conference will be held at the center of of Milton, Trumbull Co. Ohio, at the house of Mr. Milton Rogers, commencing on Friday the 5th of January: Public preaching will be expected on Saturday and Sunday.

Our beloved brother Sylvester B.—Stoddard, residing near that place,

gives the elders the following invitation: "We should like very well to have a visit from some of our Kirtland brethren if convenient—if those brethren who were calculating to travel in a Southeast direction, have not all left Kirtland, this will be in their track and we should like to have them give us a call."

NOTICE.

The subscribers for the Messenger and Advocate, are properly aware, that much of their subscription is yet in the rear; the office being changed into the hands of others, and the debts of the same pressing hard upon the former proprietors: it therefore becomes necessary to urge mildly the patrons of this office, to send up their subscriptions as soon as possible. and this will relieve those debts, and help forward the Journal in its season. It is also necessary that those who wish to continue on with the Journal, for them to forward their money, in order that their names may be entered on the Journal book. The books of the Evening and Morning Star, and Messenger and Advocate are in the hands of Wm. Marks and G. W. Robinson, consequently those indebted for the same, (Star and Messenger,) will please send their subscription to them.

All letters subscribed Marks and Robinson, and *Post paid*.—Ed.

A PARAPHRASE.

FOR THE JOURNAL.—*Isaiah chap. LX.*

Arise O Zion fair and lift thine eyes,
Exalt thy lofty towers towards the
skies;
See the resplendant glory round thee
spread,
Fill all thy courts and rest upon thy
head!
See Gentiles from the distant nations
too,
Come to thy light, and in thy temple
bow;
See numerous kings and princes from
afar,
Cast down their crowns, and in thy
glories share!
Behold thy sons shall come in flocks
as clouds
Around thine alters bow, in shining
crowds,
Rejoice in God that he doth now un-
fold;
His hidden treasures, as in days of old.

By sons of strangers shalt thy walls be rear'd,
 And by all nations, thou shalt be rever'd,
 And greatly honored, while their kings shall bring,
 Their richest treasures and thy glory sing.
 Whereas in wrath I hid my face from thee,
 Behold in loving kindness thou shalt see,
 The glory of my presence manifest,
 Among thy tens of thousands in the west!
 Thy gates shall not be shut by night nor day.
 That Kings and Gentiles may be bro't to thee.
 Lebanons former glory shall be thine,
 To the shall come the fir the box and pine,
 To beautify the place where I shall stand,
 Within thy walls upon my holy land.
 The sons also of that ungodly band,
 Who cast thee out and drove thee from thy land,
 Shall come, and bending unto thee bow'd down,
 Call thee the Zion of the Holy one,
 Of Israel, who by his almighty arm,
 Hath gathered thee and claimed thee for his own.
 The substance of the Gentile nations round;
 Shall come to thee, and in thy streets abound
 Instead of wood fine brass be brought to thee,
 Iron as plenty as the stones shall be;
 Silver as iron unto thee shall come,
 And Gold as brass, thy streets and courts adorn.
 And all thine officers shall bring thee peace,
 And thine exactors deal in righteousness.
 Violence shall no more be heard in thee,
 Neither within thy borders shalt thou see
 Thy fields with blood and carnage cover'd o'er,
 The warriors trumpet there, is heard no more:
 While wicked slay the wicked all around!
 The Earth shall shake; the stars from heaven be hurled,
 While God with outstretch'd arm destroys the world

The seas shall move, and islands flee away,
 Mountains flow down in that tremendous day!
 The crooked be made straight the valleys rise,
 The sun and moon be darkened in the skies!
 The trump shall sound, the dead in Christ shall rise!
 While all the living saints beneath the sky's,
 Shall then be quickened and ascend on high,
 To meet with Enoch's city in the sky,
 Descend with Christ with all his holy train,
 Upon the Earth a thousand years to reign!!!
 Thy children now in righteousness shall rest,
 No more afflicted nor no more oppress'd
 (For peace and union now shall spread
 Their balmy wings o'er all the spacious globe)
 They are planting of mine own right hand,
 The branch which shall inherit Zions land,
 While Christ shall reign, and thousand yeers shall roll,
 And songs of praise are heard from pole to pole,
 And echo'd throughout heavens vast domain
 In pealing anthems to the Lamb 'twas slain.

T. B. M.

For the want of room we have been under the necessity of leaving out the **Obituary** of our friends, and also several communications, which will probably appear in our next.—Ed.

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 OF THE CHURCH OF LATTER DAY SAINTS'
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ELDERS' JOURNAL

OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. I. No. 3.]

FAR WEST, MISSOURI, JULY, 1838.

[Whole No. 3.

Far West, May, 1838.

Notwithstanding all the efforts of the enemies to the truth, both from without and within, to the contrary, we are enabled to present this Journal, to the patrons, with the prospect of being able to continue it in time to come, without interruption.

Great have been the exertions of the opposers to righteousness, to prevent us from sending abroad the doctrines of the church to the world: every effort has been used by the combined influence of all classes of enemies, and of all sects and parties of religion; and of those who are opposed to it, in all its forms to prevent it.

It is indeed somewhat unexpected to us, to be able to commence printing the Journal again so soon; but the general interest felt in it by the Saints in general, soon, in a degree, repaired the loss which was suffered in the burning of the press in Kirtland; and another establishment, by the exertions of the Saints in Far West, has been obtained, sufficiently large, to print the Journal; and soon will be greatly enlarged, so as to do all the printing necessary, for the whole church.

We have no doubt, but liberal minded men will continue to aid with their means, until the establishment will be sufficiently supplied with means to make the largest of the kind, any where in the region of country where it is located.

In this place, the church is as pleasantly situated as could be expected, taking into consideration their circumstances, as the settlement here is but about eighteen months old, and the first settlers had been driven from their homes, and all their property destroyed, and had to come here without any thing.— But to their honor it may be said, that few people on earth have endured the same degree of persecution, with the same patience.

Nothing discouraged by the great afflictions and tribulations which they have had to endure for Christ's sake. They united with all their powers, to turn a solitary place into a fruitful field—we do not say a wilderness, for there is not a sufficiency of timber to

make it a wilderness—and have exceeded the highest expectations of the most enthusiastic.

Large bodies of land have been, and are now putting under cultivation.

We might venture an assertion on this point, and that, without the fear of contradiction by those who are acquainted with the settlements in this vicinity, and that is, no part of the world can produce a superior to Caldwell County, if an equal. Eighteen months since without scarcely an inhabitant; at this time the City of "Far West," the county seat, has one hundred and fifty houses, and almost the whole county is taken up, or all that part of it, which can be conveniently settled for want of timber: and large bodies of it are now under cultivation.

An eulogium too high, cannot be placed upon the heads of the enterprising and industrious habits of the people of this county. They are fast making for themselves, and their posterity after them, as beautiful, interesting, and as profitable homes, as can be in any country.

In a very few years, and it will be said with propriety, "that the solitary place has become glad for them;" and we can say, that the people will be as glad for it.

This town "Far West" is situated in Caldwell county Missouri, in the midst of a prairie of very rich soil. It is an elevated piece of land, and has a commanding view of the surrounding country for many miles, in every direction. On the north, about one mile passes Shoal Creek, a heavy stream which has many water privileges on it. On the south, a little more than half a mile, runs Goose Creek, a tributary of Shoal. It also is large enough to admit of water-works.

To all appearance the country is healthy, and the farming interest is equal to that in any part of the world; and the means of living are very easily obtained, not even luxuries excepted.

From this to the territorial line on the north, is from eighty to one hundred miles, and to the line on the west, twenty five or upwards, or what was the territorial line, before the purchase

of what is called the Platt and Nodawa countries, or rather Notaw., which signifies rattle snake.

It will be seen by this, that this town is situated in the north west corner of the State of Missouri, in the 40th deg. of north latitude. The land is rolling and generally dry; at least, there are no more wet lands, than are necessary for grazing purposes, when the country becomes all subdued.

The Saints here are at perfect peace with all the surrounding inhabitants, and persecution is not so much as once named among them: every man can attend to business without fear or excitement, or being molested in any wise. There are many of the inhabitants of this town, who own lands in the vicinity, and are at this time busily engaged in cultivating them. Hundreds of acres of corn have been planted already, in our immediate neighborhood; and hundreds of acres more are now being planted. (This is the fourth day of May.)

The crops of wheat are very promising, and the prospect is that we will have an abundant harvest. The vast quantities of provision purchased, in this upper country by the United States, for the use of the Garrison, and also for the Indians, have made all kinds of provision dear, and somewhat scarce. Corn is fifty cents per bushel; wheat one dollar; pork from eight, to ten dollars per cwt.; and all kinds of provision on a par with these.

Perhaps it might be thought by some necessary, that we should say something about the affairs of Kirtland.—The burning of the printing office there &c. But it is now, as in former days. In former days the destroyers of the Saints' property were of the baser sort of mankind, even so it is now. And as the Saints in former days considered a formal notice of them, beneath both their character and standing, so do the Saints in like manner now. Only say as they did; "That a gang of the baser sort, burned and wasted our property to the utmost of their power" regardless of law, justice, or humanity, and were upheld in their wickedness, by those who were like the high priest in Paul's day, who though, he sat to judge after the law, commanded Paul to be smitten contrary to law. So it was with our persecutors in the east: for notwithstanding they sat to judge after

the law, yet, commanded they our property to be destroyed contrary to law.

And as Paul and Barnabas did at Iconium. So did we at Kirtland.—"When there was an assault made, both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them. They were ware of it, and fled into Lystris and Derbe, cities of Lyconia, and unto the region that lieth round about. And there they preached the gospel."

So we did in like manner, taking them for our example. When there was an assault being made, of liars, thieves, and religionists, with their rulers all combined, we were ware of it, and fled to "Far West," and are here preaching the gospel whereunto we are called by the power of God. Let so much suffice for Kirtland.

We have the gratification of saying to the Elders abroad, that we hope to be able to furnish the Journal regularly, from hence forth, as long as it may be thought wisdom to continue it. And we hope on their part, they will use all their exertions to give it circulation.

The enemies have made so many attempts to destroy us, and always failed, that we now just laugh at them for fools, as the God of heaven said he would at their calamity.

PROSPECTUS

FOR THE

ELDERS' JOURNAL.

OF THE CHURCH OF JESUS CHRIST, OF LATTER
DAY SAINTS.

It is, we presume, generally known, that this paper was commenced in Kirtland, Ohio, in October last; but by reason of the great persecution against the Saints in that place, the paper had to be stopped; and through the craft of wicked men they got possession of the Printing Office, and knowing they could not hold it, it was burned.

The paper is now about to be resuscitated in this place; to be conducted as set forth in the former prospectus. It will be issued in a few weeks, and sent to the former subscribers, as previously stated.

We send this prospectus to arouse the Saints to energy in obtaining subscribers.—We hope the Elders abroad, will not fail to use their influence to give as general a circulation as possible.

The JOURNAL will be Edited by Joseph Smith jr., and Published by Thomas B. Marsh, at Far West, Caldwell County Missouri.

TERMS—One dollar, per annum, paid in advance. All letters must be Post Paid, and directed to the Publisher.

FAR WEST, Mo. April 26, 1838.

Winalhaven, Fox Islands, Me.
 March 9th, 1836.

BISHOP EDWARD PARTRIDGE, and PRESIDENTS JOSEPH SMITH JR., SIDNEY RIGDON, HYRUM SMITH, and THE SAINTS IN ZION, MEETING:

Dear friends in the new and everlasting covenant;

I, Willford Woodruff, sit down to inform you, that I have just heard, correctly, of the deplorable state of things in Kirtland, and I have this day held a council with Elders J. Ball and J. Townsend, who are now with me upon these Islands, and we resolved to address a few lines to you concerning our feelings, and set before you a brief account of things with us, and the course we intend to pursue. I have labored principally alone upon these Islands, since Elder Hale left last fall, and the work of the Lord has prospered in my hands, or in other words, the Lord has worked with me during the winter. Elder Joseph Ball has been with me for a number of weeks past upon the Islands. There is rising of 49 members in the church on these Islands, and they are strong in the faith. I returned last evening from a mission in company with Elder James Townsend. We have been visiting the most notable cities and villages in the eastern country, and delivering unto them the word of God.

We preached in their City Halls, Chapels, School houses, dwellings &c., in such places as Camden, Belfast, Northport, Frankfort, Hampden and the City of Bangor. Doors were open in all of these places, and many others I might mention, and the people heard with profound attention; and many are believing. I never saw more doors open for doing good, than at the present time in the State of Maine: But the Devil is stired up against me here on the Island.

One Methodist priest has applied several times for a warrant to take me, but the Officers, as yet, will not grant him any, for he cannot bring any accusation against me in truth or justice.

The most trouble I now have, is the stopping the papers. I have forwarded about 30 subscribers with the money, and now the press is burnt down, and our enemies roar in the midst of the congregations, and they set up these ensigns for signs.

I expect the report of these things

will come like a clap of thunder in the ears of the Saints upon these Islands and else where. They do not know it yet, but are wondering why these papers do not come. We have appointed a time to meet the church, and we shall lay all these things before them and trust in God for wisdom to direct us. The Elders that are with me are expecting to go to their homes, and I shall be left to fight the battles alone. Brethren, pray for me out of Zion, for I have a load to bear; but in the name of Elijah's God, I am determined to stand at my post. I feel as though the time of Jacob's trouble had began, but I know God will deliver him out of it, and fulfil his word.

We are advising the Saints of God to go from this country to Zion, as soon as they can. I suppose this is right: many are preparing to go the following season.

Now we say to the Presidency of the church in Zion; we do not expect to counsel you, nor any one there, let God be your counsellors. But we ask, can it not be consistent with the will of God and your feelings and circumstances, to soon publish the Elders' Journal from Zion, that we may have one weapon, to cut away some of the deep gloom, that will be cast upon the minds of thousands of the Saints, by wicked men and devils, and false brethren. The traveling Elders feel the wait of these things, equally, if not more than those who are in Zion; for we are naked targets to the press and tongue, as we pass through the midst of the Gentiles. O my God! have mercy and support us, I pray, through the toils that are to come, that our garments may be washed white in the blood of the Lamb! for it is through tribulation that we inherit the blessing and overcome.

Could the Elders' Journal be continued, it would be great relief to the feelings of all the faithful; for while our enemies are publishing against us, even in Kirtland, we should also know what God is doing for his Saints.

Brethren, we pray you to consider this last clause, not for our sake alone, but for the sake of all the faithful that are scattered abroad. We do not make these remarks because we have any lack of confidence in you,—No, God forbid, we believe you have done, and will do all that lies in your power for

the salvation of Israel; and for one, I pray God to take away my life, sooner than to suffer me to turn my back upon the faithful part of the church of Latter Day Saints, and Joseph whom God hath chosen to lead his people. O my soul mourns over the corruptions of the hearts of men! O how man will stumble in dark places, when he neglects prayer and departs from his God! O ye Saints of Zion, watch and pray, and keep the Celestial law, which is safe!

That you may know the feelings of the undersigners of this page, we say to you before God, that we are in full fellowship with Joseph Smith jr. and the first Presidency of the church, and with all who still adhere to, and receive their teachings and instructions; and we say, in the name of Jesus Christ, that we will uphold such by our prayers, faith, and influence, at the risk of our fortunes, lives, and worldly honor. "For life is but a name, when virtue and truth is gone."

We further believe, that judgment awaits the world speedily, Kirtland not excepted, and we do believe that those who have dissented from the body of the church, will have cause to lament for their folly. We ask in the name of reason and revelation, who has power to take from Joseph, the keys delivered to him by the God of Abraham, Isaac, and Jacob, and deprive him of the work that God has said he should perform? We answer, none but God alone. We believe the book of Mormon and Doctrine and Covenants, speaks too loud upon the subject, to fall unfulfilled and to be made void, by those who have neglected prayer, and departed from the living God, and sought to take honor unto themselves. O ye Saints of God in Zion! we entreat you to uphold Joseph by prayer, faith, brotherly love, and charity: for we testify, in the Spirit of God, that he will be brought off conquerer, and his enemies put to shame.

Do you remember his toils and labors for your salvation? Nothing but a God has supported him to the present day. His perils are great, and the greatest are among false brethren; and we do entreat the Saints in Zion not to add to his wounds, by following the example of many in Kirtland.— Bear with us, ye Saints of God, while we exhort you to keep the Celestial law of God, while in the land of Zion.

Be humble, be watchful, be prayerful. Beware of pride, lest you fall like others. We do not make these remarks for compliment sake, we feel what we say. Kirtland is and will be scourged, to fulfill revelation and prophecy; it is all right, the hand of God is in it. God's work will not stop. He will work for, and with his Saints. God will redeem Jacob. God will build up Zion. The Lord will establish Jerusalem. And O ye Judges in Zion! that God may bestow wisdom and salvation upon you, is the prayer of

WILFORD WOODRUFF,
JAMES TOWNSEND, &
JOSEPH BALL.

BROTHER W. WOODRUFF,

Sir, your letter, of the 9th of March, directed to Bishop Partridge, Presidents Joseph Smith jr. Sidney Rigdon, Hyrum Smith, and the Saints in Zion, came safely to them, some days since. And on account of the press of business now on their hands, and the request of J. Smith Jr., I have taken it upon me to answer it.

You say, that you have heard of the deplorable state of things in Kirtland; and it gave me much joy to learn by your letter, that you received those things in their true light. Great has been the afflictions of the Saints in that place, particularly our beloved brethren Joseph Smith Jr. and Sidney Rigdon.

In the past summer, I journeyed from this place, in company with Wm. Smith and D. W. Patten, to Kirtland, for the purpose of meeting in Conference there, with the twelve. On our arrival, we soon learned the difficulties that then existed there: these, however, were all apparently settled, previous to my leaving Kirtland: And W. Parrish, who has since become an unbeliever in revealed religion, affected to repent and become satisfied with Br. Joseph and the church. Others also did the same:— But this settlement was not of long duration. Soon after this, President Hyrum Smith and myself, left Kirtland for the upper Missouri; and President Joseph Smith, President S. Rigdon, and Wm. Smith, soon followed us to Far West: and during their absence, it seems that Parrish, J. F. Boynton, Luke Johnson, Joseph Coe, and some others, united together for the overthrow of the church. President Smith.

and his company, returned, on, or about the 10th of December; soon after which this dissenting band, openly, and publicly, renounced the church of Christ, of Latter Day Saints, and claimed themselves to be the old standard; called themselves the church of Christ, excluded that of Saints, and set at naught Br. Joseph, and the whole church, denounced them as heretics. How blind and infatuated are the minds of men, when once turned from righteousness to wickedness. They did not understand, that by taking upon them the name of Latter Day Saints, did not do away that of the church of Christ.— Neither did they consider, that the ancient church was the church of Christ, and that they were Saints. And again, it appears that they did not consider the prophecy of Daniel, which says, “The Saints shall take the kingdom,” &c. Again, “the Kingdom, and the greatness of the Kingdom, under the whole heaven, was given to the people, (the Saints,) of the Most High.” And the Saints here alluded to, were certainly Latter Day Saints; inasmuch, as the above prophecy is to be fulfilled in the last days; and is yet future, as all professed readers of the bible will confess.

We have of late learned, that Parrish, and the most of this combination have openly renounced the book of Mormon, and become deists.

I will now leave Kirtland, and give you some account of the movement of things here, as they are and have been.

You undoubtedly remember the visit, which I, in company with Elder Groves, made to the churches in Kentucky and Tennessee, in the summer of 1836. You may also recollect, the nature and result of our visit. We came to solicit assistance, for *poor bleeding Zion*: And we obtained, through the goodness of the children of God, in those regions, the sum of fourteen hundred and fifty dollars, which we delivered unto Wm. W. Phelps and John Whitmer, on our arrival at this place. But these men, instead of laying out the money for the benefit of *poor bleeding Zion*, purchased land for their own emolument. They generally did their business, independently of the aid, or counsel of either the Bishop, or High Council. This gave some uneasiness to the two authorities of Zion: not only because they pur-

chased land with church funds, in their own name, for their own aggrandizement, but because they selected the place for the city Far West, and appointed the spot for the house of the Lord to be built on, drew the plan of said house, and appointed and ordained a committee to build the same, without asking or seeking counsel, at the hand of either Bishop, High Council, or first Presidency; when it was well understood that these authorities were appointed for the purpose of counseling on all important matters pertaining to the Saints of God.

These two presidents also managed to get the town plot into their own hands, that they might reap the avails arising from the sales of the lots. In consequence of these, with other things, the High Council met by themselves on the 3rd day of April, 1837, and resolved to invite the two presidents, the Bishop and his council, and the two apostles, namely, T. B. Marsh and D. W. Patten, to meet with them on the 5th inst. to which time they adjourned. Accordingly the above named authorities met, on the 5th, and after laboring diligently three days in succession, it was unanimously agreed upon, that the town plot, with four eighths adjacent to the plot, should be at the disposal of the Bishop and his counsel the High Council, the two presidents, and the two apostles. During this labor the two presidents acknowledged they were wrong, and they, to all appearance, willingly suffered themselves to be corrected by the Council.

In the beginning of May following, the Council again met, and resolved to have the above named property transferred into the hands of the bishop, as an equivalent to the *poor bleeding Zion money*, and that the avails, of said land, should be thereafter applied to the benefit of the poor, and other public purposes. The business of the transfer of said property, was transacted by the two presidents, the bishop and his counsel; by some means they managed to bind the bishop in a mortgage, of three thousand four hundred and fifty dollars, to apply two thousand dollars of the avails of the town plot, which they had subscribed to the building of the house of worship, which they intended to have erected. Since that time, the affair of building the house, has fallen through. Consequently, many people have with-

drawn their subscription, and these two men, claiming this two thousand dollars as their subscription, choose to withdraw it, and put it into their own pockets. A small part of which, has been already paid to Wm. W. Phelps.

The Council, not feeling willing that the church should be defrauded out of two thousand dollars of her public funds, and also knowing that the church in general, as well as themselves, had become dissatisfied with their conduct, as christians, in many things, appointed a committee to labor with them; after which, they called the whole church in Zion together, who almost unanimously voted them out of their presidential office.

Not long after this, the council saw cause to appoint a second committee, to wait on these men, who still persisted in their opposition to the interests of the church. After which, charges were preferred against them before the Council, which were substantiated, and they were excommunicated.

Also, the church has had much sorrow during the past winter, on account of the unfaithfulness of Oliver Cowdery, David Whitmer, and Lyman E. Johnson, and in consequence of this, and their opposition to our beloved brother Joseph Smith jr. and the best interest of the church of Jesus Christ, and for persisting in the same, a number of charges have been substantiated against them, before the Council and Bishop of the church, and they have also been excluded from fellowship. "How has the gold become dim, the most fine gold changed!!!"

But I must drop this subject for want of room. Suffice it to say, brethren Joseph Smith Jr. and Sidney Rigdon are now with us, the church now flourishes, and the Saints rejoice, and the internal enemies of the church, are *down*. You will see by the above prospectus, that your anxious desires for the Journal are about to be granted.

May the God of Abraham, Isaac, and Jacob, bless you, and keep you unto his coming and Kingdom. Amen.

My love to all the Saints in those regions.

Yours in the love of God.

THOMAS B. MARSH.

WILFORD WOODRUFF.

P. S. Since Br. Joseph came to this place, we have been favored with a

lengthy revelation, in which many important items are shown forth. First, that the church shall hereafter be called "the Church of Jesus Christ, of Latter Day Saints" Second, it says, "Let the City Far West be a holy and consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy:— Therefore, I command you to build an house unto me, for the gathering together of my Saints, that they may worship me." It also teaches, that the foundation or corner stone must be laid on the 4th day of July next, and that a commencement must be made in this following season, and in one year from the 26th of April last, the foundation must be again commenced, and from that time, to continue the work until it is finished. Thus we see that the Lord is more wise than men, for Phelps and Whitmer thought to commence it long before this, but it was not the Lord's time, therefore, he overthrew it, and has appointed his own time. The plan is yet to be shown to the first presidency; and all the Saints, in all the world, are commanded to assist in building the house.

THOMAS B. MARSH.

Far West, May, 1838.

To the Elders abroad:

1st. The respect and duty which I owe to my Heavenly Father, to the church of Latter Day Saints, and to the Elders who are abroad in the earth, induces me, to drop a few encouraging hints, unto you my beloved fellow laborers in the kingdom which God has set up in these last days.

2nd. Brethren I am aware of your thirst, for the gathering of that long dispersed people, who are of the house of Israel. I am aware of your toils, and fatigues, in traveling from city to city; from state to state; from kingdom to kingdom; and from Island to Island, to declare the gospel in its purity, unto the inhabitants of this generation.— Declaring unto them in plain terms, that God has again spoken from the heavens by the voice of revelation, that the hour of his Judgment is nigh at hand, and that God hath decreed that wars, famine, and pestilence, will soon cover the land; that Babylon must fall, and great must be the fall thereof. Declaring plainly unto the honest in

heart, that they must separate themselves from Babylon, lest ye be partakers of her sins, and likewise of her plagiés.

3rd. O ye Elders of Israel! lift up your heads and rejoice, for the day of your redemption draweth nigh, comfort yourselves, by pondering in your hearts the grand events which will transpire at the morn of the millenium; when there shall be no mobs, to rise up against you; no weapon formed against you by lawless marauders; and no tongue to scandalize your character, by vain and groundless reports; knowing that this blessing will be placed upon your heads, when you return from your ministry; and when the Judge of the whole earth shall say, well done thou good and faithful servant, thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joys of thy Lord.

4th. Lift up your heads then, ye Elders of Israel, say to the North, give up, to the South, keep not back. Say to the Isles of the sea, be glad, and to the Kingdoms of the earth rejoice; for the Lord our God is about to establish a Kingdom, which cannot be thrown down, neither can the gates of hell prevail against it.

5th. Therefore, rejoice ye Elders of Israel; believe not the slangs and foul reports against our Beloved Brethren, Joseph Smith Jr. and Sidney Rigdon, they are groundless, and as black as the apostate Authors, who will not protect that little stone that is hewn out of the mountain without hands, and who exerts their utmost endeavors to impede the progress of the Kingdom which God has set up, for the salvation of man in these last days.

6th. Be of good cheer then, ye ministers of the gospel, always abounding in faith and good works; ponder the paths of your feet; acknowledge the hand of God in all things; be instant in prayer, and your heavenly Father will direct your steps, lead you into all truth, and the Spirit of the living God will dwell richly upon you: even so Amen.

A. RIPLEY.

Having a general knowledge of many of the counties in upper Missouri, and the welfare of the brethren of the church of Latter Day Saints in view; I will give a short history of the

situation of the County of Caldwell, and the regions round about.

Far West is situated about 50 miles North of Independence in Jackson County, on a beautiful elevated prairie, so that when the traveller approaches the town, though several miles from it, the eye catches the beautiful prospect, which leads the mind to wonder that a people almost wholly destitute of means, could accomplish so great work in so short time.

The County of Caldwell, is a beautiful elevated prairie County, interspersed with valleys, and beautiful groves of timber; the face of the country, is generally high and rolling, and renders it as healthy, as any part of the United States.

The soil is very productive, inso-much that forty or fifty bushels of corn per acre is but midling yield, and equally as good for wheat, and all other kinds of grain, which is natural to the Western and Southern States.

A. RIPLEY.

To the Saints scattered abroad;

Dear Brethren:

Whereas, many have taken into hand to set forth the order of the kingdom of God on earth, and have testified of the grace of God, as given unto them, to publish unto you.

I also feel it my duty to write unto you, touching the grace of God given unto me, to youward; concerning the dispensation we have received; which is the greatest of all dispensations.— And has been spoken of by the mouth of all the holy prophets since the world began.

In this, my communication to you, I design to notice some of these prophecies.

Now the apostle Paul says on this wise, "For I would not brethren, that you should be ignorant of this mystery, (lest you should be wise in your own conceit,) that blindness in part has happened unto Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob."

What is that he says! "For I would not have you ignorant," ignorant of what? why of this mystery, that blindness in part had happened unto Is-

rael. And to what end? why, that salvation might come unto the Gentiles.— See the 12th and 13th verses of this 11th chapter to the Romans:

“Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? “For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office.”

Now, we are to understand the apostle, as speaking of the return of Israel, when he said, “how much more their fullness,” in their return. “For I would not have you ignorant concerning this matter,” that blindness will depart from them in the day that the fullness of the Gentiles is come in. And the reason is very obvious, because it is said, that out of Zion shall come the deliverer; and for what cause? why, that the word of God might be fulfilled. This deliverer might, through the mercy of God, turn away ungodliness from Jacob.

This work evidently commences at the time God begins to take the darkness from the minds of Israel, for this will be the work of God by the deliverer, for he shall turn away ungodliness from the whole family of Jacob. “For this is my covenant with them, when I shall take away their sins.”

Now then, we can see that this deliverer is a kind of harbinger or forerunner, that is, one that is sent to prepare the way for another. And this deliverer is such an one, for he comes to turn away ungodliness from Jacob.— Consequently he must receive a dispensation and authority suitable to his calling, or he could not turn away ungodliness from Jacob, nor fulfill the scriptures.

But the words of the prophets must be fulfilled. And in order to do this, to this messenger must be given the dispensation of the fullness of times according to the prophets. For Paul says again, in speaking of the dispensation of the fullness of times; Ephesians 1, 9. “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 fullness 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.”

And Isaiah says in the 11th chapter

and 11th verse, “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.”

Now, this is the time that the deliverer shall come out of Zion, and turn away ungodliness from the house of Israel. Now, the Lord has said that he would set his hand the second time, and we ask for what? but to recover the house of Jacob. From what have they fallen? most assuredly they had broken the covenant, that God had made with their fathers, and through their fathers with them.

For Paul says, Romans 11: 19, 20. “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.” Now it is evident, that the Jews did forsake the Lord, and by that means they broke the covenant. And now we see the need of the Lord’s setting his hand the second time to gather his people, according to Ephesians 1: 10. “That the dispensation of the fullness of times” &c. Now I ask, what is a dispensation? I answer, it is power and authority to dispense the word of God, and to administer in all the ordinances thereof.

This is what we are to understand by it, for no man ever had the Holy Ghost to deliver the gospel, or to prophecy of things to come, but had liberty to fulfill his mission; consequently, the argument is clear, for it proves itself; nevertheless, I will call on the scriptures to prove the assertion. Ephesians 3: 2. “If ye have heard of the dispensation of the grace of God, which is given me to you-ward. How that by revelation he made known unto me the mystery; as I wrote in a few words.” And also Colossians 1: 25. “Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God.”

It is evident then, that the dispensation given the apostle, came to him by revelation from God. Then by this we may understand, in some degree, the power by which he spake. And also the dispensation of the fullness of times.

Now, this at first thought would appear very small to some, who are not acquainted with the order of God from

the beginning: but when we take into consideration the plan of God for the salvation of the world, we can readily see that plan carried out most faithfully in all its bearings.

See after the fall of Adam, the plan of salvation was made known to him of God himself: who in like manner, in the meridian of time revealed the same, in sending his first begotten son Jesus Christ: who also revealed the same to the apostles, and God raised him from the dead to perfect that plan. And the apostles were made special witnesses of that plan; and testified, "That in the dispensation of the fullness of times, that God would gather together in one, all things in Christ, whether they be things in heaven, or things on the earth."

Now the thing to be known, is, what the fullness of times means, or the extent and authority thereof. It means this, that the dispensation of the fullness of times is made up of all the dispensations that ever have been given since the world began until this time.

Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the garden, and gave him the promise of the Messiah. And unto Noah also was a dispensation given. For Jesus said, "As it was in the days of Noah, so shall it be at the coming of the son of man. And as the righteous were saved then, and the wicked destroyed, so it will be now.

And from Noah to Abraham; and from Abraham to Moses; and from Moses to Elias; and from Elias to John the baptist; and from John to Jesus Christ; and from Jesus Christ to Peter, James and John. The apostles all having received in their time, a dispensation by revelation from God, to accomplish the great scheme of restitution, spoken of by all the holy prophets since the world began. The end of which is the dispensation of the fullness of times. In the which, all things shall be fulfilled, that has been spoken of since the earth was made.

Now the question is, unto whom is this dispensation to be given? or by whom to be revealed? The answer is, to the deliverer that was to come out of Zion, and given to him by the angel of God. Rev. 14: 7. "And I saw another angel flying in the midst of heaven, having the everlasting gospel

to preach to them that dwell on the earth. And to every nation, and kindred, and tongue, and people, saying: with a loud voice, fear God, and give glory to him for the hour of his judgement is come; worship him, that made Heaven, and Earth, and the Sea, and the fountains of water."

Now observe, this angel delivers the everlasting gospel to man on the earth, and that too when the hour of the judgements of God had come on the generation, in the which, the Lord should set his hand the second time, as stated above.

Now we have learned that this deliverer must be clothed with the power of all the other dispensations, or it could not be called the fullness of times.— For this is what it means, that all things shall be revealed, both in heaven and on earth. For the Lord said, there was nothing secret that should not be revealed, or hid that should not come abroad, and be proclaimed upon the house top. And this may, with propriety, be called the fullness of times.

The authority connected with the ordinances, renders the time very desirable to the man of God, and renders him happy, amidst all his trials, and afflictions. To such an one, through the grace of God, we are indebted for this dispensation, as given by the angel of the Lord. But to what tribe of Israel was it to be delivered? We answer, to Ephraim, because to him were the greater blessings given. For the Lord said to his father Joseph: "A seer shall the Lord raise up of the fruit of my loins, and he shall be a choice seer unto the fruit of my loins; yea, he truly said: Thus saith the Lord, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly; and unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with their fathers. And I will give unto him a commandment that he shall do none other work, save the work which I shall command him; and I will make him great in mine eyes, for he shall do my work, and he shall be great like unto Moses; and out of weakness he shall be made strong, in that day when my work shall com-

mence among all people, unto the restoring of the house of Israel, saith the Lord.

And thus prophesied Joseph—saying, Behold, that seer will the Lord bless, and they that seek to destroy him shall be confounded. Behold I am sure of the fulfillment of this promise, and his name shall be called after me; and it shall be after the name of his father; and he shall be like unto me, for the thing which the Lord shall bring forth by his hand by the power of the Father, shall bring my people unto salvation.

Thus prophesied Joseph—I am sure of this thing, even as I am sure of the promise of Moses.' 2nd Book of Nephi, 2nd chapter.

And again, Jesus says, as recorded in the book of Mormon, 526th page, 2nd edition, 'Behold my servant shall deal prudently; he shall be exalted, and shall be esteemed, and be very high. As many as were astonished at thee, so shall he sprinkle many nations. Kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider.'

Upon this servant is bestowed the keys of the dispensation of the fullness of times.—That from him, the priesthood of God, through our Lord Jesus Christ, might be given to many, and the order of this dispensation established on the earth. And to the church he has said by commandment—(See book of Commandments, 46th section, 2nd paragraph.) "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as from mine own mouth, in all patience and faith, for by doing these things, the gates of hell shall not prevail against you.

Now my readers, you can see in some degree, the grace given to this man of God, to us-ward. That we, by the great mercy of God, should receive from under his hand, the gospel of Jesus Christ; and having the promise of partaking of the fruit of the vine, on the earth with him, and with the holy prophets and patriarchs our fathers. For those holy men are angels now. And these are they, who make the fullness of times complete with us. And they who sin against this authority given to him—(the before mentioned man of God,)—sins not against him only, but against Moroni, who holds the keys of the stick of Ephraim. And also, with Elias, who holds the keys of bringing to pass the restitution of all things, or the restoration of all things. And also John, the son of Zacharias, which Zacharias Elias visited, and give promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias, which John I have sent unto you, my servants Joseph Smith Jr. and Oliver

Cowdery, to ordain you to this first priesthood, even as Aaron. And also Elijah who holds the keys of committing the power, to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse.

And also Joseph, and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain. And also Michael, or Adam, the father of all, the prince of all, the ancient of days. And also, Peter, and James, and John, whom I have sent unto you, by whom I have ordained you, and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last time, and for the fullness of times.—In the which I will gather together in one all things, both which are in heaven and which are on earth.

Therefore, brethren, beware concerning yourselves, that you sin not against the authority of this dispensation, nor think lightly of those whom God has counted worthy for so great a calling, and for whose sake he hath made them servants unto you, that you might be made the heirs of God, to inherit so great a blessing, and be prepared for the grand assembly, and sit there with the ancient of days, even Adam, our father, who shall come to prepare you for the coming of Jesus Christ, our Lord; for the time is at hand, therefore, gather up your effects and gather together upon the land which the Lord has appointed for your safety.

D. W. PATTEN.

ELDERS' JOURNAL.

JOSEPH SMITH Jr. Editor.

FAR WEST, MO. JULY, 1838.

In obedience to our promise, we give the following answers to questions, which were asked in the last number of the Journal.

Question 1st. Do you believe the bible?

Answer. If we do, we are the only people under heaven that does. For there are none of the religious sects of the day that do.

Question 2nd. Wherein do you differ from other sects?

Answer. Because we believe the bible, and all other sects profess to believe their interpretations of the bible, and their creeds.

Question 3rd. Will every body be damned but Mormons?

Answer. Yes, and a great portion of them, unless they repent and work righteousness.

Question 4th. How, and where did you obtain the book of Mormon?

Answer. Moroni, the person who deposited the plates, from whence the book of Mormon

was translated, in a hill in Manchester, Ontario County New York, being dead; and raised again therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them. I obtained them, and the Urim and Thummim with them; by the means of which, I translated the plates; and thus came the book of Mormon.

Question 5th. Do you believe Joseph Smith Jr. to be a prophet?

Answer. Yes, and every other man who has the testimony of Jesus. "For the testimony of Jesus, is the spirit of prophecy."—Rev. 19: 10.

Question 6th. Do the Mormons believe in having all things common?

Answer. No.

Question 7th. Do the Mormons believe in having more wives than one.

Answer. No, not at the same time. But they believe, that if their companion dies, they have a right to marry again. But we do disapprove of the custom which has gained in the world, and has been practised among us, to our great mortification, of marrying in five or six weeks, or even in two or three months after the death of their companion.

We believe that due respect ought to be had, to the memory of the dead, and the feelings of both friends and children.

Question 8th. Can they raise the dead.

Answer. No, nor any other people that now lives or ever did live. But God can raise the dead through man, as an instrument.

Question 9th. What signs do Jo Smith give of his divine mission.

Answer. The signs which God is pleased to let him give: according as his wisdom thinks best: in order that he may judge the world agreeably to his own plan.

Question 10. Was not Jo Smith a money digger.

Answer. Yes, but it was never a very profitable job to him, as he only got fourteen dollars a month for it.

Question 11th. Did not Jo Smith steal his wife.

Answer. Ask her; she was of age, she can answer for herself.

Question 12th. Do the people have to give up their money, when they join his church.

Answer. No other requirement than to bear their proportion of the expenses of the church, and support the poor.

Question 13th. Are the Mormons abolitionists.

Answer. No, unless delivering the people from priest-craft, and the priests from the power of satan, should be considered such.—But we do not believe in setting the Negroes free.

Question 14th. Do they not stir up the Indians to war and to commit depredations.

Answer. No, and those who reported the story, knew it was false when they put it into circulation. These and similar reports, are pawned upon the people by the priests, and this is the reason why we ever thought of answering them.

Question 15th. Do the Mormons baptize in the name of Jo Smith.

Answer. No, but if they did, it would be as valid as the baptism administered by the sectarian priests.

Question 16th. If the Mormon doctrine is true what has become of all those who have died since the days of the apostles.

Answer. All those who have not had an opportunity of hearing the gospel, and being administered to by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

Question 17th. Does not Jo Smith profess to be Jesus Christ.

Answer. No, but he professes to be his brother, as all other saints have done, and now do.—Matthew, 12: 49,50—And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren: For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother.

Question 18th. Is there any thing in the Bible which licenses you to believe in revelation now a days.

Answer. Is there any thing that does not authorize us to believe so; if there is, we have, as yet, not been able to find it.

Question 19th. Is not the cannon of the Scriptures full.

Answer. If it is, there is a great defect in the book, or else it would have said so.

Question 20th. What are the fundamental principles of your religion.

Answer. The fundamental principles of our religion is the testimony of the apostles and prophets concerning Jesus Christ, "that he died, was buried, and rose again the third day, and ascended up into heaven;" and all other things are only appendages to these, which pertain to our religion.

But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.

MINUTES OF THE PROCEEDINGS OF THE COMMITTEE OF THE WHOLE CHURCH IN ZION.

The following are the minutes of the proceedings of a general assembly of the Church of Jesus Christ, of Latter Day Saints, assembled at the following places, to transact the business of said Church.

1st. At Far West, Feb. 5, 1838; Thomas B. Marsh was chosen Moderator, and John Cleminson Clerk.

The Moderator addressed the throne of grace in prayer, after which he laid before the assembly the object of the meeting, giving a relation of the recent organization of the Church here, and in Kirtland. He also read a certain revelation given in Kirtland, Sept. 4, 1837; which made known that John Whitmer and William W. Phelps were in transgression, and that if they repented not, they should be removed out of their places.— Also, read a certain clause contained in the appeal, published in the old Star, under the 183rd page, as follows:—"And to sell our hands would amount to a denial of our faith, as that is the place where the Zion of God shall stand according to our faith and belief in the revelations of God."

Elder John Murdock then took the stand, and showed to the congregation why the High Council proceeded thus, was, that the Church might have a voice in the matter; and that he considered it perfectly legal, according to the instructions of President Joseph Smith jr.

Elder G. M. Hinkle then set forth the way in which the Presidency of Far West had been labored with, that a committee of three, of whom he was one, had labored with them.— He then read a written document containing a number of accusations against the three presidents. He spake many things against them, setting forth in a plain and energetic manner, the iniquity of Phelps and Whitmer, in using the moneys which were loaned for the Church. Also D. Whitmer's wrong, in persisting in the use of tea, coffee, and tobacco.

Bishop Partridge then arose, and endeavored to rectify some mistakes of minor importance made by Elder Hinkle. Also, the Bish-

op spake against the proceedings of the meeting, as being hasty and illegal, for he thought they ought to be had before the common council; and said; that he could not lift his hand against the presidency at present; he then read a letter from President Joseph Smith jr.

A letter was then read by T. B. Marsh from William Smith, who made some comments on the same; and also on the letter read by E. Partridge.

Elder G. Moery, who was one of the committee sent to labor with the Presidency, then spake, setting forth in a very energetic manner, the proceedings of the presidency, as being iniquitous.

Elder Grover also, being one of the committee, spake against the conduct of the presidency and O. Cowdery, on their visit to labor with them.

Elder David W. Patten, then spake with much zeal against this presidency, and in favor of brother Joseph Smith jr. and that the wolf alluded to in his letter, were the dissenters in Kirtland.

Elder Lyman Wight next stated that he considered that all other accusations were of minor importance compared to their selling their lands in Jackson County, that they (Phelps and Whitmer) had set an example which all the members were liable to follow; he said that it was a hellish principle, and that they had flatly denied the faith in so doing. Elder Elias Higbee then sanctioned what had been done by the council, speaking against the presidency.

Elder Murdock again took the stand, and stated that sufficient had been said to substantiate the accusations against them.

Elder Solomon Hancock plead in favor of the presidency, stating that he could not raise his hand against them.

Elder John Correll then spake against the High Council in regard to their proceedings, and labored hard to show that the meeting was illegal, and that the presidency ought to be had before a proper tribunal, which he considered to be a bishop and twelve high priests; he labored in favor of the presidency, and said that he should not raise his hands against them at present, although he did not uphold the presidents in their iniquity.

Elder Simeon Carter, next arose and spake against the meeting as being hasty. Elder Groves followed brother Carter, in like observations and of like nature. Elder Patten again took the stand in vindication of the cause of the meeting.

Elder Morley then spake against the presidency, at the same time pleading mercy. Titus Billings said that he could not vote until they had a hearing in the common council.

Elder Marsh said that the meeting was according to the direction of br. Joseph, he, therefore, considered it legal.

Elder Moses Martin then took the stand, and with great energy spake in favor of the legality of the meeting, and against the conduct of the presidency of Zion, alleging that the present corruptions of the church here, were owing to the wickedness and mismanagement of her leaders.

The Moderator then called the vote in favor of the present presidency. The negative was then called, and the vote against David Whitmer, John Whitmer, and William W. Phelps was unanimous, excepting 8 or 10 and

This minority only wished them to continue in office little longer, or until Joseph Smith jr. came up.

In S. Carter's settlement, the saints assembled, agreeable to appointment, on the 6th inst. when they unanimously rejected the three above named presidents.

Also, on the 7th, the saints assembled at Edmond Durfey's agreeable to appointment, where the above named presidents were unanimously rejected.

Also, on the 8th, at Nahom Curts' dwelling house, they were unanimously rejected by the assembly.

Also, at Hauns' mill, on the 9th, the Saints unanimously rejected them.

At a meeting of the High Council, the Bishop and his Council, Feb. 10, 1838, it was moved, seconded and carried, that Oliver Cowdery, William W. Phelps and John Whitmer, stand no longer as Chairmen and Clerk, to sign and record licences.

Also, voted that Thomas B. Marsh and David W. Patten be authorized to attend to said business for the time being.

Also, voted that Thomas B. Marsh and David W. Patten be Presidents, pro tempore, of the church of Latter Day Saints in Missouri, or until Presidents J. Smith Jr. and S. Rigdon arrives in the land of Zion.

J. MURDOCK, Moderator.

T. B. MARSH, Clerk

BELoved BROTHER JOSEPH:

You will see by the above, that quite a change has taken place among us, of late, and we hope it is for the better; and we rejoice that we have a prospect of having things in a good degree straightened by the time you arrive here. We saw plainly, from the movement of things that the church was about to go to pieces, in consequence of the wickedness of those men, we therefore have done what we have; which thing has given the church general satisfaction, they also appear to be well united, and determined to cleave to the first presidency, that is, the three first.

Had we not taken the above measures, we think that nothing could have prevented a rebellion against the whole high council and bishop; so great was the disaffection against the presidents, that the people began to be jealous, that the whole authorities were inclined to uphold these men in wickedness, and in a little time the church, undoubtedly, would have gone, every man to his own way, like sheep without a shepherd.

We concluded, that as you were coming up soon, it would be well to not appoint regular presidents of this branch; as probably more satisfaction would be had among the people, to have none but the three first.

The High Council are well united together, and with yourself. The Bishop and his council are united with us now, and all misunderstanding removed. We believe that brother Corril intends to be with you and us; although he was not with us in the meetings.

We hear that the above men intend to call the church together again, for a rehearing; but as they have no authority now, we think that their influence will not be sufficient to bring the people together. We know that such an attempt would be to divide and scatter the flock; and we intend to be faithful to warn the people of this thing. The people

seem to wish to have the whole law of God lived up to; and we think that the church will rejoice to come up to the law of consecration, as soon as their leaders shall say the word, or show them how to do it. In a word, we are persuaded that the most part of the people wish to become sanctified by the law of God. Dear Brother, may our God speedily open the way for you and your father's family, with our beloved brother S. Rigdon, to come among us. Your presence is absolutely necessary for the salvation of this church: Do hasten therefore, to our relief, our enemies are bitter against us, and will do all the injury they can to you, to us, and to the church.

In the name of the church, we say hold us by your faith, until you get here. We flatter ourselves that you will have the church in Kirtland, in a situation to leave them as soon as the rivers open. Although these men speak against your proceedings, they are mute when you are present, and the great body is determined to follow you.

Agreeable to your request, brother Harris and myself wrote, and sent to you our testimony, relative to what Oliver Cowdery said about the girl, and mailed it on the 4th inst. but lest that letter should not reach you through the iniquity of men, I here send you the same, with the addition of brother Hinkle's testimony. They may not be the same words as the other, for we have not a copy of the former letter, however, this is the same in substance, with some addition.

This may certify, that I heard O. Cowdery say to Joseph Smith Jr., while at George W. Harris' house, in Far West, that he (Joseph) never confessed to him, (Oliver) that he was guilty of the crime alledged to him. And O. Cowdery gave me to understand that Joseph Smith Jr. never acknowledged to him, that he ever confessed to any one, that he was guilty of the above crime.

THOMAS B. MARSH,

This may certify, that I heard Oliver Cowdery say, in my house, that Joseph Smith Jr. never confessed to him, that he was guilty of the crime alledged against him, and Joseph asked if he ever said to him, (Oliver) that he confessed to any one that he, (Joseph) was guilty of the above crime, and Oliver, after some hesitation, answered, no.

GEORGE W. HARRIS.

This may certify, that having heard the report about the crime above referred to, I asked Oliver Cowdery, last fall, when Joseph Smith was in the Far West, if the report was true, for said I, if it is, as he is to be presented before the church, I wish to know of the truth of this matter before hand. And he gave me to understand, either in plain words or implications, that it was false. I bear this testimony for the good of the honest hearted in the east, and else where, and for the good of brother Joseph Smith Jr. Brother Marsh will please copy this in the letter to the east, and keep the original here.

GEORGE M. HINKLE.

Far West, Feb. 15, 1838.

Dear Brother, we lament that such foul and false reports should be circulated in Kirtland concerning yourself. We are persuaded that none but those who wish your overthrow, will believe them, and we presume that the above

testimonies will be sufficient to stay the tongue of the slanderer.

Yours, in the bonds of

the New Covenant,

THOMAS B. MARSH.

JOSEPH SMITH Jr.

Far West, Feb. 15, 1838.

MINUTES OF HIGH COUNCIL.

The High Council of Zion, met in Far West, on Saturday, March 10, 1838, agreeable to adjournment; the Council being organized, was opened by singing, and prayer by Elder Grover.

After some discussion, it was

1st, Resolved, That the High Council recommend, by writing, to the various branches of this church, that all those who wish to receive ordination, procure a recommendation from the branch to which he belongs, and have it pass through the hands of the different quorums for inspection, previous to his ordination.

2nd, Resolved, That the High Council recommend to all those who hold licences, between the ages of 18 and 45, and do not officiate in their respective offices, be subject to military duty.

A charge was then preferred against William W. Phelps and John Whitmer, for persisting in unchristianlike conduct.

Six counsellors were appointed to speak, viz: Simeon Carter, Isaac Higbee and Levi Jackman, on the part of the accuser: Jared Carter, Thomas Grover and Samuel Bent, on the part of the accused; when the following letter was read by brother Marcellus Cowdery, bearer of the same, belonging to Thomas B. Marsh, previous to giving it to its rightful owner.

"Far West, March 10, 1838.

Sir:

It is contrary to the principles of the revelations of Jesus Christ, and his gospel, and the laws of the land, to try a person for an offence, by an illegal tribunal, or by men prejudiced against him, or by authority that has given an opinion, or decision beforehand, or in his absence.

Very Respectfully

we have the honor to be,

DAVID WHITMER.

W. W. PHELPS,

JOHN WHITMER;

Presidents of the church of Christ in Mo.
To T. B. MARSH,

One of the travelling Counsellors.

Attest:

OLIVER COWDERY,

Clerk of the High Council of the church of Christ in Missouri.

I certify the foregoing to be a true copy from the original.

OLIVER COWDERY, Clerk
of High Council."

All the effect the above letter had upon the Council, was to convince them, still more, of the wickedness of those men, by endeavoring to palm themselves upon the church as her presidents, after the church had, by a united voice, removed them from their presidential office, for their ungodly conduct; and the letter was considered no more, nor less, than a direct insult, or contempt, cast upon the au-

thorities of God, and the church of Jesus Christ; therefore, the Council proceeded to business.

A number of charges were sustained against those men; the principal of which, was, for claiming \$2000 church funds, which they had subscribed for the building an house to the Lord in this place, when they held in their possession the city plot, and were sitting in the presidential chair, which subscription they were intending to pay from the avails of the town lots; but when the town plot was transferred into the hands of the Bishop, for the benefit of the church, it was agreed that the church should take this subscription from off the hands of W. W. Phelps and John Whitmer, but in the transaction of the business, they bound the Bishop, in a heavy mortgage, to pay them the above \$2000, in two years from the date thereof; a part of which they have already received, and claim the remainder.

The six Counsellors made a few appropriate remarks, none of whom felt to plead for mercy, as it had not been asked on the part of the accused; but all, with one consent, declared that justice ought to have his demands.

After some remarks by Presidents Marsh and Patten, setting forth the iniquity of those men, in claiming the \$2000 spoken of, which did not belong to them any more than any other person in the church; it was decided that William W. Phelps and John Whitmer be no longer members of the church of Christ of Latter Day Saints, and be given over to the buffetings of Satan, until they learn to blaspheme no more against the authorities of God, nor fleece the flock of Christ.

The Council were then asked, if they concurred with the decision; if so, to manifest it by rising, when they all arose. The vote was then put to the congregation, which was carried unanimous; the negative was then called, but no one voted.

Mr. Marcellus Cowdery arose and said he wished to have it understood that he did not vote either way, because he did not consider it a legal tribunal; he also offered insult to the High Council and to the Church, by reading a letter belonging to Thomas B. Marsh before giving it to him, and in speaking against the authorities of the Church.

A motion was then made by President Patten, that fellowship be withdrawn from Marcellus Cowdery, until he make satisfaction, which was seconded and carried unanimous.

THOMAS B. MARSH

DAVID W. PATTEN,

Presidents.

EENEZER ROBINSON

Clerk of High Council.

Far West, April 6th 1838.

Agreeable to a resolution passed the high council of Zion, March 3rd 1838, the saints in Missouri assembled at this place, to hold the anniversary of the church of Jesus Christ of Latter Day Saints and to transact Church business.

The meeting was opened by singing and prayer by David W Patten—After which president Joseph Smith Jr read the order of the day as follows:—

Doors will be opened at 9 o'clock A M and

The meeting will commence by singing and prayer.

A sexton will then be appointed for a door keeper and other services in the house of the Lord.

Two historians will then be appointed to write and keep the church history.

Also a general recorder to keep the records of the whole Church, and be the clerk of the first presidency.

And a clerk will be appointed for the high Council, and to keep the Church records of this stake.

And three presidents will be appointed to preside over this Church of Zion.

After which an address will be delivered by the presidency:

Then an intermission of one hour will take place;

When the meeting will again convene and open by singing and prayer;

The Sacrament will then be administered and the blessing of infants attended to;

The meeting then proceeded to business George Morey was appointed sexton and Dimick Huntington assistant;

John Corroll and Elias Higbee were appointed historians;

George W Robinson was appointed general Church Recorder and Clerk for the first Presidency;

Ebenezer Robinson was appointed Church Clerk and Recorder for this stake of Zion and Clerk for the high Council;

Thomas B Marsh was appointed President pro tempore of the Church in Zion, and Brigham Young and David W Patten his assistant Presidents;

The meeting adjourned for one hour—and again opened by David W Patten—After which the bread and wine was administered, and 95 infants were brought forward and blessed—When on motion the meeting closed.

JOSEPH SMITH Jr.
President.

E. ROBINSON Clerk.

CONFERENCE MINUTES.

Agreeable to a resolution of the high council, assembled at Far West, on Saturday the 3rd of March 1838, the general authorities of the church met, to hold the first quarterly conference of the Church of Latter Day Saints Zion, at Far West on the 7th of April 1838. Presidents J. Smith jr, S. Rigdon, T. B Marsh, D. W. Patten, and B. Young took the stand; after which the several quorums, the high council, the high priests, the seventies the elders, the bishop, the priests, the teachers, and deacons, were organized by their Presidents.

President J. Smith jr. made some remarks, also gave some instruction respecting the order of the day. The conference was then opened by singing, "O God our hope in ages past" and prayer by President B. Young.—Also a hymn was sung "how firm a foundation". After which, President J. Smith, Jr. arose and addressed the congregation at considerable length, on some important items.—President Rigdon continued the subject for a length of time, after which, on motion, the meeting adjourned for the space of twenty minutes.

Pursuant to adjournment the conference convened, and opened by prayer by D. W.

Patten who also made a few remarks respecting the twelve apostles. He spake of T. B. Marsh, Brigham Young, Orson Hyde, Heber C. Kimball, P. P. Pratt, and O. Pratt, as being men of God, whom he could recommend with cheerful confidence. He spake somewhat doubtful of William Smith from something which he had heard respecting his faith in the work. He also spake of William E. McLellan, Luke Johnson, Lyman Johnson, and John F. Boynton as being men whom he could not recommend to the conference.

President John Murdock, then represented the high council. The report was favorable. He stated that the seats of Elisha H. Groves, Calvin Bebee, and Lyman Wight was vacant in consequence of their having moved away so far that they could not attend the council.

Thomas B. Marsh then nominated Jared Carter to fill the seat of Elisha H. Groves who was received unanimously.

He then nominated John P. Green, to fill the seat of Calvin Bebee, who was received unanimously.

Also George W Harris, to fill that of Lyman Wight, who was received unanimously.—The presidency then ordained him to the office of high priest.

On motion the Conference adjourned to the 8th at 9 o'clock A M.

Sunday April the 8th;—Pursuant to adjournment the Conference convened, and opened by singing and prayer by President B. Young.

President Joseph Smith Jr. made a few remarks respecting the Kirtland Bank—Who was followed by Brigham Young, who gave a short history of his travels to Massachusetts and New York.

President Charles Rich, who is the president of the high priests in Zion; represented his quorum; he read the names of those who belonged to his quorum, the principal part of which were in good standing.

The seventies were represented, by presidents Daniel Miles, and Levi Hancock.

The quorum of Elders were represented by president Harvey Green—Their number was 124, in good standing.

President Joseph Smith Jr, next made a few remarks on the word of wisdom, giving the reason of its coming forth, saying it should be observed. On motion, the Conference adjourned for one hour.

The Conference convened, agreeable to adjournment, and opened by singing and prayer, after which Bishop Partridge, represented the lesser priesthood, and his council.—He gave an account of the incomes and outgoes of Church property which had passed through his hands.

It was then motioned and seconded, and carried that the first presidency be appointed to sign the licences of the official members of the church—After which on motion, the Conference adjourned until the first Friday in July next.

JOSEPH SMITH, Jr.
President.

EBENEZER ROBINSON, Clerk.

OBITUARY.

DIED on the 7th of May last, James G. Marsh, second son of Thomas B. Marsh, aged 14 years, 11 months and seven days.

From early infancy he manifested a love and reverence towards his heavenly Father, while his parents diligently taught him the first principles of the gospel of Jesus Christ. And having a thirst for knowledge and a love of good principles, he eagerly embraced the gospel, and was baptized into the church of Jesus Christ of latter day saints, early in the spring of 1832 being between eight and nine years of age.

His great love of knowledge led him to lay hold of every opportunity to read the most useful books, and as he was a lover of the gospel, he made himself well acquainted with the sacred writings, and even at this early age he had become well skilled in profane as well as sacred history.

It seems that the Lord had respect unto this lover of righteousness; for when he was but about nine years of age, he had a remarkable vision, in which he talked with the Father and many of the ancient prophets face to face, and beheld the Son of God coming in his glory.

He said that the Lord showed him his own name written in the book of life in the mansions of Celestial glory, and he saw his own mansionry there. And the Lord informed him that the righteous did not die, but fell asleep to rise again in the resurrection of the Just, although the world call it death; and to show him that there is no bitterness in the death of the righteous, he was permitted to see, in the vision, the departure of a young sister, in the church, who was the daughter of br. Hezekiah Peck, who was then living a neighbor to him, but she died shortly after he had the vision. And he said that he saw angels conduct her spirit to the celestial paradise.

He saw bloody wars among all people accompanied with earthquakes, pestilences and famines. And he saw all the cities of the nations crumble and fall to rise no more.

He saw the church of Christ make ready to ascend on high, and when they were ready, Zion from above hove in sight, accompanied by the Lord and all the holy prophets. The church on beholding them, arose triumphantly and met them in the expanse above.

These are a few of the things which he related of his vision to his parents, suffice it to say, he saw the beginning and end of all things, and he never after appeared to be afraid of death. During his illness, which lasted but four days, he constantly manifested a desire to depart and be with the Lord. At one time he said, "if it is the will of God to take me, I do not wish to stay." On seeing his parents exceedingly anxious to save him, he said "I do not wish to live only for the sake of my father and mother." At another time he said he would not turn his back over to live, and besought his parents to let him pray the Lord to take him. He prayed much, and wanted all the Elders to pray with him, as often as they came in. A few minutes before he died, a number of boys, who had been his playmates, came into see him; he seemed glad to see them and said to them, "good evening boys. I shall never see you again in time, so farewell, be good boys and serve the

Lord." When his father saw that he prayed the Lord to take him, he said, my son, are you confident that if you die now your spirit will rest in the celestial paradise? he answered yes sir. Then, said his father, my son, go in peace and expect to come forth at the resurrection of the Just where you and I will again strike hands. He again answered, yes sir I will and immediately he fell asleep without a struggle and a groan.

Thus ends the life of this dear youth,
Who loved the way that leads to heaven
In wisdom's paths he sought the truth
His manners mild, his temper even,
In vision bright he soared above
And saw the Father face to face,
He heard the Angels sing God's love.
And saw his own abiding place;
He talked with Christ, and saw his name,
Within the book of life inscribed.
He's gone to realize the same
With God and Angels to abide.

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Vol. I. No. 4.]

FAR WEST, MISSOURI, AUGUST, 1838.

[Whole No. 4.

COMMUNICATED FROM THE EAST.

For the Elders Journal.

Reflections on the order of God and effects flowing from it.

We often see remarks made by writers of church history and others, who are the adherents of the popular systems of the day, similar to the following, viz. that, when Christ established his kingdom upon the earth he left it without any particular order to administer, or form to be administered: leaving these things, that christians might adopt such order and form in different places, as best suited their convenience, or comported with their consciences. I for one, must dissent from such an idea. In the first place, because it is impossible to establish a kingdom, either spiritual or temporal, without order in it.— And in the second place, because, it is the express declaration of holy writ, that he, who came a high priest of a royal, everlasting and unchangeable priesthood, placed order in his kingdom or church, which he established, and caused to be established upon the earth. I Cor. 12. 28. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.

Also Eph. 4, 11 and he [Christ] gave some apostles, and some prophets; and some evangelists; and some pastors, and teachers.— These passages place the matter beyond a doubt, (and all these persons, who believe the scriptures, must admit the fact,) that God set an order in his church; even an order of officers, to go forth among the nations; and make known the law of Christ, for the obedience of faith. That out of an innumerable company of aliens, they should gather into the one spirit of God, all those, who would believe in one Lord, their Redeemer; exercise one faith, and be baptized with one baptism, in accordance with the commission, which Christ gave the apostles, when he spake unto them saying, "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; 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; 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," Thus, we find, that those who were at this time appointed to teach the people, were instructed to teach repentance, and remission of sins in the name of Jesus; witnessing unto the people, that he had died, and rose "again according to the scriptures," by which an atonement was made, through the shedding of his blood, for all the children of men. The apostles, after their endowment, were qualified to

ordain others after the holy order of God to teach repentance and remission of sins also or, in other words, to teach all those things that Christ had commanded them to teach.— "And no man taketh this honor unto himself; but he that is called of God, as was Aaron." Heb. 5, 4. Now Aaron was ordained, and set apart to his office, by the Lords servant Moses, who did it in accordance with a revelation, which he received from God to that effect. So also, the apostles had the same power to transmit the priesthood to others, when the Holy Ghost manifested unto them, that any person or persons were worthy of that calling; for the Holy Ghost is a spirit of revelation and prophecy, John 14: 26. "But the Comforter, which is in 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," C. 15; 13—15. "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 will show you things to come. He shall glorify me for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and show it unto you." The above passages show so plainly, that the spirit of truth is a spirit of revelation and prophecy, that they need no comment. The apostles, therefore, being endowed with the spirit of revelation, had power to transmit this spirit to others, through the laying on of their hands. And their proclamation was, that all should receive it, on condition of their repenting and being baptized for the remission of their sins in the name of Jesus Christ. Acts 2—38.— After the day of pentecost, when believers were increased, and others had been set apart to the ministry; we find there were prophets in the church at Antioch, and, "as they ministered unto the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." We have also a saying of Paul in his first epistle to Timothy, which shows how Timothy was set apart to his calling, viz: I Tim. 4—14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." [Eldership]. These examples may suffice for the present, to show us, that the apostles had power to ordain, and did ordain others, according to the spirit of revelation and prophecy; that there might be a succession of the order, as well as a sufficient number to teach, and administer, until the purpose, for which the order was given, should be fully completed; which purpose was, "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. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Eph 4; 12-14. And are the above things accomplished? Have the saints need to be perfected at the present day? Is there a necessity for the work of the ministry? Does the body of Christ [the church] still need edifying? Is the world of mankind tossed to and fro and carried about with divers winds of doctrines. To the above questions I must answer in the affirmative.—Are the professed followers of Christ all in the unity of the faith. No; have they all the knowledge of the Son of God. No; we may safely say, because many of them deny the spirit of revelation and prophecy, by which the knowledge of the Son of God cometh.—Has the church become perfect even unto the measure of the stature of the fulness of Christ? No. Then it follows that the order of the kingdom is still necessary, inasmuch as the purpose is not fully accomplished, for which the order was given. When the heralds of the gospel in the 1st century, went forth acting upon those commissions, which had been respectively given them; there were certain effects followed which have never followed any other order, viz; the spiritual gifts that were placed in the church; or, the signs that Christ said! “shall follow them, that believe”. Let the reader examine the following passages Acts 8; 14-19 19; 44- 46 and 19 5-6 and then consider whether the same effects flow from any order within his knowledge, which has been established both with the third and nineteenth centuries. If not, then all such orders are none of them the order of God. “Ye shall know them by their fruits.” There was a cause why the gifts were in the church of Christ; he placed them there; he commissioned men to teach repentance and remission of sins those that believe. I. and taught through Jesus, ‘the resurrection of the dead’ and repentance for the remission of sins. People believed, were baptized, the apostles laid their hands upon them; ‘they received the Holy Ghost’ spake with tongues and prophesied. The Savior said signs should follow them that believed; they did follow.— ‘Ye shall know them by their fruits’. Doct. Mosheim says, ‘the sacrament of baptism was administered in this century [1st] without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font.’ Vol. I. P. 36. ¶ 8. This was according to the teaching of the Savior, and the apostles; John 3; 5, ‘except a man be born of water and of the spirit, he cannot enter into the kingdom of God.’ Heb. 10; 22, ‘let us draw near with assurance of faith, having our hearts sprinkled with pure water; and if you as have been baptized into Christ, have put on Christ.’ Read also Rom. 6; 35 and 1 Pet. 3; 20, 21. Did the gifts continue to the successors to the apostles. In Mos-

heims Church History Vol. I. Page 29 we have the following, ‘what indeed contributed still farther to this glorious event, [the spread of the gospel,] was the power vested in the apostles of transmitting to their disciples these miraculous gifts; for many of the first christians were no sooner baptized according to Christs appointment, and dedicated to the service of God by solemn prayer and the imposition of hands, than they spoke languages which they had never learned before, foretold future events, healed the sick by pronouncing the name of Jesus, restored the dead to life, and performed many things above the reach of human power. One truth is clear, ‘the same cause will always produce the same effect’. A word to the saints and I have done, how can the branches bear fruit except they abide in the vine. How can the members be edified one of another, and the body be edified of the order except they are assembled together.

STEPHEN POST.

Far West Mo. August, 1838.

TO THE PUBLIC.

Whereas a certain letter has been published in the Zions Watchman. (and perhaps in other prints) derogatory of the character of Presidents J. Smith Jr. and S. Rigdon, purporting to come from me, I take this opportunity to correct the public mind concerning the matter.

Firstly, the letter as it stands in print, is not a true copy of the one I wrote: but is altered, so as to convey a different idea from the original.

But this much I acknowledge freely; that I did write a letter in great severity and harshness, censuring them both, in regard to certain business transactions but at the same time expressing my entire confidence in the faith of the church of Latter Day Saints the book of Mormon Doctrine and Covenants; this letter was written under feelings of excitement, and during the most peculiar trials. I did not however believe at the time and never have believed at any time before, or since, that these men were dishonest or had wrong motives or intentions, in any of their undertakings, either temporal or spiritual; I have ever esteemed them from my first acquaintance, as men of God, and as mighty instruments in his hands to bring forth, establish, and roll on the kingdom of God. But I considered them like other men, and as the prophets and apostles of old liable to errors, and mistakes, in things which were not inspired from heaven; but managed by their own judgement.

This letter was intended as a private admonition, it was never intended to be made public. But I have been long convinced, and have freely acknowledged both to these men and the public, that it was not calculated to admonish them in the spirit of meekness, to do them good, but rather to injure them and wound their feelings, and that I much regretted having written it, I have asked their forgiveness, and I hereby do it again. I no longer censure them for any thing that is past, but I censure myself for rashness, excitement imprudence, and many faults which I would

to God, that I had avoided. But this much I can say that the time past can only teach us to be more wise for the future. I close this communication by saying that from 1839 until now, I have had full confidence in the book of Mormon, the Revelations of God to Joseph Smith Jr., and I still esteem both him and President Rigdon, as men of the highest integrity, the most exalted principles of virtue and honor, and men who will yet be instruments in the Lord's hand to accomplish a work in which I shall esteem it the highest honor and the greatest blessing to bear some humble part.

PARLEY P. PRATT.

Surrey Co. N. C. May 18, 1838.

Dear Brother in the Lord,

Although I have been separated from you many months, I have not forgotten you; and be assured that I have often times desired your company, for I have labored alone most of the time since I left Kirtland.

I have traveled from state to state, proclaiming the word of God; and for the last six months, I have been preaching the gospel in the counties Stokes, Surrey, Patrick and Rockingham, in this state.

The faith of our church, never had been made known to any of the people in this part of the country, until I came here. They had heard many false reports from the mob in Missouri. The people in Jackson County having sent to their friends in this country, all the exaggerated and false stories, which they were disposed to. And by this means the minds of many have become prejudiced against our people.— And it is almost impossible, to convince this people that the stories are incorrect.

I have one very important request to make, which is, that you would use your utmost endeavors to have some of the elders come to this country without delay. Have this request made known to the Church in Far West; tell them, that doors are open in every direction throughout those counties, and it is altogether out of the question for me to fill half of the calls, all of which are very urgent indeed; and the prospects are very good for building up a church. But I have to go to so many places, that it is not possible for me to build up churches, unless I can have help in this great work of the Lord.

I have no doubt when I say there can be a large church built up in this

country, but that you know that it is a very hard thing for one alone, to start the work, in a state where the sound had never been heard, save by false reports.

But the people are all very willing to hear; and many are very much believing in the principles that I hold forth. You well know that the state of North Carolina has been past by, by all our elders. I am the only elder I think, that has ever visited this state.

Brother Moses; I want that you should send me some of the papers containing the letters of br. Joseph on slavery. Send them to Webb's Post Office, Stokes Co. N. C. The climate in the country is healthy, and the people hospitable and kind. The elders can come to the Kanawha salt works by water, where they will be within 100 miles of Patrick court house, and when they get there they may enquire for me; and if I am not there, they may enquire for Webbs Post office.

I have baptised 4 since I came to this country, and the prospects are flattering.

All manner of stories are in circulation here about br. Joseph, he is in Jail for murder! and has runaway from Kirtland to Mo!!!! How do these sayings agree? Give my love to all.

Yours in the covenant of grace.

J. M. GRANT.

TO MOSES MARTIN.

ELDER GRANT:

Your letter of the 18th of May, directed to Br. Moses Martin, was a few days since handed to us; and we hasten to give you some information relative to our situation in this part of the land. I have used my influence to send some Elders to your assistance, and I think that one or more will be sent to that region, before long.

Heaven seems to smile upon the saints here, in almost every respect, & surely we ought to be the more faithful to *Him* who pours out his blessings upon us. Many, very many, have emigrated to this place, this season, and we are informed that many more are on the road.

Another town has lately been laid

out for the benefit of the saints about 25 miles from Far West, called Adamondi ahman, it is on the Grand river, surrounded by a beautiful country of land.

Crops in this upper country, are exceedingly flourishing this season: I think that the prospects for an abundant crop of corn, were never greater. Wheat is from fifty to seventy five cents per bushel, corn meal is sold in this place for 75 cents per bushel and will probably remain as high as that until the new corn is ripe, when it will probably be much lower, as we understand that contracts are making for corn at 20 cents per bushel; good bacon is from 6 to 8 dollars per hundred, and pickled pork about the same. I think that provisions of all kinds will soon be very plenty among us.

Yours with respect,

T. B. MARSH.

J. M. GRANT.

Far West, August, 1838.

Adam Ondi Ahman is situated immediately on the north side of Grand River in Daviess county Mo. about 25 miles north of Far West. It is situated on a beautiful elevated spot of ground, overlooking the river and country round about, which renders the place as healthy as any part of the United States. The river is navigable for small boats, three quarters of the year. The advantage of large bodies of timber, which surrounds the town, the advantage of the beautiful rolling prairie, and the advantage of trade which it has, in consequence of navigation, renders it equal to any other place in the upper counties in the State of Missouri.

And when we look upon this beautiful situation, with the transcendent landscape which surrounds it, attended with all the above named advantages, we are ready to say truly this is like unto the land which the Lord our God *promised* to his saints in the *last days*.

The county of Daviess is as well calculated for agriculture and commerce as any other county in the state; having Grand River running quite through it, near the centre, and a very large body of timber accompanying the river, that, together with the timber accompanying the creeks and branches

makes a sufficient quantity of timber to settle almost the whole of the county.

The immense emigration and rapid population of this new county, astonishes the people of the surrounding country, encourages the saints, and induces us to believe that God is about to bring to pass his strange acts, of which he has spoken by his ancient Prophets.

The immense growth of corn and other produce, this season, in this county, as well as all other counties in this upper country, has not to our knowledge, had a parallel in this generation; and if the Lord should continue to bless, as he has now set his hand to do, there must soon be a surplus, so that believers abroad must actually be constrained to say, the *Saints* have brought their *tithes* and offerings into the *Store House* of the Lord, that a blessing of this magnitude, is heaped upon the inhabitants of this upper country.

A. RIPLEY.

AN EXTRACT OF REVELATION

GIVEN, FAR WEST, APRIL 26th, A. D. 1838.

Verily thus saith the Lord unto you my servant Joseph Smith Jr., and also my servant Sidney Rigdon, and also my servant Hyrum Smith and your counsellors, who are, and who shall be hereafter appointed; and also unto my servant Edward Partridge and his Counsellors, and also unto my faithful servants who are of the High Council of my church in Zion (for thus it shall be called) and unto all the Elders and people of my church of Jesus Christ of Latter Day Saints scattered abroad in all the world; for thus shall my church be called in the last days. *viz.* The church of Jesus Christ of Latter Day Saints. Verily I say unto you all; arise and shine forth that thy light may be a standard for the nations, and that thy gathering together upon the land of Zion and upon her stakes may be for a defence and for a refuge from the storm and from wrath, when it shall be poured out without mixture upon the whole Earth. Let the City Far West be a holy, and a consecrated land unto me, and it shall be called most holy, for the ground upon which thou standest is holy. Therefore I command you to build an house unto me, for the gathering together of my saints, that they may worship me, and let there be a beginning of this work, and a foundation, and a preparatory work for the foundation, in this following season, and let this beginning be made on the 4th day of July next, and from that time forth, let my people labor diligently to build an house unto my name; and in one year from this day, let them recommence laying the foundation of my house. Thus let them, from that time forth labor diligent.

ly, until it shall be finished, from the corner stone thereof unto the top thereof; untill there shall not any thing remain that is not finished.

Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building an house unto my name.— But let my house be built unto my name according to the pattern which I will show unto them, and if my people build it not according to the pattern which I shall show unto their presidency: I will not accept it at their hands. But if my people do build it according to the pattern which I show unto their presidency, even my servant Joseph and his counsellors: then I will accept it at the hands of my people.

And again: Verily I say unto you, it is my will that the City Far West should be built up speedily by the gathering of my saints: and also that other places should be appointed for stakes in the regions round about as they shall be manifested unto my servant Joseph from time to time. For behold I will be with him, and I will sanctify him before the people: for unto him have I given the keys of this ministry, even so amen.

TO THE SAINTS ABROAD.

In order that the object for which the saints are gathered together in the last days, as spoken of by all the holy prophets since the world began, may be obtained, it is essentially necessary, that they should all be gathered into the Cities appointed for that purpose; as it will be much better for them all, in order that they may be in a situation to have the necessary instruction, to prepare them for the duties of their callings respectively.

The advantages of so doing are numerous, while the disadvantages are few, if there are any. As intelligence is the great object of our holy religion, it is of all things important, that we should place ourselves in the best situation possible to obtain it. And we wish it to be deeply impressed on the minds of all, that to obtain all the knowledge which the circumstances of man will admit of, is one of the principal objects the saints have in gathering together. Intelligence is the result of education, and education can only be obtained by living in compact society; so compact, that schools of all kinds can be supported, and that while we are supporting schools, we, without any exception, can be benefited thereby.

It matters not how advanced many who embrace the gospel, be in life, the

true object of their calling, is to increase their intelligence; to give them knowledge and understanding in all things which pertain to their happiness and peace, both here and hereafter.— And it is therefore required, that they place themselves in a situation accordingly.

Vain are the hopes of those who embrace the gospel, and then suppose, like the ignorant sectarians of the day, they have nothing more to do, but hold on to what they have gotten. Oh indeed! they think, or at least some of them do, that it is very well to have their priest educated, as well as they can; but for the people, they can serve God as well in ignorance as any other way: they can say their prayers, whether there is sense in them or not; and sing Psalms, it matters not whether they are suited to their condition or not; and thus in the most profound ignorance, with a learned blockhead, at their head, blunder on, until they blunder into heaven. But this stupid ignorance cannot exist among the saints.— It will do well enough, for creatures that know not God, and have not obeyed the gospel. But for saints it will not do. The great God when he began to work for his name's glory, never thought of doing so, by raising up a society of ignoramuses, but of men and women of intelligence; of first intelligence. Of intelligence as high as human nature was susceptible; and by this means glorify himself.

One of the principal objects then, of our coming together, is to obtain the advantages of education; and in order to do this, compact society is absolutely necessary: it cannot be obtained without it, at most only by the few, to the exclusion of the many; which is a principle, at war with the principles of the church of Christ; for the principle of the church is, that what one has, *all have*; and equal privileges must be granted to all, or else it is not the church of Christ. And if those, on whom the important duty of regulating this matter devolves, should neglect to do their duty in this matter, they will be found transgressors.

We wish the saints then to be apprised of this, that in order to obtain the ends of their calling, they will find; unavoidably, necessary that they

should be gathered into the cities, in as compact order as possible. Let parents then see to it, that they deprive not their children of their just rights, by not complying with this order.— And let the youth of our number see also, that they avail themselves of all the means put into their hands, to cultivate the mind as well as make provisions for the body; for they can do both, by proper attention, by occupying those leisure hours which are too often spent in vanity, and in vain and foolish conversation.

It will be found that farming, as well as all other business, can be carried on to better purpose, through a well arranged order of things by living in cities, than it possibly can, by living in any other situation of life; and the opportunities of education be complete, so that not only the rising generation, but that which has risen also, be able to obtain all the education that heart can wish, and that which will be well pleasing to God.

The principles of selfishness, which have obtained to so great an extent in the world, is the cause of the great reign of ignorance which now prevails all over the earth. Let that principle once be done away; and let the apostolic lesson, "To esteem each other better than themselves" be once fairly established among any people, and the benefits to society will be incalculable, both as relates to enriching the mind and the body. We exhort all men, therefore, who call themselves after the name of Christ, or have taken upon them his name according to law, to begin to prepare themselves to act according to his will, as set forth by all the holy prophets since the world began. And we recommend to them, a careful and prayerful reading of the prophets, in order that they may see what they have got to do, or else they cannot be of the church of the last days.

Finally brethren, remember that you are saints, and as such, you cannot fashion yourselves after this world, for the fashion of this world passeth away. But be ye fashioned after Christ in all things, by keeping his law, and by meditating upon it both day and night.

And may the God of all grace, pre-

serve you, till his kingdom and coming; is the desire of your brother in tribulation, and in the patience of Christ.

SIDNEY RIGDON.

ELDERS' JOURNAL.

JOSEPH SMITH Jr. Editor.

FAR WEST, MO. AUGUST, 1838.

In this paper, we give the proceedings which were had on the fourth of July, at this place, in laying the corner stones of the temple, about to be built in this city.

The oration delivered on the occasion, is now published in pamphlet form: those of our friends wishing to have one, can get it, by calling on Ebenezer Robinson, by whom they were printed. We would recommend to all the saints to get one, to be had in their families, as it contains an outline of the suffering and persecutions of the Church from its rise. As also the fixed determinations of the saints, in relation to the persecutors, who are, and have been, continually, not only threatening us with mobs, but actually have been putting their threats into execution; with which we are absolutely determined no longer to bear, come life or come death, for to be mobed any more without taking vengeance, we will not.

EDITOR.

TO THE SUBSCRIBERS OF THE JOURNAL.

We wish to say to our patrons, that many of them having left their old places of residence, while many are on the road to this place, and have not given us notice of the same, we know not where, nor to whom we should send the Journal.

Whenever a subscriber is about to remove, he ought to give us notice that we may know where to send his paper. We know not who are here, who are on the road, nor who remain at their old places of abode.

We therefore request, that all send in their names anew, who have not done so, since the renewal of the Journal in this place. And we shall expect, that those who have not paid in advance for the Journal, will also send or bring their money, with their names now, as all saints must consider, that it will be impossible to sustain the paper, under our present limited circumstances without means.

We also say to the Elders abroad, you are the main props of the *Elders Journal*, on you all depends. It is

your paper; the vehicle through which you have the privilege of sending your testimony where you cannot go yourselves. Support it then by your influence, by exerting yourselves to obtain subscribers, and by obtaining and sending on means to Zion for its support. And we on our part, will endeavor to conduct it in righteousness, and it shall be a standing trumpet through which, you may send your warning voice, to all nations, kindreds, tongues and people.

None need to expect the paper will be sent to them after the present number until they send in their names, and money, who have not paid for the Journal either here or in Kirtland.

Our brethren, Kimball and Hyde, have arrived in this place with their families, and will locate in this city.— They have been absent from their homes eleven months and eight days. They were upon the Island of Great Britain nine months and two days; and have been exceedingly blessed of the Lord, and brought many souls into the Kingdom. They think of publishing an account of their labors in a pamphlet, together with the manners and customs of the people of that country; and, also, such other information as will be of general service to the Elders and Ministers who may be sent there to preach the gospel. Should they conclude not to do this, they will favor the public with an abridged account thereof in the next number of this paper.

Persons wishing to convey money to the publisher of the Journal, by mail, will understand that it must be in bills not less than five dollars current money, as no paper money of less amount is allowed to circulate in the state of

Missouri; and any person who has no more than one, two, three or four dollars to send, will please hand the money to some one of the travelling Elders, take a receipt of him, and direct a letter to the publisher, stating the amount paid, with the subscriber and Elder's names, signed to it.

“Argument to argument where I find it; Ridicule to ridicule, and scorn to scorn.”

We are not in the habit, of noticing the many libellous publications which are abroad in the world, designed, to injure our character. We generally let the authors and publishers of lies, take their own course, relying at all times, on the righteousness of our cause, and the integrity of our course, in the sight of God, our heavenly father; and feel disposed at the present time to pursue this as our general course. Indeed, we have felt to pity the poor priests and their satellites, seeing they had no better weapons to work with, than lies; a great majority of which, they made themselves, but some were catered for them, by men of like passions with themselves.

We have always been assured of this, that if they had any better weapons to have used against us, they would have used them, but as they have not, it would surely be wrong to deprive them of the best resort they have. And we feel the more willing to do this, inasmuch as we have no fear of their efforts doing any injury. They have been employed at it, for eight years; making and publishing all kinds of lies, till one would be ready to think, that the very prince of devils himself, had by this time, got wearied, and would certainly be ready, to sneak back to his smutty kennel, and there seek repose. But instead of this, at the appearance of every new liar, not only the prince himself, but all the flunkies, that fly at his knell, whether in the flesh or out of the flesh, take new courage, and put forth new efforts; and it would seem that they really believe, that by the assistance of a few more liars, they will be able to dethrone Jehovah, and upset his kingdom; and with satan at their head, establish an empire, that

shall, forever defy the Son of God, and so completely destroy the Zion of the last days, that he never will come down and reign, in mount Zion, and in Jerusalem, and before his ancients gloriously.

Poor simpletons! they do not know, that he who sits in the heavens is laughing at them, that he has them in derision, and that after he has let them foam out their own shame, and completely work out their own damnation, that he will speak to them in his wrath, and vex them in his displeasure; and that when his wrath is but a little kindled, they will perish.

If we did not know, that the people of this generation, love lies more than the truth, or at least a great many of them, it would be a matter of some astonishment to us, to see with what eagerness, they give audience to every hypocrite and iniquitous wretch, we detect in his wickedness, and bring to an account: it matters not how scandalous is his conduct, the priests and all their coadjutors, rally around them, the very instant they are excluded from the church, and listen with most intense interest, to their lies; and soon, the papers are filled with their lies and abomination. But such is the piteous situation of the priests, of all denominations, for there are no exceptions to be made; for to say the best of them, they have pleasure in lies, but in the truth they have no pleasure, neither have they any part.

Within the last six months, they have been making one of their greatest efforts. The church in accordance with her laws, excluded from her fellowship, a set of creatures, whose behavior would have disgraced a heathen temple, and as might have been expected, they had recourse to the foulest lying, and basest slander, in order to hide their iniquity. This served as a favorable opportunity, to the persecuting priests and their adherents. They gathered round them in swarms, like the flies round Esop's fox, and opened both their eyes and ears, to enjoy a good feast of lies, which pleased them more abundantly, than any other sound could, except the voice of Beelzebub the prince of the whole brood; his voice, would doubtless have been more delightful to them, than an angel of light,

to the ear of a prophet of the living God.

All these pious soul's papers were put into requisition, and this gang of liars, thieves, and drunkards, were called upon, immediately, to write their lies on paper, and let them print them; so, that all the world might have as great a feast of lies, as they had.—Accordingly to work they all went with one accord. And after this mighty mountain of bustle and human folly, had filled its full time of gestation.—Behold! and lo! it brought forth a mouse!! From the bowels of Mr. Warren Parrish; and the priest's papers, have flown abroad to tell the world of it.

No animal we presume, has been produced in the last century, which caused more agony, pain, and groaning, than this wonder of modern times: for during the time of gestation, and a long time before the birth thereof, he kept up such an unusual groaning and grunting, that all the devils whelps in Geauga and in Cuyahoga counties in Ohio, were running together, to hear what was about to come forth, from the womb of granny Parrish. He had made such an awful fuss, about what was conceived in him, that night after night, and day after day, he poured out his agony before all living, as they saw proper to assemble. For a rational being, to have looked at him, and heard him groan and grunt, and see him sweat and struggle, would have supposed, that his womb was as much swollen, as was Rebecca's when the angel told her, that there were two nations there.

In all this grunting business, he was aided by Leonard Rich who, however was generally so drunk, that he had to support himself, by something, to keep him from falling down; but then it was all for conscience sake. Also a pair of young blacklegs, one of them a Massachusetts shoemaker by the name of John F. Boynton, a man notorious for nothing, but ignorance; ill breeding and impudence. And the other by the name of Luke Johnson, whose notoriety consisted, if information be correct, in stealing a barrel of flour from his father, and other acts of a similar kind.

Thus aided, mamma Parrish made

a monstrous effort to bring forth. And when the full time of gestation was come, the wonder come forth, and the priests who were in waiting, seized the animal at its birth, rolled it up in their papers, and sent it abroad to the world; but Rich, Boynton, and Johnson, in the character of mid-wives, waited around the bed of mamma Parrish to get away the after birth; but awful to relate! they no sooner got it away than mamma expired; and the poor bantling was left on the hands of the priests, to protect and nurse it, without any other friend. A short time after the delivery of granny Parrish, a little ignorant blockhead, by the name of Stephen Burnet, whose heart was so set on money, that he would at any time, sell his soul for fifty dollars; and then think he had made an excellent bargain; and who had got wearied of the restraints of religion, and could not bear to have his purse taxed, hearing of the delivery of granny Parrish, ran to Kirtland, got into the temple, and tried withal his powers to bring forth something, no body knows what, nor did he know himself; but he thought as granny Parrish had been fruitful, so must he: but after some terrible grantings, and finding nothing coming but an abortion, rose up in his anger, proclaimed all revelation lies, and ran home to his daddy with all his might, not leaving even an egg behind, and there sat down, and rejoiced in the great victory he had obtained, over the great God and all the holy angels, how he had discovered them liars and impostures.

There was also a kind of secondary attendant, that waited upon this grany of modern libels, whose name is Sylvester Smith. In his character there is something notorious, and that is, that at a certain time in Kirtland, he signed a libel, in order to avoid the punishment due to his crimes. That libel can be forth coming at any time, when called for. And in so doing, has disqualified himself, for taking an oath, before any court of justice in the United States.

Thus armed and attended, this modern libeller, has gone forth, to the assistance of the priests, to help them fight against the great God and against his work. How successful they will

be, future events will determine.

A few words on the history of this priests helpmate may not be amiss.

He went into Kirtland Ohio, some few years since to live, and hired his boarding in the house of one Zerah Cole; he had not however been there but a short time, until Mr. Cole began to make a grievous complaint, about his taking unlawful freedom with his (Cole's) wife. Parrish was, accordingly, brought to an account, before the authorities of the church, for his crime. The fact was established, that such unlawful conduct had actually taken place between (Parrish and Cole's wife.)—Parrish finding he could not escape, confessed, plead for forgiveness like a criminal at the bar, promising in the most solemn manner, that if the church would forgive him, he never would do so again, and he was accordingly forgiven.

For some considerable time, there were no outbreakings with him, at least, that was known; but a train of circumstances, began at last to fix guilt on his head, in another point of light. He had the handling of large sums of money, and it was soon discovered, that after the money was counted and laid away, and come to be used and counted again, that there was always a part of it missing; this being the case, repeatedly, and those who owned it, knowing that there was no other person but Parrish, who had access to it, suspicion of necessity fixed itself on him. At last, the matter went to such lengths, that a search warrant was called for, to search his trunk. The warrant was demanded at the office of F. G. Williams Esq. but he refused to grant it, some difficulty arose on account of it.

The warrant, however, was at last obtained, but too late, for the trunk in question was taken out of the way, and could not be found; but as to his guilt, little doubt can be entertained by any person, acquainted with the circumstances.

After this affair, Parrish began to discover that there was great iniquity in the church, particularly, in the editor of this paper, and began to make a public excitement about it, but in a short time, he had an opportunity of

proving to the world the truth of his assertion. A poor persecuting booby, by the name of Grandison Newel, and who in fact was scarcely a grade above the beast that perish, went and swore out a state's warrant against the editor of this paper, saying that he was afraid of his life. In so doing, he swore a palpable lie, and every body knew it, and so did the court, and decided accordingly.

One of the witnesses called in behalf of Mr. Newel, was Warren Parrish. Newel had no doubt but great things would be proven by Parrish.—When the day of trial however came, Parrish was not forth coming. Newel's council demanded an attachment to bring him forthwith, and accordingly Parrish was brought. But, behold, the disappointment when Parrish was called! Instead of fulfilling Newel's expectation, when asked by the lawyers, "Do you know of any thing in the character or conduct of Mr. Smith, which is unworthy of his profession as a man of God," the answer was "*I do not*". The countenance of Newel fell, and if he had possessed one grain of human feelings, would went off with shame, but of this, there is about as much in him as in other beast.

In giving the answer Parrish did, he has given the lie, to all he has said, both before and since, and his letter, that is now going the rounds in the priest's papers, is an outrageous pack of lies, or else he took a false oath at Painesville; and take it which way you will, and the priests have but a feeble helpmate in granny Parrish.

The truth is, at the time Parrish was called on to give testimony in Painesville, he had not got his nerves so strengthened, as to take a false oath, and though he could lie most unscrupulously, still, he had some fear about swearing lies. But no doubt, if he were called upon now, he would swear lies as fast as tell them; since he denies all revelation, all angels, all spirit, &c. and has taken the liar Sylvester Smith by the hand, and become his companion.

Some time after Parrish had given in his testimony at Painesville, he began again to rail, the church would bear it no longer, and cut him off: a short time after he was cut off, he plead

with them to receive him back again: and in order to get back, he confessed all he had said to be false, asked forgiveness for it, and by much pleading, and confession, and promising reformation, was received back again.

Thus once under oath, and another time voluntarily, for sake of getting back into the church, he confessed himself, that all that he had said, and all that he had written, were falsehoods; for his letter that is going the rounds in the papers, is no more than a reiteration, of what he had before declared, and denied himself. This is the poor pitiful resort then, of the priests, in order to stop the progress of the truth.

But this is not all concerning mamna Parrish. The next business we find him in, is robbing the Kirtland Bank of twenty five thousand dollars at one time, and large sums at others, the managers had in the mean time, appointed him as Cashier, and F. G. Williams as President, and they managed the institution with a witness. Parrish stole the paper out of the institution, and went to buying bogus or counterfeit coin with it, becoming a partner with the Tinker's creek black-legs, and in company with Julius Granger, in buying different kinds of property with it, and devoting it to his own use, and soon entirely destroyed the institution.

He was aided by his former associates to take his paper, and go and buy bogus with it, from the Tinker's creek black legs, and on the way coming home, they would waylay Parrish and his gang, and rob them, so they would loose the bogus money; at last Parrish sold his horse and carriage for bogus money, and behold when he came home and opened his box of bogus, it was sand and stones.—Parrish was somewhat chagrined at this, so he gets out a state's warrant, takes his coadjutor, Luke Johnson, and off to Tinker's creek they go. Johnson as constable. The pretended object was, to take the man who had them, the horse and carriage, one for stealing them, and the others as stolen property. Coming to the place where they were, Johnson takes after the man and drives him into a barn. Parrish in the mean time takes the horse and carriage, and clears to Kirtland with it, and when Johnson had pretendedly tried to take the man, until he supposed Parrish had got off with the horse and carriage, he ceased the pursuit and went home.

For this, Parrish was taken by the sheriff of Cuyahoga county, his hands bound behind his back, and held in custody until he paid two hundred dollars, and if he had not paid it, he would have stood a chance for the work house.

Thus O ye Priests, what a blessed company of associates you have got, to help you on in the work of persecution. You ought to rejoice greatly, at the venerable addition which you have added to your numbers. No

doubt they are men as much after your own hearts, as ever David was after the heart of God. And you Mr. Sunderland in particular, you have no doubt, in Warren Parrish an help mete, after your own image and your own likeness. Congratulate yourself greatly, in having obtained a man after your heart, to help you to lie and persecute.

O ye priests, but you are a heaven born race; and that all the world may well know by the company you keep. You have got Warren Parrish for your associate; a man notorious for lying, for adultery, for stealing, for swindling, and for villainy of all kinds, but for nothing else. Are you not happily yoked together with believers, precisely of your own character? surely you are, since it is company of your own choosing.

For our parts, we shall consider it an honor, to be belied and persecuted by such debauchees, in it we will rejoice as long as we have breath, knowing if these men speak well of us, that we are not doing the will of God. For the friendship of such, is enmity against God. And the friendship of God, is enmity to such.

And thou, O ye priests, we leave you with your holy company, until it shall be said to you all, "Depart ye workers of iniquity, into everlasting fire, prepared for the devil and his angels."

There is another character, who has figured somewhat in the affairs of granny Parrish. Doctor W. A. Cordery. This poor pitiful beggar, came to Kirtland a few years since, with a large family, nearly naked and destitute. It was really painful to see this pious Doctor's (for such he professed to be) rags flying when he walked the streets. He was taken in by us in this pitiful condition, and we put him into the printing office, and gave him enormous wages, not because he could earn it, or because we needed his service, but merely out of pity. We knew the man's incompetency all the time, and his ignorance, and inability to fill any place in the literary world, with credit to himself, or to his employers. But notwithstanding all this, out of pure compassion, we gave him a place, and afterwards hired him to edit the paper in that place, and gave him double as much, as he could have gotten any where else. The subscribers, many at least, complained to us of his inability to edit the paper, and there was much dissatisfaction about it, but still we retained him in our employ, merely, that he might not have to be supported as a pauper.

By our means, he got himself and family decently clothed, and got supplied with all the comforts of life, and it was nothing more nor less, than supporting himself and family as paupers; for his services were actually, not worth one cent to us, but on the contrary was an injury. The owners of the establishment, could have done all the work which, he did themselves, just as well without him as with him. In reality, it was a piece of pauperism.

But now reader mark the sequel. It is a fact of public notoriety, that as soon as he found himself and family in possession of decent apparel he began to use all his influence to our injury, both in his sayings, and doings.

We have often heard it remarked by slave holders, that you should not make a negro equal with you, or he would try to walk over you. We have found the saying verified in this pious Doctor, for truly this niggardly spirit manifested itself in all its meanness; even in his writings, (and they were very mean at best) he threw out four insinuations, which no man who had one particle of noble feeling would have condescended to. But such was the conduct of this master of meanness. Nor was this niggardly course confined to himself, but his sons also, were found engaged in the same mean business.

His sons, in violation of every sacred obligation, were found among the number of granny Parrish's men, using all there influence (which however was nothing; but they were none the less guilty for that, for if it had been ever so great it would have been used) to destroy the benefactors of their family, who raised their family from rags, poverty, and wretchedness. One thing we have learned, that there are negroes who were white skins, as well as those who wear black ones.

Granny Parrish had a few others who acted as lackies, such as Martin Harris, Joseph Cox, Cyrus P. Smaling, etc. but they are so far beneath contempt that a nounce of them would be too great a sacrifice for a gentleman to make.

Having said so much, we leave this hopeful company, in the new bond of union which they have formed with the priests. While they were held under restraints by the church, and had to behave with a degree of propriety, at least, the priests manifested the greatest opposition to them. But no sooner were they excluded from the fellowship of the church and gave loose, to all kind of abominations, swearing, lying, cheating, swindling, drinking, with every species of debanchery, then the priests began to extol them to the heavens for their piety and virtue, and made friends with them, and called them the finest fellows in the world.

Is it any wonder then, that we say of the priests of modern days, that they are of sathan's own making, and are of their father the devil. Nay verily nay; for no being but a scandalous sycophant, and base hypocrite, would say other ways. As it was with Doctor Philastes Hurlburt, so it is with these creatures. While Hurlburt was held in bounds by the church, and made to behave himself, he was denounced by the priests as one of the worst of men, but no sooner was he excluded from the church for adultery, than instantly he became one of the finest men in the world, old deacon Clapp of Mentor ran and took him and his family into the house with himself, and so exceedingly was he pleased with him, that purely out of respect to him, he went to bed to his wife. This great kindness and respect, Hurlburt did not feel just so well about but the pious old deacon gave him a hundred dollars and a yoke of oxen, and all was well again.

This is the Hurlburt, that was author of a book which bears the name of E. D. Howe, but it was this said Hurlburt that was the author of it; but after the affair of Hurlburt's wife and the pious old deacon, the persecutors thought it better to put some other name

as author to their book than Hurlburt, so E. D. Howe substituted his name. The change however was not much better. Asabel Howe one of E. D.'s brothers who was said to be the likeliest of the family, served a prenticeship in the work house in Ohio, for robbing the post office. And yet notwithstanding all this, all the pious priests of all denominations, were found following in the wake of these mortals.

Hurlburt and the Howes, are among the basest of mankind, and known to be such; and yet the priests and their coadjutors hail them as their best friends, and publish their lies, speaking of them in the highest terms. And after all this, they want us to say, that they are pious souls and good saints. Can we believe it! surely men of common sense will not ask us to do it.

Good men loves to associate with good men; and bad men with bad ones; and when we see men making friends with drunkards, thieves, liars, and swindlers, shall we call them saints! If we wiers to do it, we might be justly charged with "partaking of their evil deeds."

Therefore until we have more evidence than we have now, we shall always think when we see men associating with scoundrels, that they themselves are scoundrels. And there we shall leave them for the present, firmly believing, that when the day of decision has come, that we shall see all the priests who adhere to the sectarian religions of the day, with all their followers, without one exception, receive their portion with the devil and his angels.

CELEBRATION OF THE 4TH OF JULY.

The order of the day for the 4th of July, as directed by the committee of arrangements.

The committee of arrangements, which had been previously chosen, to make arrangements for the celebration of the 4th of July, and laying the corner stones of the temple, reported the following which was strictly adhered to.

First that Presidents Joseph Smith Jr. be president of the day, Hyrum Smith vice president, and Sidney Rigdon orator.

Second that Reynolds Cahoon, be marshal of the day, and Col. George M. Hinkle and Major Jefferson Hunt, be assistant marshals.

Third that George W. Robinson act as Colonel for the day; Philo Dibble, as Lieut. Colonel; Seymour Brunson as Major, and Reed Peck as Adjutant.

Fourth that Jared Carter, Sampson Avard, and Cornelius P. Lott, act as Generals, before whom, the military band shall pass in review.

Fifth that the procession commence forming in the morning, at 10 o'clock A. M. in the following order.

First the Infantry in front.

Second the civil procession as follows:

1st the patriarchs of the Church.

2nd the President vice president and orator of the day.

3rd the Twelve.

4th the Presidents of the stake with the high Council.

5th the Bishop and Council.

6th the architects.

7th the ladies, and then the gentleman of the civil procession.

Then the Cavalry brought up the rear.

After the procession was formed, which was exceedingly large. The whole marched to the notes of a small band of music under the direction of Dimick Huntington, around the cellar which had been dug for the house. The ladies forming a circle immediately around the cellar, the gentleman, of the civil procession in a circle next to the ladies. The infantry in a circle next, and the cavalry outside.

After the whole procession was thus completely formed, prayer was made by the president of the day, and a tune played by the band, and then, proceeded to lay the corner stones, as follows.

1 The south east corner was laid, by the presidents of the stake, assisted by twelve men.

2 The south west corner, by the presidents of the Elders, assisted by twelve men,

3 The north west corner, by the bishop assisted by twelve men.

4 The north east corner, by the president of the teachers, assisted by twelve men.

After each stone was laid, the music played a tune.

When the ceremony of laying the stones was completed, the ladies were formed in a circle, immediately, around the stand, where the oration was to be delivered, and the whole procession formed around them, as previously at the cellar of the house. The gentleman visitors were invited to come to the stand.— After which the oration was delivered, at the close of which, there was a shout of hosanna. A song was then sung by Solomon Hancock, composed by Levi Hancock for the occasion.

The military band then marched from the stand, and the President, Vice President, and Orator of the day, attended with the visitors, marched to the south side of the public square, and the troops under the command of their officers chosen for the occasion, passed in review before them. After which the whole procession was dismissed.

The whole ceremony of the day, was performed without the least disorder or confusion, and the people, in the most perfect order, retired to their homes.

The Committee of arrangements, take the opportunity of tendering their thanks, to the whole multitude who was in attendance, for their good behavior on the occasion, and for the due respect which they paid to the solemnities of the scene.

For the Elders Journal. CONFERENCE MINUTES.

A conference meeting of Elders, and members, of the church of Christ of Latter Day Saints, was held in this place, this day, for the purpose of organizing this stake of Zion, called Adam-ondi-ahman. The meeting convened at 10 o'clock A. M. in the grove near the house of elder Lyman Wight. President Joseph Smith Jr. was called to the chair, who explained the object

of the meeting, which was to organize a Presidency, and High Council, to preside over this stake of Zion, and attend to the affairs of the church in Daviess county. It was then motioned, seconded and carried, by the unanimous voice of the assembly, that Pr's John Smith, should act as President of the stake of Adam-ondi-ahman. Reynolds Cahoon was unanimously chosen 1st and Lyman Wight 2nd counsellors. After prayer, the Presidents proceeded to the ordination of elder Wight as 2nd assistant counsellor. Vinson Knight was then chosen acting Bishop pro tempore by the unanimous voice of the assembly. President John Smith, then proceeded to organize the high council. The counsellors were chosen according to the following order, by a unanimous vote. John Lemon 1st, Daniel Stanton 2nd, Mayhew Hillman 3rd, Daniel Carter 4th, Isaac Perry 5th, Harrison Sagers 6th, Alanson Brown 7th, Thomas Gordon 8th, Lorenzo Barnes 9th, George A. Smith 10th, Harvey Olmstead 11th, Ezra Thayer 12th.

After the ordination of the counsellors, who had not previously been ordained to the high priesthood. President J. Smith Jr. made remarks by way of charge to the Presidents and counsellors, instructing them in the duty of their callings, and the responsibility of their stations; exhorting them to be cautious and deliberate, in all their councils, and to be careful to act in righteousness in all things. President John Smith, R. Cahoon and Lyman Wight, then made some remarks. Lorenzo Barnes was unanimously chosen clerk of this council and stake; and after singing the well known hymn Adam-ondi-ahman, the meeting closed by prayer by Pres. Cahoon, and a benediction by Pres. J. Smith Jr.

Adam-ondi-ahman, Mo. }
 Daviess Co. June 28 1838. }
 J. SMITH Jr. Chairman.
 LORENZO BARNES. } Clerks,
 ISAAC PERRY. }

Far West July 9th 1838.
 A Council of the twelve apostles of the last days, assembled at Far West, agreeable to a revelation given July 8 1838.
 Council called to order, T. B. Marsh presiding.

Persons present belonging to said quorums.

T. B. Marsh, D. W. Patten,
 B. Youngs. P. P. Pratt,
 Wm. Smith.

Council opened by prayer by pres't. Resolved, 1st that the persons who are to fill the place of those fallen, be immediately notified, to come to Far West. Also those of the twelve who are not present.

Resolved, 2nd that T. B. Marsh notify W. Woodruff, & P. P. Pratt, notify O. Pratt, & Pres. Rigdon notify Willard Richards who is now in England.

And voted, that T. B. Marsh, publish the same in the next Journal.

President Rigdon then gave some instructions, concerning the provisions necessary to be made for the families of the twelve, while laboring in the cause of their Redeemer; advising them to instruct their converts to move without delay to the places of gathering, and their to strictly attend to the law of God.

T. B. MARSH, pres't.
 G. W. ROBINSON, Clerk.

ON THE DUTY OF HUSBAND AND WIFE.

It is the duty of a husband to love, cherish, and nourish his wife, and cleave unto her and none else; he ought to honor her as himself, and he ought to regard her feelings with tenderness, for she is his flesh, and his bone, designed to be an help unto him, both in temporal, and spiritual things; one into whose bosom he can pour all his complaints without reserve, who is willing (being designed) to take part of his burden, to soothe and encourage his feelings by her gentle voice. It is the place of the man, to stand at the head of his family, and be lord of his own house, not to rule over his wife as a tyrant, neither as one who is fearful or jealous that his wife will get out of her place, and prevent him from exercising his authority. It is his duty to be a man of God (for a man of God is a man of wisdom.) ready at all times to obtain from the scriptures, the revelations, and from on high, such instructions as are necessary for the edification, and salvation of his household.— And on the other hand, it is the duty of the wife, to be in subjection to her

husband at all times, not as a servant, neither as one who fears a tyrant, or a master, but as one, who, in meekness, and the love of God, regards the laws and institutions of Heaven, looks up to her husband for instruction, edification and comfort. "Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement."—1st Peter, 3rd 6th.

NOTICE.

Agreeable to the proceedings of a general Conference of the authorities of the church of Jesus Christ of Latter day saints, assembled in the city Far West, April 6th 1838, at the first quarterly conference held in this place. It becomes my duty to give some information to the ordained members of this church, with respect to licenses, etc. All licenses whether that of an elder, priest, teacher; or deacon, must be given by the general Recorder, and signed by the first presidency, and general clerk otherwise they will be considered null and void, or without authority.

Certificates, however can be given to those who are ordained, where it is inconvenient to obtain licences at the time, which certificates, when presented to the general recorder, will entitle him to a license. It is also necessary to have all licenses recorded on the general church record. It is further necessary for all persons receiving or taking licenses from any individual in consequence of ill behavior; to send such license to the general recorder, in order to have it erased from the docket, or record. If the licenses of any persons are called for, officially; in consequence of their misbehavior, and such persons refuse to give them up, then it is the duty of such Court or officer, authorized to take such license or licenses to give information accordingly, to the general recorder, that his license may be killed, and he published to the world.

It is the duty of the Clerk of each branch of the church, not yet organized into a stake by the first presidency to send a record of the names of said branch. And also the most interesting part of said history such as miracles, etc. to the Clerk of the nearest stake, or to such as they may be attached.

It is the duty of the Clerk and recorder of each stake of Zion, to preserve in order the records under his hands, that, he has the names of the individuals belonging to, or with in his jurisdiction in alphabetical order, so that the general recorder can obtain them with ease. They will also please to observe and keep their record with an index or in such order, that the matter wanted, at any time, can be had with as little trouble as possible.—And further that every Clerk and recorder, notice in his record every interesting incident or such as his president, or the presidents of such stake may think proper, so that the same may be noticed in its proper sequence in the general church history, which will undoubtedly be published from time to

time, as the Church progresses. Also let them furnish the general Clerk and recorder every quarterly Conference with a transcript of all their records, or else such stake will not be noticed in the general history.

GEORGE W. ROBINSON,
General Clerk and Recorder.

TO THE SAINTS GATHERING INTO ZION:—

It is of importance that they should return their names to the recorders of the different stakes, in order that their names may be had in the general Church record.—Many have come and have settled at a distance without returning their names to the recorders of the stakes, in which they have settled. Thus rendering it very difficult for the general church record to be kept.

It is expected that all the saints coming up to this land, or gathering into Zion; will have their names recorded on the records of the respective stakes, where they may settle.

We further say to the saints gathering, that the rumors which have gone abroad of the scarcity of provisions in this part of the country, is absolutely FALSE—there is a great abundance, and the present appearance for corn, was never surpassed in any part of the United States.

Therefore you need not fear, but gather yourselves together unto this land, for there is, and will be an abundance.

Done by order of the first presidency,
GEO. W. ROBINSON, SCRIBE.

NOTICE.

Elders O. Pratt, Wilford Woodruff, John Taylor of Canada, and John E. Page are requested to come immediately to Far West, to prepare for a great mission.

Far West, August 3rd, 1838.

The following lines were written by an Elder of the church of Latter Day Saints, while he was journeying and preaching the gospel in the eastern States, which he sent to his wife, who was then residing in Clay Co. Mo., in the fall of 1835.

Receive these lines, beloved bosom friend,

And let them with your virtuous feelings blend;

Thou wast my partner in our sprightly youth,

And now my partner in the ways of truth.

In sickness thou hast sooth'd this fainting breast,

Like some kind angel hovering o'er the blest.

<p>With dilligence and skill, with cheer- fulness, Thy tender hand administered relief. When chill November's surley blasts were heard, And autumn's paleness o'er the earth appear'd, And flowers were gone, which deck'd the landscape round, And chilling rains descending, soak'd the ground, When men, in hellish malice, fill'd with rage, To overthrow the saints, their pow- er engaged, Like Cain of old, who with the Devil filled Rose up and slew his brother in the field; These drove the saints from home, and shed their blood, Their wives and children wandered without bread, While on the broad prairies, infants wept, And all around them howling tem- pests swept; Their little bleeding feet, and tender hands, All testified against those wicked clans: Behold! for vengeance, justice cries aloud, And such must feel the avenging power of God. Through all those trying scenes, you firmly stood, In faith relying on the word of God, Partaking with me, all the pain and woe, Which in those days we had to un- dergo.</p>	<p>Many a toil spent day has gone and fled, Many a tedious night rolled o'er our heads, Many a time this bosom, querying, said. Ah! has she got a single loaf of bread? When, straight, from her, a letter comes with speed, Saying, praise the Lord, for he doth still provide. Many a time this heart has been em- ploy'd In praising God for what we've both enjoy'd, Since on that day, we took the parting hand, To meet again when God should give command. Through all our toil and pain, our joys and grief, God has protected us, and brought relief! Then let us praise his name for all that's past, And do his holy will while life shall last; And when men, by his power, shall carry forth, His word to every nation on the earth, And every ear has heard, from pole to pole, And caught the glorious tidings as the've roll'd, And men from every tongue and tribe have come, By tens of thousands to their holy home: Then may we both in Christ, by faith, arise, And both be crown'd amidst the up-</p>
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per skies,
Descend with Christ, according to our
prayers,
And live and reign with him a thou-
sand years.

THE WESTERN FIELDS.

BY D. M. CRANDALL.

Come all ye men of Eastern climes
A moment gaze with me—
While I salute your candid minds
With Western scenery.

Prepare your hearts, expand your
souls
On scenes both strange and new—
Explore the lands from pole to pole,
That heave themselves in view.

Let India's treasures be arrayed,
With all her pearls combined—
Yet Western beauties not displayed
In grandeur so sublime.

While traversing these spacious wilds,
And musing o'er the scenes,
That spread themselves a thousand
miles
While prairies roll between.

While ranging o'er these splendid
fields

My heart was beating high—
The sacred truth which they reveal
Of wonders long pass'd by.

The land appears like swelling waves
That flow upon the main—
There view the natives' lonely graves,
And thousand warriors slain.

With glittering swords and armors
bright,
Their enemies to quell—
With valor march'd out to fight,
Alas! in Death they've fell.

While mournful voices, thrilling round
All nature seem'd to weep—
And lifeless bodies strew'd the ground,
In Death's cold arms they sleep.

O Lord! are these forever doom'd,
In watchful silence rest—
Their bleaching bones without the
tomb,
And waiting souls not blest.

But lo! methinks I truly hear,
An Angel's swelling theme;
For their desponding hearts to cheer,
And captive souls redeem.

While waving through unsullied air,
And sounding loud his voice;
Bids Jacob's sons to now prepare
And ever more rejoice.

To dwell with Christ eternally,
And cloth'd with robes of white
Their Savior face to face do see,
The saint's sincere delight.

OBITUARY.

DIED, on the 15th instant in this town,
Ethan jr. only son of Ethan Barrows, aged 6
months and 9 days.

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