

First Month, JANUARY, 1845. 31 Days.

MOON'S PHASES.	BOSTON.		N. YORK.		FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCONSIN AND IOWA.	FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.	
	D.	H. M.	H. M.	H. M.		D.	H. M.
Third Quarter,	1	10 37 M.	10	25 M.			
New Moon	8	2 29 M.	2	17 M.			
First Quarter	15	4 7 M.	3	55 M.			
Full Moon	23	9 36 M.	9	24 M.			
Third Quarter	30	9 12 E.	9	0 E.			

DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC. S.	MOON'S PLACE.	Miscellaneous.	Sun		MOON	HIGH WATER, BOSTON.	Sun		MOON	HIGH WATER, NEW-YORK.
					RISES.	SETS.			RISES.	SETS.		
					RISES.	SETS.	RISES.	SETS.	RISES.	SETS.		
1	4	22 59	♂	Circumcision,	7 31	4 29	morn.	4 9	7 26	4 34	morn.	1 33
2	5	22 54	♂	♀ stationary.	7 31	4 29	1 2	4 58	7 25	4 35	1 0	2 22
3	6	22 48	♂		7 30	4 30	2 12	5 58	7 25	4 35	2 9	3 22
4	7	22 41	♂	Prince. bat. 1777.	7 30	4 30	3 24	7 13	7 24	4 36	3 20	4 37
5	F	22 35	♂	2d. S. aft. Christ.	7 29	4 31	4 34	8 29	7 24	4 36	4 30	5 53
6	2	22 28	♂	Epipha. ☉ r. low	7 29	4 31	5 40	9 41	7 23	4 37	5 35	7 5
7	3	22 20	♂	☉ in perigee.	7 28	4 32	6 39	10 41	7 23	4 37	6 34	8 5
8	4	22 12	♂	N. O. battle, 1815	7 27	4 33	sets.	11 35	7 22	4 38	sets.	8 59
9	5	22 3	♂	[10 6.	7 27	4 33	6 50	morn.	7 22	4 38	6 54	9 49
10	6	21 54	♂	Ell-and-yard south	7 26	4 34	8 3	0 25	7 21	4 39	8 5	10 35
11	7	21 45	♂	Dr. Dwight d. 1817	7 25	4 35	9 13	1 11	7 20	4 40	9 14	11 2
12	F	21 35	♂	Inferior ♀ ☉ ♀.	7 25	4 35	10 19	1 56	7 20	4 40	10 19	morn
13	2	21 25	♂	Betel. sou. 10 13	7 24	4 36	11 24	2 38	7 19	4 41	11 23	0 1
14	3	21 14	♂		7 23	4 37	morn.	3 20	7 18	4 42	morn.	0 44
15	4	21 3	♂		7 22	4 38	0 26	4 1	7 17	4 43	0 24	1 25
16	5	20 52	♂	Sirius south 10 53	7 22	4 38	1 27	4 44	7 17	4 43	1 24	2 8
17	6	20 40	♂	Franklin b. 1706	7 21	4 39	2 25	5 36	7 16	4 44	2 21	3 0
18	7	20 28	♂	D ☉. [gesima.	7 20	4 40	3 21	6 47	7 15	4 45	3 17	4 11
19	F	20 15	♂	☉ ent. ☉ Septua.	7 19	4 41	4 14	8 0	7 14	4 46	4 9	5 24
20	2	20 2	♂	Fabian,	7 18	4 42	5 2	9 15	7 13	4 47	4 57	6 39
21	3	19 49	♂	Agnes,	7 17	4 43	5 45	10 15	7 12	4 48	5 41	7 39
22	4	19 35	♂	Vincent,	7 16	4 44	6 21	11 0	7 11	4 49	6 21	8 24
23	5	19 21	♂	♀ stationary.	7 15	4 45	rises.	11 37	7 10	4 50	rises.	9 1
24	6	19 7	♂	Betelguese sou 9 30	7 14	4 46	6 34	ev. 12	7 9	4 51	6 37	9 36
25	7	18 52	♂	Com. of St. Paul	7 13	4 47	7 37	0 47	7 8	4 52	7 39	10 11
26	F	18 37	♂	Sexagesima,	7 12	4 48	8 41	1 19	7 7	4 53	8 42	10 43
27	2	18 21	♂		7 11	4 49	9 46	1 51	7 6	4 54	9 46	11 15
28	3	18 6	♂	Betelguese sou 9 14	7 9	4 51	10 52	2 26	7 5	4 55	10 51	11 50
29	4	17 50	♂	♂ ☉ h.	7 8	4 52	12 0	3 2	7 4	4 56	11 58	ev. 26
30	5	17 33	♂		7 7	4 53	morn.	3 41	7 3	4 57	morn.	1 5
31	6	17 16	♂	Sirius south 9 54	7 6	4 54	1 10	4 27	7 2	4 58	1 6	1 51

POWER OF TRUTH

"I combat the errors of ages: I oppose the violence of mobs: I cope with illegal proceedings from executive authority: I cut the gordian knot of powers: I solve mathematical problems of universities with *Truth—Diamond Truth.*"—Joseph Smith.

GOOD ADVICE.

"Man, know thyself; study thine own nature; learn thy powers of body; thy capacity of mind. Learn thine origin, thy purpose, and thy destiny. Study the true source of thine own happiness, and the happiness of all beings with which thou art associated. Learn to act in unison with thy true character,

HISTORIAN'S OFFICE

Church of Jesus Christ of Latter-day Saints

Second Month, FEBRUARY, 1845. 28 Days.

MOON'S PHASES.	BOSTON.		N. YORK.		FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA.		FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.	
	D.	H. M.	H. M.	H. M.				
New Moon	6	1 51 E.	1 39 E.					
First Quarter	14	0 16 M.	0 4 M.					
Full Moon	22	2 2 M.	1 50 M.					

DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC. S.	MOON'S PLACE.	Miscellaneous.	Sun		MOON RISES.	HIGH WATER, BOSTON.	Sun		MOON RISES.	HIGH WATER, NEW-YORK.
					RISES.	SETS.			RISES.	SETS.		
1	7	16 59	1	♃ ♄.	7 5 4 55	2 18	5 21	7 14 59	2 14	2 45		
2	E	16 42	1	Quinquagesima Pu- [rifi. of B. V. M.]	7 4 4 56	3 24	6 39	7 05 0	3 19	4 3		
3	2	16 24	♃	in per. ♄'sqr. cl	7 2 4 58	4 24	8 8	6 59 5	1 4 19	5 32		
4	3	16 6	♃	Ash Wednesday,	7 1 4 59	5 16	9 31	6 58 5	2 5 12	6 55		
5	4	15 48	♃		7 0 5 0	6 2	10 35	6 56 5	4 5 58	7 59		
6	5	15 30	♃		6 59 5	1 sets.	11 26	6 55 5	5 sets.	8 50		
7	6	15 11	♃	Bigel south 7 55	6 57 5	3 6 48	morn.	6 54 5	6 6 50	9 36		
8	E	14 52	♃	Sirius south 9 22	6 56 5	4 7 58	0 12	6 53 5	7 7 59	10 19		
9	2	14 33	♃	1st. Sunday in Lent	6 55 5	5 9 5	0 55	6 52 5	8 9 5	10 58		
10	2	14 13	♃		6 54 5	6 10 10	1 34	6 50 5	10 10 8	11 37		
11	3	13 53	♃	Clinton died 1828	6 52 5	8 11 13	2 13	6 49 5	11 11 10	morn.		
12	4	13 33	♃		6 51 5	9 morn.	2 49	6 48 5	12 morn.	0 13		
13	5	13 13	♃	Schwartz d. 1798	6 50 5	10 0 13	3 24	6 47 5	13 0 10	0 48		
14	6	12 53	♃	Valentine, ♃ U.	6 48 5	12 1 11	4 1	6 45 5	15 1 7	1 25		
15	7	12 32	♃	in apogee.	6 47 5	13 2 5	4 45	6 44 5	16 2 1	2 9		
16	E	12 12	♃	2d. Sunday in Lent	6 46 5	14 2 55	5 44	6 43 5	17 2 51	3 8		
17	2	11 51	♃		6 44 5	16 3 41	7 5	6 42 5	18 3 36	4 29		
18	3	11 29	♃	♃ enters ♃	6 43 5	17 4 22	8 30	6 40 5	20 4 17	5 54		
19	4	11 8	♃	Sirius south 8 39	6 41 5	19 4 58	9 43	6 39 5	21 4 55	7 7		
20	5	10 47	♃	Voltaire b. 1694	6 40 5	20 5 31	10 33	6 38 5	22 5 28	7 57		
21	6	10 25	♃		6 39 5	21 6 1	11 12	6 36 5	24 6 0	8 36		
22	7	10 3	♃	Washing. b. 1732	6 37 5	23 rises.	11 49	6 35 5	25 rises.	9 13		
23	E	9 41	♃	3d Sunday in Lent,	6 36 5	24 7 36	ev. 23	6 34 5	26 7 36	9 47		
24	2	9 19	♃	St. Mathias,	6 35 5	25 8 43	0 56	6 32 5	28 8 42	10 20		
25	3	8 57	♃		6 33 5	27 9 52	1 28	6 31 5	29 9 50	10 52		
26	4	8 34	♃	Procyon sou. 9 4	6 32 5	28 11 1	2 4	6 30 5	30 10 58	11 28		
27	5	8 12	♃	Elias Hicks d. 1830	6 30 5	30 morn.	2 39	6 28 5	32 morn.	ev. 3		
28	6	7 49	♃	♃ ♄.	6 29 5	31 0 9	3 19	6 27 5	33 0 5	0 43		

nature, and abilities; and thus improve and cultivate the resources within and around thee. This will render you truly happy, and be an acceptable service to your God."—Parley P. Pratt.

POWERS OF INTELLECT.

The human mind is capable of a constant and gradual expansion to an unlimited extent. In fact, its receptive powers are infinite.

Once set free from the chains of incorrect tradition; and unfettered from the limited creeds and superstitions of men, and associated with beings of unlimited intelligence, it may go freely on from truth to truth; enlarge itself like the rays of the morning; circumscribe the earth, and soar to the heavens; comprehend

Third Month,

MARCH, 1845.

31 Days.

MOON'S PHASES.	BOSTON.		N. YORR.		FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA.	FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.	
	D. H. M.	H. M.	H. M.	H. M.		D. H. M.	H. M.
Third Quarter, 1	5	30 M.	5	19 M.			
New Moon 8	1	52 M.	1	40 M.			
First Quarter 15	9	9 E.	8	57 E.			
Full Moon 23	3	35 E.	3	23 E.			
Third Quarter 30	0	16 E.	0	4 E.			

DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC. S.	MOON'S PLACE.	Miscellaneous.	Sun		Moon	HIGH WATER, BOSTON.	Sun		Moon	HIGH WATER, NEW-YORK.
					RISES.	SETS.			RISES.	SETS.		
1	7	7 26	I	St. David,	6 27	5 33	1 15	4 4	6 26	5 34	1 10	1 28
2	F.	7 3	I	4th Sun. in Lent,	6 26	5 34	2 15	5 3	6 24	5 36	2 11	2 27
3	2	6 40	V	☉ in perigee.	6 25	5 35	3 9	6 24	6 23	5 37	3 5	3 48
4	3	6 17	V		6 23	5 37	3 56	7 57	6 22	5 38	3 52	5 21
5	4	5 54	W	Madison b. 1757	6 22	5 38	4 36	9 22	6 20	5 40	4 33	6 46
6	5	5 31	W	Procyon sou. 8 33	6 20	5 40	5 11	10 22	6 19	5 41	5 9	7 46
7	6	5 8	X		6 19	5 41	5 43	11 13	6 18	5 42	5 42	8 37
8	7	4 44	X	Pollux south 8 29	6 17	5 43	sets.	11 55	6 16	5 44	sets.	9 19
9	F.	4 21	Y	5th Sun. in Lent,	6 16	5 44	7 51	morn.	6 15	5 45	7 50	9 57
10	2	3 57	Y	Regulus sou. 10 45	6 15	5 45	8 56	0 33	6 14	5 46	8 54	10 33
11	3	3 34	Y		6 13	5 47	9 58	1 9	6 12	5 48	9 55	11 8
12	4	3 10	X	Martyr Gregory,	6 12	5 48	10 58	1 44	6 11	5 49	10 54	11 43
13	5	2 46	X	☿ discovered 1781	6 10	5 50	11 54	2 19	6 10	5 50	11 50	morn.
14	6	2 23	□		6 9	5 51	morn.	2 51	6 8	5 52	morn.	0 15
15	7	1 59	□	Jackson b. 1767	6 7	5 53	0 46	3 29	6 7	5 53	0 42	0 53
16	E.	1 35	□	Palm Sunday,	6 6	5 54	1 34	4 11	6 6	5 54	1 29	1 35
17	2	1 12	□	St. Patrick,	6 4	5 56	2 16	4 59	6 4	5 56	2 12	2 23
18	3	0 48	□	Spica ♀ sou. 1 34	6 3	5 57	2 54	6 12	6 3	5 57	2 21	3 36
19	4	0 24	□		6 1	5 58	3 29	7 40	6 1	5 59	3 26	5 4
20	5	S. 1	□	☉ enters ♀,	6 0	6 0	4 0	8 57	6 0	6 0	3 58	6 21
21	6	N. 23	□	Good Friday,	5 59	6 2	4 29	9 57	5 59	6 1	4 28	7 21
22	7	0 47	□	Superior ♂ ☉ ♀,	5 57	6 3	4 58	10 39	5 57	6 3	4 58	8 3
23	E.	1 10	□	Easter Sunday,	5 56	6 4	rises.	11 17	5 56	6 4	rises.	8 41
24	2	1 34	□	Regulus sou. 9 50	5 54	6 6	7 38	11 50	5 55	6 5	7 36	9 14
25	3	1 57	□	Annun. B. V. M.	5 53	6 7	8 49	ev. 27	5 53	6 7	8 46	9 51
26	4	2 21	□	♂ ☉ ♀.	5 51	6 9	9 59	1 4	5 52	6 8	9 55	10 28
27	5	2 44	□	♀ ☉.	5 50	6 10	11 7	1 40	5 51	6 9	11 3	11 4
28	6	3 8	□	☉ in perigee.	5 49	6 11	morn.	2 21	6 49	6 11	morn.	11 45
29	7	3 31	□	☉ runs low.	5 47	6 13	0 10	3 5	5 48	6 12	0 5	ev. 29
30	E.	3 55	□	Low Sunday,	5 46	6 14	1 5	3 56	5 47	6 13	1 1	1 20
31	1	4 18	□	Regulus sou. 9 23	5 44	6 16	1 54	4 56	5 45	6 15	1 50	2 20

the mysteries of the past, and remove the veil from the future ; till the wide expanse of eternity, with all its treasures of wisdom, is brought within the range of its comprehension. - P. P. Pratt.

What is the key of knowledge ?

It is the spirit of prophecy and revelation.

THE MORMON CREED.

Let every body mind their own business.

What is man ?

The father of man.

The offspring of God.

Who is Jesus Christ ?

What is God ?

He is our brother.

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		D.	H. M.	H.	M.	Sun		MOON	HIGH WATER,	BOSTON.	Sun		MOON	HIGH WATER,	NEW-YORK.
DAY OF MONTH.	DAY OF WEEK.	S.	MOON'S PLACE.	Miscellaneous.	RISES.	SETS.	RISES.				SETS.	RISES.			
1	3	4	41	☿	Regulus sou. 9 19	5 43 6 17	2 35	6 16	5 44 6 16	2 32	3 40				
2	4	5	4	☿	Jefferson b. 1743	5 41 6 19	3 11	7 46	5 43 6 17	3 9	5 10				
3	5	5	27	☿	R. Raikes d. 1811	5 40 6 20	3 43	9 6	5 41 6 19	3 42	6 30				
4	6	5	50	☿	Harrison d. 1841	5 39 6 21	4 13	10 4	5 40 6 20	4 13	7 28				
5	7	6	13	☿		5 37 6 23	4 42	10 48	5 39 6 21	4 43	8 12				
6	E	6	35	☿	♂ ☉ ♃. ♂ ♀ ♃.	5 36 6 24	sets.	11 31	5 37 6 23	sets.	8 55				
7	2	6	58	☿		5 34 6 26	7 43	morn.	5 36 6 24	7 41	9 32				
8	3	7	20	☿	Spica ♃ sou. 0 12	5 33 6 27	8 45	0 8	5 35 6 25	8 41	10 8				
9	4	7	43	☿	♃ U. ♃ ☉ ♃.	5 32 6 28	9 43	0 44	5 33 6 27	9 39	10 41				
10	5	8	5	☿	Regulus sou. 8 44	5 30 6 30	10 37	1 17	5 32 6 28	10 32	11 13				
11	6	8	27	☿	♃ runs high,	5 29 6 31	11 26	1 51	5 31 6 29	11 22	11 47				
12	7	8	49	☿	♃ in apogee.	5 28 6 32	morn.	2 23	5 29 6 31	morn.	morn.				
13	E	9	11	☿	3rd Sun. aft. Easter	5 26 6 34	0 11	3 0	5 28 6 32	0 6	0 24				
14	2	9	32	☿		5 25 6 35	0 50	3 40	5 27 6 33	0 46	1 4				
15	3	9	54	☿	Arcturus sou. 0 36	5 23 6 37	1 26	4 27	5 26 6 34	1 22	1 51				
16	4	10	15	☿	Shakspeare b. 1564	5 22 6 38	1 58	5 31	5 24 6 36	1 55	2 55				
17	5	10	36	☿	♀'s gr. elongation	5 21 6 39	2 27	6 51	5 23 6 37	2 26	4 15				
18	6	10	57	☿		5 19 6 41	2 56	8 4	5 22 6 38	2 56	5 28				
19	7	11	18	☿	Lexing. bat. 1775	5 18 6 42	3 25	9 8	5 20 6 40	3 25	6 32				
20	E	11	38	☿	♃ enters ♃	5 17 6 43	3 55	9 56	5 19 6 41	3 56	7 20				
21	2	11	59	☿	Spica ♃ sou. 11 17	5 15 6 45	4 57	10 39	5 18 6 42	4 30	8 3				
22	3	12	19	☿		5 14 6 46	rises.	11 18	5 17 6 43	rises.	8 42				
23	4	12	39	☿	St. George, ☉ Ω.	5 13 6 47	8 52	11 58	5 15 6 45	8 48	9 22				
24	5	12	59	☿	♃ in perigee,	5 11 6 49	9 59	ev. 40	5 14 6 46	9 55	10 4				
25	6	13	18	☿	St. Mark,	5 10 6 50	10 59	1 22	5 13 6 47	10 55	10 46				
26	7	13	38	☿		5 9 6 52	11 51	2 7	5 12 6 48	11 47	11 31				
27	E	13	57	☿	Rogation Sunday,	5 8 6 51	morn.	2 56	5 11 6 49	morn.	ev. 20				
28	2	14	16	☿	♀ stationary.	5 6 6 54	0 35	3 49	5 9 6 51	0 32	1 13				
29	3	14	34	☿		5 5 6 55	1 13	4 53	5 8 6 52	1 10	2 17				
30	4	14	53	☿	Spica ♃ sou. 10 41	5 4 6 56	1 46	6 7	5 7 6 53	1 45	3 31				

What is man in Embrio?
 He is a helpless babe.
 What is man in progress?
 He is a man.
 What is man perfected?
 He is as Christ; and Christ is as the
 Father: and they all are one.
 How many states of existence has
 man?
 He has three.

What is the first?
 It is spiritual.
 What is the second?
 It is temporal.
 What is the third?
 It is immortal and eternal.
 How did he begin to exist in the
 first?
 He was begotten and born of God.
 How did he begin to exist in the sec-

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	D.	H. M.	H.	M.				
New Moon	6	5 14 M.	5	2 M.				
First Quarter	14	9 25 M.	9	13 M.				
Full Moon	21	11 14 M.	11	2 M.				
Third Quarter	28	1 41 M.	1	29 M.				

DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC. N.	MOON'S PLACE.	Miscellaneous.	Sun		MOON RISES.	HIGH WATER, BOSTON.	Sun		MOON RISES.	HIGH WATER, NEW-YORK.
					RISES.	SETS.			RISES.	SETS.		
1	5	15 11	☾	Ascen. Sts. Philip	5	36 57	2 16	7 26	5	66 54	2 16	4 50
2	6	15 29	☾	[& James,	5	16 59	2 45	8 37	5	56 55	2 46	6 1
3	7	15 46	☾		5	07 0	3 14	9 35	5	46 56	3 15	6 59
4	8	16 4	☾	Sunday aft. Ascen.	4	59 7	1 3	43 10	5	36 57	3 46	7 46
5	2	16 21	☾	Napoleon d. 1821,	4	58 7	2 4	15 11	5	26 58	4 19	8 30
6	3	16 38	☾		4	57 7	3 sets.	11 44	5	07 0	sets.	9 8
7	4	16 55	☾	A. Tr. Soc. Anni.	4	56 7	4 8	29 morn.	4	59 7	1 8	24 9 45
8	5	17 11	☾	Visible tran. of ♀.	4	54 7	6 9	20 0	4	58 7	2 9	16 10 20
9	6	17 27	☾	☽ ☉ ♃.	4	53 7	7 10	6 0	4	57 7	3 10	2 10 51
10	7	17 43	☾	☽ in apogee,	4	52 7	8 10	48 1	4	56 7	4 10	44 11 26
11	8	17 58	☾	Whit-Sunday,	4	51 7	9 11	24 2	4	55 7	5 11	21 morn.
12	2	18 13	☾	Spica ♀ sou. 9 54	4	50 7	10 11	57 2	4	54 7	6 11	55 0 2
13	3	18 28	☾		4	49 7	11 morn.	3 16	4	53 7	7 morn.	0 40
14	4	18 43	☾	Arcturus sou. 10 38	4	48 7	12 0	27 4	4	52 7	8 0	25 1 26
15	5	18 57	☾		4	47 7	13 0	55 4	4	51 7	9 0	55 2 17
16	6	19 11	☾	Superior ♂ ☽ ♀.	4	46 7	14 1	23 5	4	50 7	10 1	23 3 22
17	7	19 24	☾	Spica ♀ sou. 9 34	4	45 7	15 1	52 7	4	49 7	11 1	53 4 32
18	8	19 38	☾	Trinity Sunday,	4	44 7	16 2	22 8	4	48 7	12 2	24 5 35
19	2	19 51	☾		4	43 7	17 2	56 9	4	48 7	12 3	0 6 34
20	3	20 3	☾	Lafayette d. 1834	4	42 7	18 3	36 10	4	47 7	13 3	40 7 24
21	4	20 15	☾	☽ ent. ☽. ☽ ♀.	4	41 7	19 rises.	10 50	4	46 7	14 rises.	8 14
22	5	20 27	☾	☽ in per. ☽ r. low	4	40 7	20 8	45 11	4	45 7	15 8	40 8 58
23	6	20 39	☾		4	40 7	20 9	42 ev.	4	44 7	16 9	38 9 46
24	7	20 50	☾	Q. Victoria b. 1819	4	39 7	21 10	31 1	4	44 7	16 10	28 10 34
25	8	21 1	☾	1st Sun. aft. Trini.	4	38 7	22 11	12 1	4	43 7	17 11	10 11 23
26	2	21 11	☾	J. Calvin d. 1564,	4	37 7	23 11	48 2	4	42 7	18 11	46 ev. 12
27	3	21 21	☾		4	36 7	24 morn.	3 41	4	41 7	19 morn.	1 5
28	4	21 31	☾	Wm. Pitt b. 1759,	4	36 7	24 0	19 4	4	41 7	19 0	19 2 3
29	5	21 41	☾	♃ stationary.	4	35 7	25 0	49 5	4	40 7	20 0	49 3 7
30	6	21 50	☾	Alex. Pope d. 1744	4	34 7	26 1	17 6	4	39 7	21 1	19 4 18
31	7	21 58	☾	Spica ♀ sou. 8 39,	4	34 7	26 1	46 7	4	39 7	21 1	49 5 20

ond?	What is man without revelation ?
He was begotten and born of the flesh.	A vessel in a fog without a compass.
How did he begin to exist in the third?	What will man be with the aid of revelation?
By the Resurrection of the dead.	He will be filled with light; and know and comprehend all things.
What is his final destiny?	What is man's spirit ?
To be like God.	The candle of the Lord.
What has God been ?	How shall it be lighted ?
Like man.	By the Spirit of God.

MOON'S PHASES.		BOSTON.	N. YORK.	FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA.				FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.					
		D. H. M.	H. M.										
New Moon		4	9 24 E.	8	12 E.								
First Quarter		12	10 59 E.	10	47 E.								
Full Moon		19	6 34 E.	6	22 E.								
Third Quarter		26	10 43 M.	10	31 M.								
DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC.		MOON'S PLACE.	Miscellaneous.	Sun		MOON	HIGH WATER, BOSTON.	Sun		MOON	HIGH WATER, NEW YORK.
		N.				RISES.	SETS.			RISES.	SETS.		
1	E	22	6		2d. Sun. aft. Trini.	4 33	7 27	2 17	8 58	4 38	7 22	2 21	6 22
2	2	22	14			4 32	7 28	2 51	9 56	4 38	7 22	2 55	7 20
3	3	22	22		☉ Ω.	4 32	7 28	3 28	10 42	4 37	7 23	3 33	8 6
4	4	22	29		☉'s gr. elongation.	4 31	7 29	sets.	11 24	4 37	7 23	sets.	8 48
5	5	22	36		☉ runs high,	4 31	7 29	8 3	12 0	4 36	7 24	7 59	9 24
6	6	22	42		☉ in apogee,	4 30	7 30	8 46	morn.	4 36	7 24	8 42	9 59
7	7	22	48		Areturus sou. 9 3,	4 30	7 30	9 25	0 35	4 35	7 25	9 21	10 34
8	E	22	53		3d. Sun. aft. Trini.	4 29	7 31	9 59	1 10	4 35	7 25	9 56	11 8
9	2	22	58		S. L. Southard b.	4 29	7 31	10 29	1 44	4 34	7 26	10 27	11 42
10	3	23	3		[1787,	4 29	7 31	10 58	2 18	4 34	7 26	10 57	morn.
11	4	23	7		St. Barnabas,	4 28	7 32	11 25	2 56	4 34	7 26	11 25	0 20
12	5	23	11		N. Y. incorpo. 1665	4 28	7 32	11 53	3 35	4 33	7 27	11 53	0 59
13	6	23	15		½ south 4 0.	4 28	7 32	morn.	4 20	4 33	7 27	morn.	1 44
14	7	23	18			4 27	7 33	0 21	5 13	4 33	7 27	0 23	2 37
15	E	23	20		4th Sun. aft. Trini.	4 27	7 33	0 52	6 16	4 33	7 27	0 55	3 40
16	2	23	22		S. J. Mills d. 1818	4 27	7 33	1 28	7 21	4 33	7 27	1 32	4 45
17	3	23	24		Bunk. H. bat. 1775	4 27	7 33	2 10	8 24	4 33	7 27	2 15	5 48
18	4	23	26		Waterloo bat. 1815	4 27	7 33	3 0	9 26	4 32	7 28	3 6	6 50
19	5	23	27		☉ runs low,	4 27	7 33	rises.	10 23	4 32	7 28	rises.	7 47
20	6	23	27		☉ in perigee,	4 27	7 33	8 20	11 16	4 32	7 28	8 16	8 40
21	7	23	27		☉ enters ♍.	4 27	7 33	9 7	ev. 10	4 32	7 28	9 3	9 34
22	E	23	27		5th Sun aft. Trini.	4 27	7 33	9 46	1 1	4 32	7 28	9 44	10 25
23	2	23	27		Ahenside d. 1772,	4 27	7 33	10 20	1 48	4 32	7 28	10 19	11 12
24	3	23	25		St. John Baptist,	4 27	7 33	10 51	2 38	4 32	7 28	10 51	ev. 2
25	4	23	24		[1842,	4 27	7 33	11 21	3 27	4 33	7 27	11 22	0 51
26	5	23	22		S. L. Southard died	4 27	7 33	11 50	4 17	4 33	7 27	11 52	1 41
27	6	23	20		Antares sou. 9 56,	4 27	7 33	morn.	5 9	4 33	7 27	morn.	2 33
28	7	23	17		Madison d. 1836,	4 28	7 32	0 21	6 8	4 33	7 27	0 24	3 32
29	E	23	14		St. Peter,	4 28	7 32	0 53	7 14	4 33	7 27	0 57	4 38
30	2	23	10		½ south 2 51.	4 28	7 32	1 29	8 20	4 33	7 27	1 34	5 44

How many Gods are there ?

"There are lords many, and gods many: but to us there is but one God."

How many heavens are there ?

They are innumerable.

Where will heaven be ?

On the earth; and on all other glorified worlds.

What is Mormonism

It is all truth.

How old is it ?

Without beginning of days or end of years.

What is its destiny ?

To fill earth and the heavens with light and love.

Who is Joseph Smith

He is Jesus Christ's brother.

From whence is his authority ?

From Heaven.

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New Moon	4 11 46 M.	D. H. M.	H. M.	Sun		Moon		Sun		Moon					
First Quarter	12 9 38 M.			RISES.	SETS.	RISES.	HIGH WATER,	RISES.	SETS.	RISES.	HIGH WATER,				
Full Moon	19 1 19 M.						BOSTON.				NEW YORK.				
Third Quarter	25 10 36 E.														
DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC. N.	MOON'S PLACE.	Miscellaneous.				Sun		Moon		Sun		Moon	
1	3	23 6	☐	Wyomin. mas. 1778	4 28	7 32	2 9	9 26	4 34	7 26	2 14	6 50			
2	4	23 2	☐	Vi. BVM ☐ ☉ ☿	4 29	7 31	2 54	10 18	4 34	7 26	2 59	7 42			
3	5	22 57	☐	☉ in apogee.	4 29	7 31	3 43	11 2	4 34	7 26	3 48	8 26			
4	6	22 52	☐	Independence,	4 29	7 31	sets.	11 43	4 35	7 25	sets.	9 7			
5	7	22 47	☐	Superior ☉ ☉ ♀.	4 30	7 30	8 1	morn.	4 35	7 25	7 58	9 43			
6	E	22 41	☐	7th Sun. aft. Trini.	4 30	7 30	8 33	0 19	4 36	7 24	8 31	10 18			
7	2	22 34	☐	Sheridan d. 1816,	4 31	7 29	9 2	0 54	4 36	7 24	9 1	10 51			
8	3	22 28	☐		4 31	7 29	9 30	1 27	4 37	7 23	9 29	11 23			
9	4	22 21	☐		4 32	7 28	9 57	1 59	4 37	7 23	9 57	11 56			
10	5	22 13	☐	Columbus b. 1447,	4 32	7 28	10 24	2 32	4 38	7 22	10 25	morn.			
11	6	22 5	☐	J Q Adams b. 1767	4 33	7 27	10 53	3 9	4 38	7 22	10 55	0 33			
12	7	21 57	☐	½ south 2 1,	4 34	7 26	11 26	3 51	4 39	7 21	11 29	1 15			
13	E	21 48	☐	8th Sun. aft. Trini.	4 34	7 26	morn.	4 37	4 39	7 21	morn.	2 1			
14	2	21 39	☐	Fr. Rev. com. 1789	4 35	7 25	0 3	5 30	4 40	7 20	0 8	2 54			
15	3	21 30	☐	☿ stationary.	4 36	7 24	0 48	6 38	4 41	7 19	0 53	4 2			
16	4	21 20	☐	☉ runs low.	4 36	7 24	1 41	7 50	4 41	7 19	1 47	5 14			
17	5	21 10	☐		4 37	7 23	2 43	9 4	4 42	7 18	2 49	6 28			
18	6	21 0	☐	☉ in perigee.	4 38	7 22	3 54	10 10	4 43	7 17	3 59	7 34			
19	7	20 49	☐	♂ south 2 31,	4 39	7 21	rises.	11 7	4 44	7 16	rises.	8 31			
20	E	20 38	☐	9th Sun. aft. Trini.	4 40	7 20	8 17	11 58	4 44	7 16	8 15	9 22			
21	2	20 26	☐	♂ stationary.	4 40	7 20	8 50	ev. 48	4 45	7 15	8 50	10 12			
22	3	20 14	☐	☉ enters ♄	4 41	7 19	9 21	1 33	4 46	7 14	9 22	10 57			
23	4	20 2	☐		4 42	7 18	9 52	2 18	4 47	7 13	9 53	11 42			
24	5	19 50	☐	S. Boliver b. 1783,	4 43	7 17	10 23	3 1	4 48	7 12	10 25	ev. 25			
25	6	19 37	☐	St. James	4 44	7 16	10 55	3 44	4 49	7 11	10 59	1 8			
26	7	19 24	☐	St. Anne,	4 45	7 15	11 30	4 31	4 49	7 11	11 34	1 55			
27	E	19 10	☐	10th Sun. af. Trini.	4 46	7 14	morn.	5 21	4 50	7 10	morn.	2 45			
28	2	18 56	☐	Vega south 10 5,	4 47	7 13	0 9	6 27	4 51	7 9	0 14	3 51			
29	3	18 42	☐	☉ runs high,	4 48	7 12	0 52	7 38	4 52	7 8	0 57	5 2			
30	4	18 28	☐	Wm. Penn d. 1718	4 49	7 11	1 39	8 53	4 53	7 7	1 45	6 17			
31	5	18 13	☐	☉ in apogee,	4 50	7 10	2 31	9 58	4 54	7 6	2 36	7 22			

What is he sent to do?
 To let the oppressed go free, and break every yoke.
 What kind of success will he meet with?
 Universal; over the whole world
 Suppose the people try to hinder him?
 They cannot do it; but will perish.
 Why?

Because God has sent him.
 What are the present forms of political governments?
 They are the image seen by Nebuchadnezzar.
 What are the present forms of Church Government?
 Spiritual Babylon, or the image of mystery and names of blasphemy seen by John on the Isles of Patmos.

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New Moon	3	D. H. M.	2 41 M.	H. M.	2 29 M.				
First Quarter	10		5 57 E.		5 45 E.				
Full Moon	17		8 33 M.		8 21 M.				
Third Quarter	24		1 43 M.		1 31 M.				

DAY OF MONTH.	DAY OF WEEK.	SUN'S		MOON'S PLACE.	Miscellaneous.	Sun		MOON	HIGH WATER, BOSTON.	Sun		MOON	HIGH WATER, NEW-YORK.		
		DEC.	N.			RISES.	SETS.			RISES.	SETS.			RISES.	SETS.
1	6	17	58	☐ ☉ ♄.		4 51	7 9	3 25	10 44	4 55	7 5	3 30	8 8		
2	7	17	42	☽ ♀	♄ south 0 33,	4 52	7 8	4 22	11 24	4 56	7 4	4 26	8 48		
3	E	17	27	☽ ♀	11th Sun aft. Trini.	4 53	7 7	sets.	11 58	4 57	3	sets.	9 22		
4	2	17	11	☽ ♀		4 54	7 6	7 34	morn.	4 58	2	7 33	9 56		
5	3	16	55	☽ ♀	♂ south 1 19,	4 56	7 4	8 2	0 32	4 59	7 1	8 2	10 28		
6	4	16	38	☽ ♀	Transfiguration,	4 57	7 3	8 29	1 4	5 07	0	8 30	10 59		
7	5	16	21	☽ ♀	Vega south 9 26,	4 58	7 2	8 58	1 35	5 16	59	9 0	11 32		
8	6	16	4	☽ ♀	♂ ☉ ♃.	4 59	7 1	9 28	2 8	5 36	57	9 32	morn.		
9	7	15	47	☽ ♀	Altair south 10 29	5 0	7 0	10 3	2 41	5 46	56	10 7	0 5		
10	E	15	30	☽ ♀	St. Lawrence ☽ ♀	5 1	6 59	10 44	3 20	5 56	55	10 49	0 44		
11	2	15	12	☽ ♀		5 3	6 57	11 32	4 3	5 66	54	11 37	1 27		
12	3	14	54	☽ ♀	♄ runs low,	5 4	6 56	morn.	4 57	5 76	53	morn.	2 21		
13	4	14	36	☽ ♀	Q Adelaide b. 1792	5 5	6 55	0 28	6 4	5 86	52	0 34	3 28		
14	5	14	17	☽ ♀		5 6	6 54	1 33	7 28	5 96	51	1 38	4 52		
15	6	13	59	☽ ♀	♄'s gr. elongation,	5 7	6 53	2 43	8 53	5 106	50	2 48	6 17		
16	7	13	40	☽ ♀	Choc. mis. es. 1818	5 9	6 51	3 58	9 59	5 126	48	4 2	7 23		
17	E	13	20	☽ ♀	13th Sun aft. Trini.	5 10	6 50	rises.	10 57	5 136	47	rises.	8 21		
18	2	13	1	☽ ♀	♂ ☉ ♀.	5 11	6 49	7 19	11 44	5 146	46	7 19	9 8		
19	3	12	42	☽ ♀	♄ south 11 17,	5 13	6 47	7 50	ev. 30	5 156	45	7 51	9 54		
20	4	12	22	☽ ♀		5 14	6 46	8 22	1 13	5 166	44	8 24	10 37		
21	5	12	2	☽ ♀	Wm. J. V. b. 1765	5 15	6 45	8 54	1 53	5 186	42	8 58	11 17		
22	6	11	42	☽ ♀	♂ south 11 50,	5 16	6 44	9 29	2 32	5 196	41	9 33	11 56		
23	7	11	21	☽ ♀	☉ enters ♄ ☽.	5 18	6 42	10 7	3 11	5 206	40	10 12	ev. 35		
24	E	11	1	☽ ♀	St. Bartholomew,	5 19	6 41	10 49	3 51	5 216	39	10 54	1 15		
25	2	10	40	☽ ♀		5 20	6 40	11 35	4 36	5 236	37	11 40	2 0		
26	3	10	19	☽ ♀	♄ runs high,	5 22	6 38	morn.	5 36	5 246	36	morn.	3 0		
27	4	9	58	☽ ♀	☉ in apogee,	5 23	6 37	0 25	6 55	5 256	35	0 30	4 19		
28	5	9	37	☽ ♀	St. Augustine,	5 24	6 36	1 18	8 16	5 266	34	1 23	5 40		
29	6	9	16	☽ ♀	St. J. Bap. behead.	5 26	6 34	2 14	9 27	5 286	32	2 19	6 51		
30	7	8	54	☽ ♀	♄ stationary,	5 27	6 33	3 13	10 15	5 296	31	3 16	7 39		
31	E	8	33	☽ ♀	15th Sun. af. Trini.	5 28	6 32	4 12	10 57	5 306	30	4 15	8 21		

When will the present forms of political and religious government come to an end?

In this present age.

By what means?

By the kingdom of God, and by the appearance of the Son of God; and a great destruction.

What is the kingdom of God?

A theocracy; or, in other words, a kingdom governed by direct revelation from God.

Poetry—Prophetic.

A single grain of mustard seed,
Up starting from its lowly reed,
Becomes a tree, whose branches fill
The earth, and cover every hill.

Ninth Month, SEPTEMBER, 1845. 30 Days.

MOON'S PHASES.	BOSTON.		N. YORK.		FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA.	FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.				
	D.	H. M.	H. M.	H. M.						
New Moon	1	4 51 E.	4 39 E.							
First Quarter	9	0 40 M.	0 28 M.							
Full Moon	15	5 29 E.	5 17 E.							
Third Quarter	23	7 42 M.	7 30 M.							

DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC. N.	MOON'S PLACE.	Miscellaneous.	Sun		MOON RISES.	HIGH WATER, BOSTON.	Sun		MOON RISES.	HIGH WATER, NEW YORK.
					RISES.	SETS.			RISES.	SETS.		
1	2	8 11	♌	♃ south 3 54,	5 30	6 30	5 12	11 32	5 32	6 28	5 14	8 56
2	3	7 49	♌	Lon. b. 1666, O. S.	5 31	6 29	sets.	morn.	5 33	6 27	sets.	9 30
3	4	7 27	♌	♃ south 10 52,	5 33	6 27	7 2	0 6	5 34	6 26	7 4	10 1
4	5	7 5	♌	♃ south 10 10,	5 34	6 26	7 33	0 37	5 35	6 25	7 35	10 33
5	6	6 43	♌		5 35	6 25	8 6	1 9	5 37	6 23	8 10	11 6
6	7	6 20	♌	Lafayette b. 1757,	5 37	6 23	8 45	1 42	5 38	6 22	8 50	11 41
7	8	5 58	♌	Han. More d. 1833	5 38	6 22	9 30	2 17	5 39	6 21	9 35	morn.
8	2	5 35	♌	Na. of B. V. Mary	5 39	6 21	10 22	2 56	5 41	6 19	10 28	0 20
9	3	5 12	♌	♃ runs low,	5 41	6 19	11 22	3 39	5 42	6 18	11 27	1 3
10	4	4 50	♌	Eric battle, 1813,	5 42	6 18	morn.	4 34	5 43	6 17	morn.	1 58
11	5	4 27	♌	Inferior ♀ ☉ ♀,	5 44	6 16	0 28	5 47	5 45	6 15	0 33	3 11
12	6	4 4	♌	♃ in perigee,	5 45	6 15	1 39	7 18	5 46	6 14	1 43	4 42
13	7	3 41	♌		5 46	6 14	2 51	8 44	5 47	6 13	2 54	6 8
14	1	3 18	♌	Moscow b. 1812,	5 48	6 12	4 4	9 49	5 49	6 11	4 6	7 13
15	2	2 55	♌	Sur. of N. Y. 1776	5 49	6 11	rises.	10 40	5 50	6 10	rises.	8 4
16	3	2 32	♌	Fomal. sou. 11 5.	5 51	6 9	6 19	11 28	5 51	6 9	6 21	8 52
17	4	2 8	♌	♃ south 9 51,	5 52	6 8	6 52	ev. 8	5 53	6 7	6 54	9 32
18	5	1 45	♌		5 54	6 6	7 26	0 47	5 54	6 6	7 30	10 11
19	6	1 22	♌	♃ stationary.	5 55	6 5	8 3	1 25	5 55	6 5	8 8	10 49
20	7	0 59	♌	♃ stationary,	5 56	6 4	8 44	2 1	5 57	6 3	8 49	11 25
21	8	0 35	♌	St. Matthew,	5 58	6 2	9 29	2 38	5 58	6 2	9 35	ev. 2
22	2	N. 12	♌	☉ en. ☉. ☉ r. high	5 59	6 1	10 18	3 16	5 59	6 1	10 23	0 40
23	3	S. 12	♌		6 1	5 59	11 10	4 0	6 1	5 59	11 15	1 24
24	4	0 35	♌	♃ in apogee,	6 2	5 58	morn.	4 53	6 2	5 58	morn.	2 17
25	5	0 58	♌	Fomal. sou. 10 30,	6 4	5 56	0 5	6 9	6 3	5 57	0 10	3 33
26	6	1 22	♌		6 5	5 55	1 2	7 32	6 5	5 55	1 6	4 56
27	7	1 45	♌	♃'s gr. elongation,	6 6	5 54	2 1	8 46	6 6	5 54	2 4	6 10
28	8	2 9	♌	19th Sun aft. Trini.	6 8	5 52	3 1	9 44	6 7	5 53	3 3	7 8
29	2	2 32	♌	St. Michael,	6 9	5 51	4 2	10 24	6 9	5 51	4 3	7 48
30	3	2 55	♌	St. Jerome.	6 11	5 49	5 5	11 0	6 10	5 50	5 5	8 24

The Doctrine of Christ.

“Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

The Doctrines of Men.

Repent and come to the anxious seat (penitent form) every one of you, and cry, Lord, Lord, and may be you will get forgiveness of sins, but you may be baptized or not, but if you do you will not get the Holy Ghost as they did anciently, for such things are done away.

Tenth Month, OCTOBER, 1845. 31 Days.

MOON'S PHASES.	BOSTON.	N. YORK.	FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA.	FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.	
	D. H. M.	H. M.			
	New Moon 1	6 15 M.			6 3 M.
	First Quarter 8	6 47 M.			6 35 M.
	Full Moon 15	5 12 M.			5 0 M.
Third Quarter 23	3 30 M.	3 18 M.			
New Moon 30	6 58 E.	6 46 E.			

DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC.	MOON'S PLACE.	Miscellaneous.	Sun		MOON SETS.	HIGH WATER, BOSTON.	Sun		MOON SETS.	HIGH WATER, NEW YORK.
					RISES.	SETS.			RISES.	SETS.		
1	4	3 19	♂ ☉ ♀	♂ ☉ ♀	6 12	5 48	sets.	11 33	6 11	5 49	sets.	8 57
2	5	3 42	♂ ☉ ♀	Andre execu. 1780	6 14	5 46	6 7	morn.	6 13	5 47	6 11	9 32
3	6	4 5	♂ ☉ ♀		6 15	5 45	6 45	0 8	6 14	5 46	6 49	10 6
4	7	4 29	♂ ☉ ♀	♂ south 8 6. ♀ Ω.	6 16	5 44	7 29	0 42	6 15	5 45	7 34	10 42
5	E	4 52	♂ ☉ ♀	20th Sun. af. Trin.	6 18	5 42	8 19	1 18	6 17	5 43	8 25	11 20
6	2	5 15	♂ ☉ ♀	♂ runs low.	6 19	5 41	9 17	1 56	6 18	5 42	9 22	morn.
7	3	5 38	♂ ☉ ♀	7 *'s south 2 35.	6 21	5 39	10 20	2 38	6 19	5 41	10 26	0 2
8	4	6 1	♂ ☉ ♀	♂ in perigee.	6 22	5 38	11 28	3 27	6 21	5 39	11 33	0 51
9	5	6 24	♂ ☉ ♀		6 23	5 37	morn.	4 26	6 22	5 38	morn.	1 50
10	6	6 46	♂ ☉ ♀	Fomal. sou. 9 31	6 25	5 35	0 38	5 39	6 23	5 37	0 42	3 3
11	7	7 9	♂ ☉ ♀	Bahamas dis. 1492.	6 26	5 34	1 49	7 10	6 25	5 35	1 51	4 34
12	E	7 32	♂ ☉ ♀	21st Sun. af. Trin.	6 28	5 32	2 59	8 30	6 26	5 34	3 0	5 54
13	2	7 54	♂ ☉ ♀	♂ south 8 24.	6 29	5 31	4 8	9 33	6 27	5 33	4 8	6 57
14	3	8 17	♂ ☉ ♀		6 30	5 30	5 16	10 20	6 29	5 31	5 15	7 44
15	4	8 39	♂ ☉ ♀	7 *'s south 2 4	6 32	5 28	rises.	11 5	6 30	5 30	rises.	8 29
16	5	9 1	♂ ☉ ♀	♂ stationary.	6 33	5 27	5 58	11 44	6 31	5 29	6 3	9 8
17	6	9 23	♂ ☉ ♀	Burgoy. sur. 1777.	6 35	5 25	6 38	ev. 23	6 33	5 27	6 43	9 47
18	7	9 45	♂ ☉ ♀	St. Luke.	6 36	5 24	7 22	1 0	6 34	5 26	7 27	10 24
19	E	10 7	♂ ☉ ♀	Cornwal. sur. 1781	6 37	5 23	8 10	1 35	6 35	5 25	8 15	10 53
20	2	10 28	♂ ☉ ♀	♂ south 8 5.	6 39	5 21	9 1	2 10	6 37	5 23	9 6	11 34
21	3	10 50	♂ ☉ ♀		6 40	5 20	9 55	2 47	6 38	5 22	10 0	ev. 11
22	4	11 11	♂ ☉ ♀	♂ in apogee.	6 42	5 18	10 51	3 28	6 39	5 21	10 55	0 52
23	5	11 32	♂ ☉ ♀	♂ enters ♀.	6 43	5 17	11 48	4 17	6 40	5 20	11 52	1 41
24	6	11 53	♂ ☉ ♀	Fomal. sou. 8 26.	6 44	5 16	morn.	5 19	6 42	5 18	morn.	2 43
25	7	12 14	♂ ☉ ♀	7 *'s south 1 24.	6 46	5 14	0 47	6 38	6 43	5 17	0 50	4 2
26	E	12 34	♂ ☉ ♀	Superior ☉ ☉ ♀.	6 47	5 13	1 47	7 51	6 44	5 16	1 49	5 15
27	2	12 55	♂ ☉ ♀		6 48	5 12	2 48	8 55	6 45	5 15	2 49	6 19
28	3	13 15	♂ ☉ ♀	Sts. Simon & Jude.	6 50	5 10	3 52	9 43	6 47	5 13	3 52	7 7
29	4	13 35	♂ ☉ ♀	♂ ☉ ♀.	6 51	5 9	4 58	10 24	6 48	5 12	4 56	7 48
30	5	13 54	♂ ☉ ♀	7 *'s south 1 5.	6 52	5 8	sets.	11 2	6 49	5 11	sets.	8 26
31	6	14 14	♂ ☉ ♀	♂ south 9 46. ♀ ♀	6 54	5 6	5 23	11 40	6 50	5 10	5 28	9 4

The Doctrine of Christ.

"If any are sick among you let them send for the elders of the church, and let them pray over them, anointing them with oil in the name of the Lord; and the prayer of faith shall save the sick, and God shall raise them up, and if they have committed sins they shall be forgiven them.

The Doctrines of Men.

If any are sick among you do not send for the elders of the church, or if the elders come do not let them lay hands on them, neither let them anoint them in the name of the Lord, for this is all Mormon delusion, but send for a good physician, and perhaps you may get well.

AMERICAN EXILE'S MEMORIAL TO CONGRESS.

To the Honorable Senators and Representatives of the United States of America, in Congress Assembled.

We the undersigned members of the city of Nauvoo, citizens of Hancock county, Illinois, and exiles from the State of Missouri, being in council assembled, unanimously and respectfully, for ourselves, and in behalf of many thousands of other exiles, memorialize the honorable Senators and Representatives of our nation upon the subject of the unparalleled persecutions and cruelties inflicted upon us and upon our constituents by the constituted authorities of the State of Missouri, and likewise upon the subject of the present unfortunate circumstances in which we are placed in the land of our exile. As a history of the Missouri outrages has been extensively published, both in this country and in Europe, it is deemed unnecessary to particularize all of the wrongs and grievances inflicted upon us in this memorial; as there is an abundance of well attested documents to which your honorable body can at any time refer; hence we only embody the following important items for your consideration:

First. Your memorialists, as free-born citizens of this great Republic, relying with the utmost confidence upon the sacred "articles of the Constitution" by which the several States are bound together, and considering ourselves entitled to all the privileges and immunities of free citizens in what State soever we desired to locate ourselves, commenced a settlement in the county of Jackson, on the western frontiers of the state of Missouri in the summer of 1831. There we purchased lands from government; erected several hundred houses; made extensive improvements; and shortly the wild and lonely prairies and stately forests, were converted into well cultivated and fruitful fields. There we expected to spend our days in the enjoyment of all the rights and liberties bequeathed to us by the sufferings and blood of our noble ancestors. But alas! our expectations were vain. Two years had scarcely elapsed before we were unlawfully and unconstitutionally assailed by an unorganized mob, consisting of the highest officers in the county, both civil and military, who boldly and openly avowed their determination, in a written circular, to drive us from said county. As a specimen of their treasonable and cruel designs your honorable body are referred to said circular, of which the following is but a short extract, namely, "We the undersigned citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do, to rid our society, 'peaceably, if we can 'forcibly, if we must,' and believing, as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose." This document was closed in the following words: "We therefore agree after timely warning and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors."

To this unconstitutional document were attached the names of nearly every officer in the county, together with the names of hundreds of others. It was by this band of murderers that your memorialists, in the year 1833, were plundered of their property, and robbed of their peaceable homes. It was by them their fields were laid waste, their houses burned, and their men, women, and children, to the number of about twelve hundred persons, banished as exiles from the county, while they were cruelly murdered by their hands.

Second. After our expulsion from Jackson County we settled in Clay County, on the opposite side of the Missouri river, where we purchased lands

both from the old settlers and from the land office ; but soon we were again violently threatened by mobs, and obliged to leave our homes, and seek out a new location.

Third. Our next settlement was in Caldwell County, where we purchased the most of the lands in said county, besides a part of the lands in Davis and Carroll Counties. These counties were almost entirely in a wild and uncultivated state, but by the persevering industry of our citizens, large and extensive farms were opened in every direction, well stocked with numerous flocks and herds, we also commenced settlements in several other counties of the State, and once more confidentially hoped to enjoy the hard earned fruits of our labor unmolested ; but our hopes were soon blasted. The cruel and murderous spirit which first began to manifest itself in the constituted authorities and inhabitants of Jackson County, and afterwards in Clay and the surrounding counties, receiving no check either from the civil or military power of the State, had, in the mean time, taken courage, and boldly and fearlessly spread its contaminating and treasonable influence into every department of the government of said State. Lieutenant Governor Baggs, a resident of Jackson County, who acted a conspicuous part in our expulsion from said county, instead of being tried for treason and rebellion against the Constitution, and suffering the just penalty of his crimes, was actually elected Governor and placed in the executive chair. Thus the inhabitants of the State were greatly encouraged to renew with redoubled fury their unlawful attack upon our defenceless settlements. Men, women, and children, were driven in every direction before their merciless persecutors. Robbed of their possessions, their property, their provisions, and their all ; cast forth upon the bleak, snowy prairies, houseless and unprotected, many sunk down and expired under their accumulated sufferings, while others, after enduring hunger and the severities of the season, suffering all but death, arrived in Caldwell County, to which place they were driven from all the surrounding counties only to witness a still more heart-rending scene. In vain had we appealed to the constituted authorities of Missouri for protection and redress of our former grievances. In vain, we now stretched out our hands, and appealed as the citizens of this great Republic, to the sympathies, to the justice and magnanimity of those in power. In vain we implored, again and again, at the feet of Governor Boggs, our former persecutor, aid and protection against the ravages and murders now inflicted upon our defenceless and unoffending citizens. The cry of American citizens, already twice driven and deprived of liberty, could not penetrate their adamant hearts. The Governor, instead of sending us aid, issued a proclamation for our EXTERMINATION and BANISHMENT ; ordered out the forces of the State ; placed them under the command of General Clarke, who, to execute these exterminating orders, marched several thousand troops into our settlements in Caldwell County, where, unrestrained by fear of law or justice, and urged on by the highest authority of the State, they laid waste our fields of corn ; shot down our cattle and hogs for sport ; burned our dwellings ; inhumanly butchered some eighteen or twenty defenceless citizens ; dragged from their hiding places little children, and placing the muzzles of their guns to their heads ; shot them, with the most horrid oaths and imprecations. An aged hero and patriot of the revolution, who served under General Washington, while in the act of pleading for quarters, was cruelly murdered and hewed in pieces with an old corn-cutter ; and in addition to all these savage acts of barbarity, they forcibly dragged virtuous and inoffensive females from their dwellings, bound them upon benches used for public worship, where they, in great numbers, ravished them in the most brutal manner. Some fifty or sixty of the citizens were thrust into prisons and dungeons, where, bound in chains, they were fed on human flesh, while their families and some fifteen thousand others, were, at the point of the bayonet, forcibly expelled from the State. In the mean time, to pay the expenses of these horrid outrages, they confiscated our property and robbed us of all our possessions. Before our final expulsion, with a faint and lingering hope, we petitioned the State Legislature, then

Eleventh Month, NOVEMBER, 1845. 30 Days.

MOON'S PHASES.		BOSTON.		N. YORK.		FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA.				FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.			
		D.	H. M.	H. M.	H. M.	Sun		MOON SETS.	HIGH WATER, BOSTON.	Sun		MOON SETS.	HIGH WATER, NEW-YORK.
First Quarter.	6	1 31 E.	1 19 E.			RISES.	SETS.			RISES.	SETS.		
Full Moon	13	8 11 E.	7 59 E.										
Third Quarter	21	11 42 E.	11 30 E.										
New Moon	29	6 57 M.	6 45 M.										
DAY OF MONTH.	DAY OF WEEK.	SUN'S DEC. S.	MOON'S PLACE.	Miscellaneous.	Sun		MOON SETS.	HIGH WATER, BOSTON.	Sun		MOON SETS.	HIGH WATER, NEW-YORK.	
					RISES.	SETS.			RISES.	SETS.			
1	7	14 33	↑	All Saints day,	6 55	5 5	6 12	morn.	6 52	5 8	6 18	9 42	
2	8	14 52	↑	24th Sun. af. Trini.	6 56	5 4	7 9	0 18	6 53	5 7	7 15	10 24	
3	2	15 11	↘	☾ in perigee,	6 57	5 3	8 12	1 0	6 54	5 6	8 18	11 6	
4	3	15 30	↘	☽ ☽ h	6 59	5 1	9 20	1 42	6 55	5 5	9 25	11 53	
5	4	15 48	↘	Powder Plot 1605,	7 0	5 0	10 30	2 29	6 56	5 4	10 34	inorn.	
6	5	16 6	↘	☽ south 11 6.	7 1	4 59	11 40	3 20	6 58	5 2	11 43	0 44	
7	6	16 24	↘		7 2	4 58	inorn.	4 18	6 59	5 1	morn.	1 42	
8	7	16 41	↘	☽ south 7 21,	7 3	4 57	0 49	5 30	7 0	5 0	0 51	2 54	
9	8	16 59	↘	25th Sun. af. Trini.	7 5	4 55	1 57	6 50	7 1	4 59	1 58	4 14	
10	2	17 16	↘	Milton, died, 1674,	7 6	4 54	3 4	8 4	7 2	4 58	3 4	5 28	
11	3	17 32	↘		7 7	4 53	4 10	9 9	7 3	4 57	4 8	6 33	
12	4	17 48	↘	☽ south 8 58,	7 8	4 52	5 14	10 1	7 4	4 56	5 12	7 25	
13	5	18 5	↘	☽ visibly eclipsed,	7 9	4 51	rises.	10 45	7 5	4 55	rises.	8 9	
14	6	18 20	↘	C. Carrol d. 1832,	7 10	4 50	5 15	11 25	7 6	4 54	5 20	8 49	
15	7	18 36	↘		7 11	4 49	6 2	ev. 5	7 7	4 53	6 7	9 29	
16	8	18 51	↘	26th Sun. af. Trini.	7 13	4 47	6 52	0 41	7 8	4 52	6 57	10 5	
17	2	19 5	↘		7 14	4 46	7 45	1 15	7 9	4 51	7 50	10 39	
18	3	19 20	↘	Betel. sou. 1 58,	7 15	4 45	8 40	1 48	7 10	4 50	8 45	11 12	
19	4	19 34	↘	☽ in apogee.	7 16	4 44	9 37	2 24	7 11	4 49	9 41	11 48	
20	5	19 47	↘	☽ south 10 5,	7 17	4 43	10 35	3 2	7 12	4 48	10 38	ev. 26	
21	6	20 1	↘	7 *'s south 11 34,	7 18	4 42	11 33	3 45	7 13	4 47	11 35	1 9	
22	7	20 14	↘	☽ enters ↑.	7 19	4 41	morn.	4 34	7 14	4 46	morn.	1 58	
23	8	20 26	↘	27th Sun. af. Trini.	7 20	4 40	0 33	5 36	7 15	4 45	0 34	3 0	
24	2	20 38	↘		7 20	4 40	1 34	6 48	7 16	4 44	1 34	4 12	
25	3	20 50	↘	N. Y. evac. 1783	7 21	4 39	2 37	7 52	7 16	4 44	2 37	5 16	
26	4	21 2	↘	7 *'s south 11 15,	7 22	4 38	3 43	8 55	7 17	4 43	3 41	6 19	
27	5	21 13	↘	☽ south 9 34, ☽ Ω.	7 23	4 37	4 52	9 46	7 18	4 42	4 49	7 10	
28	6	21 23	↘		7 24	4 36	6 1	10 32	7 19	4 41	5 57	7 56	
29	7	21 34	↘	[Sunday.	7 24	4 36	sets.	11 17	7 20	4 40	sets.	8 41	
30	8	21 43	↘	St. Andrew Advent	7 25	4 35	5 56	morn.	7 20	4 40	6 2	9 25	

The Doctrine of Christ.

“Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: rejoice ye in that hour, and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.”

The Doctrines of Men.

Woe unto you when men revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake. Lament ye and be exceedingly sorrowful in that hour, for little is your reward among men, for so persecute they the Latter-day saints.

Twelfth Month, DECEMBER, 1845. 31 Days.

MOON'S PHASES.	BOSTON.		N. YORK.		FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA.		FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS.	
	D.	H. M.	H. M.	H. M.				
First Quarter	5	10 8 E.		9 56 E.				
Full M. on	13	1 59 E.		1 47 E.				
Third Quarter	21	6 43 E.		6 31 E.				
New Moon	28	6 9 E.		5 57 E.				

DAY OF MONTH.	DAY OF WEEK.	SUN'S		MOON'S PLACE.	Miscellaneous.	Sun		MOON	HIGH WATER,	BOSTON.	Sun		MOON	HIGH WATER,	NEW YORK.
		DEC.	S.			RISES.	SETS.				RISES.	SETS.			
		S.				SETS.					SETS.				
1	2	21	53	VJ	☉ in perigee.	7 26	4 34	7 5	0 1	7 21	4 39	7 10	10 11		
2	3	22	2	VJ	☽ south 9 13.	7 27	4 33	8 17	0 47	7 22	4 38	8 21	10 57		
3	4	22	10	W	7 *'s south 10 47.	7 27	4 33	9 29	1 33	7 22	4 38	9 33	11 46		
4	5	22	18	W	Aldeba. sou. 11 32	7 28	4 32	10 40	2 22	7 23	4 37	10 43	moan.		
5	6	22	26	W		7 29	4 31	11 49	3 13	7 23	4 37	11 51	0 37		
6	7	22	33	W	Van Buren b 1782	7 29	4 31	morn.	4 8	7 24	4 36	morn.	1 32		
7	8	22	40	W	2d Sun in Advent.	7 30	4 30	0 56	5 6	7 24	4 36	0 56	2 30		
8	9	22	47	W	south 8 48.	7 30	4 30	2 2	6 15	7 25	4 35	2 1	3 39		
9	10	22	52	W	Milton born 1608	7 31	4 29	3 6	7 24	7 25	4 35	3 4	4 48		
10	11	22	58	W	☉'s gr. elong. ☉ ☽	7 31	4 29	4 8	8 34	7 26	4 34	4 5	5 58		
11	5	23	3	W	7 *'s south 10 16	7 31	4 29	5 8	9 35	7 26	4 34	5 5	6 59		
12	6	23	7	W		7 32	4 28	6 5	10 24	7 26	4 34	6 1	7 48		
13	7	23	12	W	☉ runs high.	7 32	4 28	rises.	11 8	7 27	4 33	rises.	8 32		
14	8	23	15	W	Wash. died 1799	7 32	4 28	5 37	11 47	7 27	4 33	5 42	9 11		
15	2	23	18	W	☽ stationary.	7 33	4 27	6 31	ev. 25	7 27	4 33	6 36	9 49		
16	3	23	21	W	Great fire N Y 1835	7 33	4 27	7 28	0 58	7 27	4 33	7 32	10 22		
17	4	23	23	W		7 33	4 27	8 25	1 33	7 27	4 33	8 28	10 57		
18	5	23	25	W	☽ stationary.	7 33	4 27	9 23	2 7	7 28	4 32	9 25	11 31		
19	6	23	26	W	☉ ♀ h.	7 33	4 27	10 21	2 42	7 28	4 32	10 23	ev. 6		
20	7	23	27	W	☉'s gr. elongation.	7 33	4 27	11 20	3 20	7 28	4 32	11 21	0 44		
21	8	23	27	W	☉ ent. VJ. ☐ ☉ ☽	7 33	4 27	morn.	3 59	7 28	4 32	morn.	1 23		
22	2	23	27	W	[St. Thomas.	7 33	4 27	0 21	4 44	7 28	4 32	0 21	2 8		
23	3	23	27	W	7 *'s south 9 28.	7 33	4 27	1 24	5 41	7 28	4 32	1 23	3 5		
24	4	23	26	W		7 33	4 27	2 29	6 51	7 28	4 32	2 27	4 15		
25	5	23	24	W	Christmas.	7 33	4 27	3 36	8 0	7 27	4 33	3 33	5 24		
26	6	23	22	W	St. Stephen.	7 33	4 27	4 44	9 8	7 27	4 33	4 40	6 32		
27	7	23	20	W	St. John.	7 33	4 27	5 51	10 5	7 27	4 33	5 46	7 29		
28	8	23	17	W	Innocents.	7 32	4 28	sets.	10 56	7 27	4 33	sets.	8 20		
29	2	23	13	VJ	☉ in perigee.	7 32	4 28	5 53	11 46	7 27	4 33	5 57	9 10		
30	3	23	9	W		7 32	4 28	7 8	morn.	7 26	4 34	7 12	10 2		
31	4	23	5	W	7 *'s south 8 56	7 32	4 28	8 23	0 83	7 26	4 34	8 25	10 48		

The Doctrine of Christ

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"

The Doctrines of Men.

Beware of prophets who come to you with the word of God, you may know at once they are false without hearing them or examining their fruits; popular opinion is against them, whereas if they were men of God the people would speak well of them.

in session. Unwilling to believe that American citizens could appeal in vain for a resoration of liberty, cruelly wrested from them by cruel tyrants. But in the language of our noble ancestors, "our repeated petitions were only answered by repeated injuries." The Legislature, instead of hearing the cries of 15,000 suffering, bleeding, unoffending citizens, sanctioned and sealed the unconstitutional acts of the Governor and his troops, by appropriating \$200,000 to defray the expenses of exterminating us from the State.

No friendly arm was stretched out to protect us. The last ray of hope for redress in that State was now entirely extinguished. We saw no other alternative but to bow down our necks, and wear the cruel yoke of oppression, and quietly and submissively suffer ourselves to be banished as exiles from our possessions, our property, and our sacred homes; or otherwise, see our wives and children coldly murdered and butchered by tyrants in power.

Fourth. Our next permanent settlement was in the land of our exile, the State of Illinois, in the spring of 1839. But even here we are not secure from our relentless persecutor, the State of Missouri. Not satisfied in having drenched her soil in the blood of innocence, and expelling us from her borders, she pursues her unfortunate victims into banishment, seizing upon and kidnapping them in their defenceless moments, dragging them across the Mississippi river upon their inhospitable shores, where they are tortured, whipped, immured in dungeons, and hung by the neck without any legal process whatever. We have memorialized the former executive of this State, Governor Carlin, upon these lawless outrages committed upon our citizens, but he rendered us no protection. Missouri, receiving no check in her murderous career, continues her depredations, again and again kidnapping our citizens, and robbing us of our property; while others who fortunately survived the execution of her bloody edicts, are again and again demanded by the executive of that State on pretence of some crime, said to have been committed by them during the exterminating expedition against our people. As an instance, General Joseph Smith, one of your memorialists, has been three times demanded, tried, and acquitted by the courts of this State, upon investigation under writs of Habeas Corpus, once by the United States Court for the district of Illinois, again by the Circuit Court of the State of Illinois, and lastly, by the Municipal Court of the city of Nauvoo, when at the same time, a *hoble prosequi* had been entered by the courts of Missouri, upon all the cases of that State against Joseph Smith and others. Thus the said Joseph Smith has been several times tried for the same alleged offence, put in jeopardy of life and limb, contrary to the fifth article of the amendments to the Constitution of these United States; and thus we have been continually harassed and robbed of our money to defray the expenses of those vexatious prosecutions. And what at the present time seems to be still more alarming, is the hostility manifested by some of the authorities and citizens of this State. Conventions have been called; inflammatory speeches made; and many unlawful and unconstitutional resolutions adopted, to deprive us of our rights, our liberties, and the peaceable enjoyment of our possessions. From the present hostile aspect, and from better experience in the State of Missouri, it is greatly feared that the barbarous scenes acted in that State will be reacted in this. If Missouri goes unpunished, others will be greatly encouraged to follow her murderous examples. The afflictions of your memorialists have already been overwhelming, too much for humanity, too much for American citizens to endure without complaint. We have groaned under the iron hand of tyranny and oppression these many years. We have been robbed of our property to the amount of two millions of dollars. We have been hunted as the wild beasts of the forest. We have seen our aged fathers who fought in the Revolution, and our innocent children, alike slaughtered by our persecutors. We have seen the fair daughters of American citizens insulted and abused in the most inhuman manner, and finally we have seen fifteen thousand souls, men, women, and children, driven by force of arms, during the severities of winter, from their sacred homes and fire-sides, to a land of stran-

gers, penniless and unprotected. Under all these afflicting circumstances, we imploringly stretch forth our hands towards the highest councils of our nation, and humbly appeal to the illustrious Senators and Representatives of a great and free people for redress and protection.

Hear, O hear the petitioning voice of many thousands of American citizens who now groan in exile on Columbia's free soil. Hear, O hear the weeping and bitter lamentations of widows and orphans, whose husbands and fathers have been cruelly martyred in the land where the proud eagle exultingly floats. Let it not be recorded in the archives of the nations, that Columbia's exiles sought protection and redress at your hands, but sought it in vain. It is in your power to save us, our wives, and our children, from a repetition of the blood-thirsty scenes of Missouri, and this greatly relieve the fears of a persecuted and injured people, and your petitioners will ever pray.

The names of the members of the city council, as petitioners, are omitted for want of room.

The foregoing memorial was presented to Congress in the spring of 1844, making the third time that those horrid scenes of murder have been laid before them since the beginning of our exile, but all to no purpose. Our petitioners are unheeded or treated with contempt. And thousands of American citizens must linger out a life of wretched exile, deprived of the use of their own lands, and of the sacred rights of American Liberty.

A Copy of a Letter Written to the Chairman of the Committee of the Judiciary in the Senate of the U S. on Missouri outrages.

Hon. Mr. Berian, Sir: - To the committee of the Judiciary over which you have the honor of presiding as chairman, has been referred, by the Senate, the memorial of several thousand citizens of the county of Hancock, and State of Illinois, in which are delineated the barbarous and savage scenes of cruelty, and horrible persecutions, inflicted upon some 15,000 American citizens by the State of Mo. You will perceive, Sir, that the memorialists, confiding in the wisdom, integrity, and patriotism of the honorable members of Congress, have, in said memorial, freely poured forth their complaints, imploring at the feet of this illustrious body of Statesmen, that redress which they, in their magnanimity and high sense of justice, are willing to bestow. Some of the Hon. Members with whom I have conversed, are inclined to believe that our only prospect of redress is through the courts of Judicature in the State of M. But, Sir, we are fully persuaded by sad experience, that there is no hope from that quarter. We have, as you will perceive by the memorial, and as we are prepared to prove by an abundance of other documents and testimony, appealed to the Circuit courts, to the executive and legislative power, and to many other authorities, both civil and military, in said State; but all in vain. And, Sir, so great are the hostilities still manifested by that State, that we are not secure from her depredations in our present location, with the great Mississippi between us. Aow then shall we dare enter her territories in direct violation of the Governor's exterminating and banishing edict, to prosecute our just claims? Who will protect our witnesses from the martialled hosts of Mo., whose hands are still reeking with the blood of our aged fathers and our innocent children? Where is the man who thinks so little of life, that he would have the boldness to plead our cause under the blood-stained banners of that fallen State? Where the jury or judge that dare lisp one favorable sentence in behalf of our much injured, though innocent people? But, Sir, a constitutional question interposes; for instance: Though we are exiles, yet we are considered citizens of the State of Ill. And the Constitution expressly declares, "That the judicial power of the U. S. shall not be construed to cases

of law and equity, arising between one state and citizens the
(See Amendments to Con.)

ther.' any of'

Now, Sir, how can we, as citizens of Ill., constitutionally institute any case in any court against the *State* of Mo. By the *State* we have sustained injuries. By the *State* we have been plundered and robbed of our houses and lands. By the *State* we have been forced, at the point of the bayonet, into exile. And now, as citizens of another State, we cannot constitutionally proceed against Mo. as a State in any judicial tribunal. If we are told to proceed judicially against individuals, and not against the State. We reply, that at the time of our expulsion we were not a body corporate; consequently, each individual would be under the necessity of instituting several hundred separate and distinct suits against the various individuals from whom he had sustained loss of property or injury, during the several years in which these persecutions raged; and taking into consideration the many thousands who have suffered; the number of cases would amount, at the least calculation, to tens of thousands. Then, Sir, if we were fortunate enough to carry this infinite number of cases through the courts of Mo., at an expense of many millions of dollars, besides, for the protection of witnesses, the expense of a large army, sufficient to compete with the forces of the State, still we have every reason to believe, from bitter experience, that we should be under the necessity of appealing all these innumerable cases to the Supreme Court of the U. S., and if judgment was rendered in our favor, it would require a large armed force for the execution of those judgments in levying on property, &c. But why need I dwell any longer upon impossibilities. The plain facts of the case are, that in Congress is our only hope of redress. Must we or can we believe that our petition will be in vain? It is, Sir, from a deep sense of duty to myself, and to many thousands of sufferers who have intrusted this memorial to my charge, that I intrude these few times before you. With feelings of deep and intense anxiety, I await the report of the committee, earnestly desiring that the same may be favorable; and that the memorial, together with the report, may be printed, and come before the Senate for further consideration.

Most respectfully, ORSON PRATT.

Washington city, May 11th, 1844.

A CONTRAST BETWEEN THE DOCTRINE OF CHRIST AND THE FALSE DOCTRINES OF THE NINETEENTH CENTURY.

“Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son.”—2 John 9 verse.

DIALOGUE BETWEEN TRADITION, REASON, AND SCRIPTURE.

Mr. Tradition. Good morning, Mr. Reason, I understand that you have lately embraced the Book of Mormon as a divine record, and believe Joseph Smith to be a prophet inspired of God. I am astonished that intelligent men like yourself should be so easily deluded.

Mr. Reason. I am not sensible of having embraced any delusion. But as man is but a short-sighted mortal, and liable to be deceived, I shall be under infinite obligations to you, Mr. Tradition, if you will have the kindness to point out the deception.

Mr. Tradition. Why, Sir, the canon of Scripture is full; and the very idea of any more revelation is the height of absurdity.

Mr. Reason. Well, Neighbor Tradition, if you can prove your last assertion, viz., that “*The canon of Scripture is full,*” you will do me a great favor, and save a soul from error.

Mr. Tradition. I am pleased to see you so willing to be undeceived. There is hope in your case; for a world of evidence can be brought forward to prove that there is to be no more revelation. Why, Sir, our fathers, our mothers, our kindred, our neighbors, and our nation, have all testified that the Scriptures are full. Thousands of Protestant reformers, among every class and society, have borne the same testimony. And finally, almost every Christian denomination for many centuries past, have proclaimed, boldly and publicly, that the volume of Scriptures was completed by the Apostles, and that there was to be no more. What more evidence do you want?

Mr. Reason. I hope, Mr. Tradition, that you will not be offended when I tell you that the "world of evidence" which you have now adduced, is not evidence, but merely tradition—the assertions of uninspired men without proof. How am I to know that all or any part of these witnesses, to which you refer, testify the truth? Do they prove their assertions by the Scriptures? If not, how do they know that the canon of Scripture is full? Must I believe and put my trust in their foolish traditions, and vain assertions without one scriptural proof? "Cursed," saith Isaiah, "Is he that trusteth in man, or maketh flesh his arm."

Mr. Tradition. Do you suppose that so many millions of people are deceived upon this subject?

Mr. Reason. If they found their conclusions upon their own imaginations and vain traditions, they are just as liable to be deceived as the millions of heathen who have deceived *themselves* with the vain traditions of *their* fathers. And now, Mr. Tradition, if you will furnish us with some scriptural evidence to support your assertions, you will confer upon me a great favor; but away with unfounded traditions.

Mr. Tradition. I am not much of a scriptionist myself, but depend chiefly upon the ministers for scriptural knowledge. Ah! yonder comes my old friend, the minister, who has studied the Bible and preached these forty years. He will show you that the Bible contains all that God ever has revealed, or ever will reveal to man.

(Enter the Rev. Mr. Scriptus, with a Bible in his hand.)

Good morning, Mr. Scriptus. I am happy to see you. You have arrived just in the right time. Your services are much needed. Mr. Scriptus, I introduce you to my unfortunate neighbor Reason, who has lately embraced that fatal delusion—the book of Mormon as a divine revelation. He seems to be an honest man; and it is a pity that he should be so imposed upon. Will you, Mr. Scriptus, have the kindness to show him, by the Bible, that there is to be no more revelation?

Mr. Scriptus. It is to be greatly lamented that any honest man should be so grossly deceived. But, Mr. Reason, are you willing to admit the Scriptures as evidence?

Mr. Reason. Most certainly. The Scriptures are esteemed very highly, both by myself and by all who believe the book of Mormon. And I can assure you, that I shall receive all evidence drawn from that source with the greatest satisfaction. And if you really believe that I am deluded, I earnestly desire that you should bring forward the strongest and most convincing arguments that you are in possession of, that I may be reclaimed.

Mr. Scriptus. I will read to you, Mr. Reason, the 15, 16, and 17 verses of the iii. chap. of II Timothy. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works."

You will perceive, Mr. Reason, that Timothy had enough Scripture when he was a child, to make him wise unto salvation; and what necessity was there for any more? Could he be benefited by any more?

Mr. Reason. Will you please to tell me, Mr. Scriptus, what Scriptures Timothy was acquainted with when he was a child?

Mr. Scriptus. The Old Testament, I suppose; for the New Testament was not yet written.

Mr. Reason. Then, according to your argument, the New Testament is useless, inasmuch as the Old was able to make Timothy wise unto salvation. What a pity it was that the Lord and his angels, while John was on the Isle of Patmos, did not know that mankind had enough Scripture years before, or in the days of Timothy's childhood; it would have saved them the trouble of revealing that lengthy revelation to John, and saved him the trouble of writing it, and saved mankind from delusion in believing it. How long is it, Mr. Scriptus, since you made the important discovery that all the Scriptures given since Timothy's childhood are useless?

Mr. Scriptus. I must confess, Mr. Reason, that I never thought of the arguments which you have now advanced; and I clearly perceive that there is no evidence in that passage against more revelations being given; but I think that you must be convinced by the two following passages that we have enough to perfect the man of God, and thoroughly furnish him unto all good works.

Mr. Reason. I do not perceive, Sir, any such declaration in the passages to which you refer. It does not say that enough Scripture is given by inspiration of God, to make the man of God perfect, &c., that there is no necessity for any more. But it says that "all Scripture is given &c." Leaving the man of God to be perfected by *all Scripture* which should come to his knowledge, given at any period of time, indeed, as a proof that more Scripture was given after Paul wrote this, you are referred to that given on the Isle of Patmos many years afterwards.

Mr. Scriptus. I perceive, Neighbor Reason, that you have a happy faculty of overturning my arguments. Your reasons are so very plain that I cannot withstand their force, and only marvel at the weakness of my own arguments. But I have one more passage of Scripture left, which I think is so pointed and definite against any additional Scripture, that it will be your turn next to yield the argument; and renounce the delusive doctrine of more revelation. It will be found in the last chapter of John's Revelations. I will read it, "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book." This, I consider, friend Reason, to be positive proof that the canon of Scriptures is full, and no more to be added.

Mr. Reason. Well, Mr. Scriptus, as you have fled to your strong hold and last refuge, the battering ram of Reason will try its strength upon it, by asking a few questions. Is there any thing in this passage which you have just read, that prohibits God from adding more revelations?

Mr. Scriptus. O no. It is "man" who is under restraint, and not God.

Mr. Reason. You perceive, then, that God might give ten thousand more revelations, for aught there is contained in that passage.

Mr. Scriptus. But do you not think that the idea is there indirectly conveyed that God would give no more?

Mr. Reason. Surely not. For the same restraint was placed upon man as early as the days of Moses, saying, "Thou shalt not add nor diminish to the words which I command you." Would you not have considered the children of Israel very foolish, if they had said to Moses, that the canon of Scriptures was full? Yet they would have been as much justified in drawing the conclusion from the caution given in the book of Deuteronomy, as we are from the book of John's prophecy.

Mr. Scriptus. I perceive the strength of your reasoning. You have overturned my strongest hold; and I know of no other scripture that conveys the most distant idea that the volume of Scriptures was completed by the Apostles.

But admitting that there is no scriptural evidence against receiving more revelation, yet the idea of receiving the book of Mormon, or any thing else, as rev-

elation without proof is ridiculous. What evidence have you that it is a divine revelation?

Mr. Reason. I most cordially concur with you, friend Scriptus, that we ought not to receive any thing as divine revelation without evidence; and, if I am not deceived, I have as much evidence in favor of the book of Mormon as you have of the New Testament.

Mr. Scriptus. As much evidence for that book as I have for the New Testament! I am astonished at your presumption! Why, Sir, look at the great miracles which were wrought by the Saviour and his Apostles, in confirmation of their mission, miracles too, wrought publicly, and not in a corner: the sick, both in and out of the church, were healed. We have the testimony of large multitudes, entirely disinterested, having no connection with the church.

Mr. Reason. How do you know, friend Scriptus, that miracles were wrought in confirmation of their mission? Did you see them perform miracles with your own eyes? Did you hear them speak in new tongues with your own ears? Did you ever see or converse with any person that they healed? Have you ever seen any person that ever saw them do miracles? Or have you even read the testimony of one disinterested witness, out of the church, who saw them perform miracles? If not, how do you know they wrought miracles?

Mr. Scriptus. Why, the New Testament says so.

Mr. Reason. I think, neighbor Scriptus, that you must have studied logic in the ancient schools of philosophy, for you seem to understand *reasoning in a circle* to perfection: First, you say that the New Testament is true, because miracles were wrought because the New Testament says so. It is the evidence of both the book and its miracles that is now called for. Let me inform you, Sir, that you have only the testimony of *six eye witnesses*, that there were miracles wrought in the days of the Apostles, viz., Matthew, Mark, Luke, John, Paul, and Peter: and they were all in the church, and not out of it. It is upon their testimony alone that you believe it. Not a solitary individual that was an eye-witness either in the church or out of it, except those six have written and handed down their testimony.

Mr. Scriptus. What! Did not the lame man who sat at the beautiful gate of the temple, testify that he was healed? And did not the blind man who received sight, testify of it? and did not the multitudes who saw these miracles testify, saying, that notable miracles had been wrought?

Mr. Reason. If they did testify, you and I never saw nor read their testimony, but are entirely dependent upon the testimony of the six writers afore mentioned. Luke, who wrote the Acts of the Apostles, testifies that the lame man was healed; and we believe it on his testimony alone. Luke testifies that multitudes saw miracles, but the multitudes have informed us nothing about it.

Mr. Scriptus. Your reasonings seem to be very conclusive, and cannot be overthrown. And I frankly acknowledge that I never thought of these things in this light before. But, neighbor Reason, can you bring forward so much evidence as there is in favor of the New Testament, that is, can you bring forward six witnesses in your church who will testify that they have seen miracles wrought with their own eyes? You must, Sir, bring forward as much as six witnesses at least, in order that the book of Mormon may have the same claims to our faith that the New Testament has so far as miracles are evidence.

Mr. Reason. I can assure you, friend Scriptus, that we are not dependant upon the testimony of six witnesses alone, but can produce more than *sixty thousand* who have seen miracles wrought with their own eyes. Multitudes have been healed by the prayer of faith in the name of Jesus, both in the church and out of it, since the year 1830. Thus you perceive that we have a great cloud of living witnesses. Now please take your pen, Mr. Scriptus, and write out the evidences on this sheet of paper in two separate columns, and compare them, and see if one book has not as good a claim upon your faith as the other, so far as the evidence of miracles is concerned.

(Here Scriptus commences writing as follows:--)