

## LATTER-DAY SAINTS'

# MILLENNIAL STAR.

VOLUME XI.

"O ZION, THAT BRINGEST GOOD TIDINGS, GET THEE UP INTO THE HIGH MOUNTAIN."

Isaiah. xl. 9.

### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT,
15, WILTON STREET, ST ANNE STREET.

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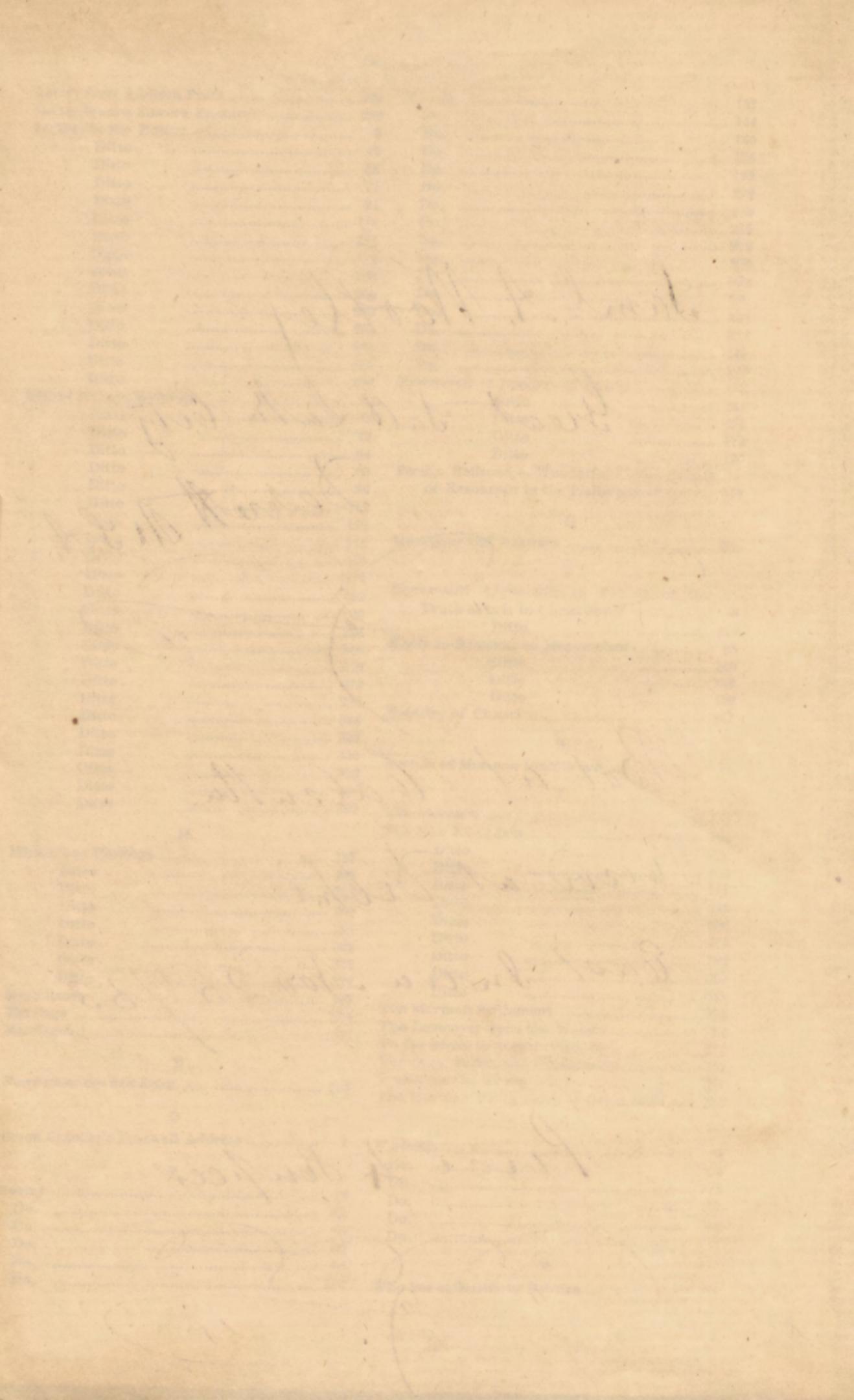
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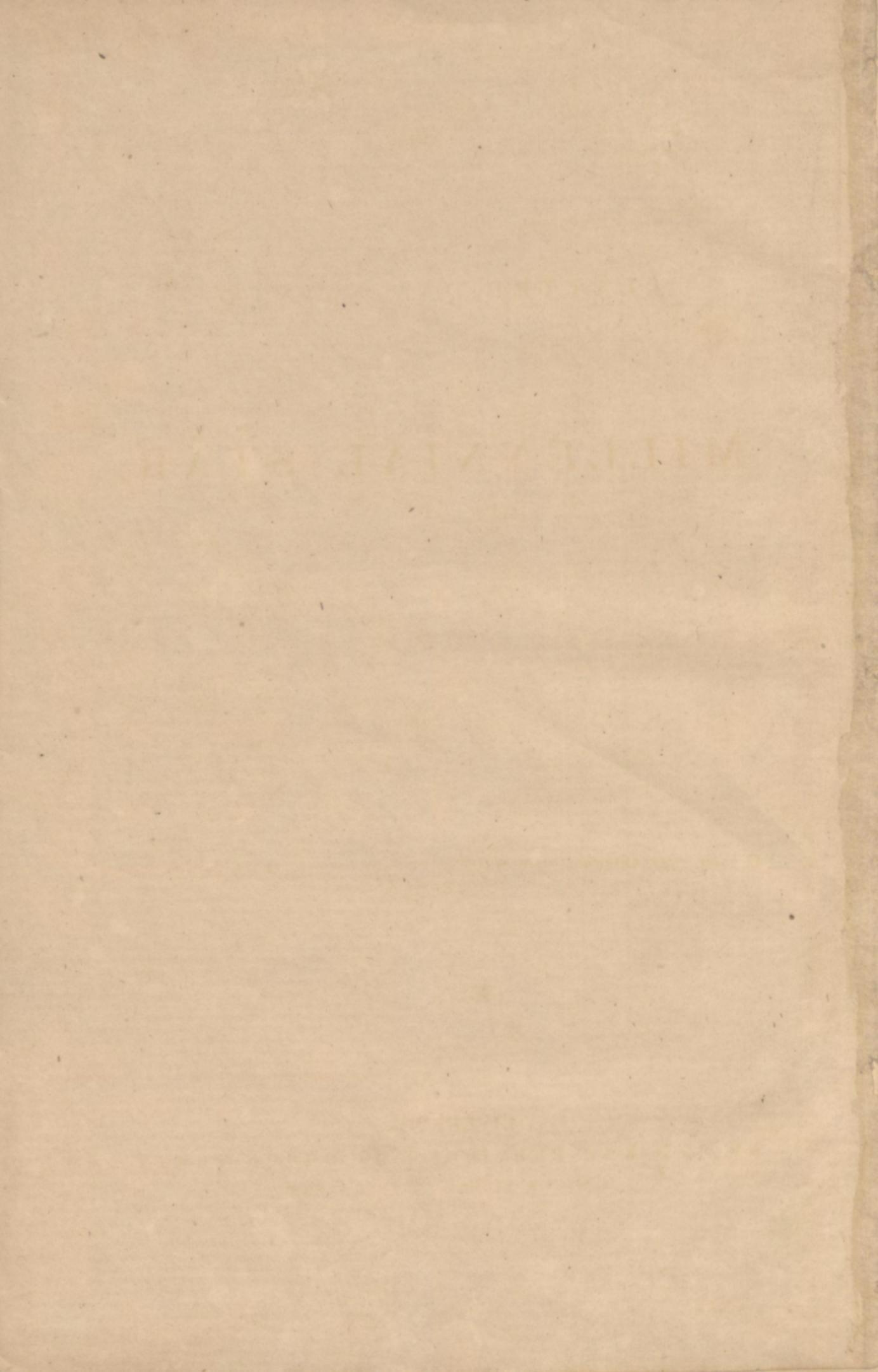
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# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 1.

JANUARY 1, 1849.

VOL. XI.

# FAREWELL ADDRESS BY ORSON SPENCER, LATE PRESIDENT OF THE EUROPEAN CHURCHES.

Beloved Saints,-The time is it hand when, by the permission of the first presidency in Zion, I shall be fully discharged from the duties of my mission to the British nation. I shall return to the bosom of my family, and to the priesthood in Zion, after an absence of near three years. I go to the place of gathering for all nations, pointed out by nearly all the prophets which have spoken since the world began. I go to the Saints' hiding place, there to contemplate from the heights of the mountains of Israel, the glory of that kingdom which is the Lord's, with the Saviour's thereof; and also the "consumption that is decreed upon the whole earth." There shall a priesthood of "Saviours" stand up in holy places and judge the nations of the earth. From thence shall the word of the Lord go forth, and the kingdom shall be given to the people of the Saints of the most High God. Lively sensations thrill through my bosom, in view of the day when I shall greet the nobles of Israel in the heights of the earth, and once more press my little ones to the paternal breast. Saints of England! when I came among you, I found you barely convalescent from a severe attack of apostacy. Under the skilful treatment of three of the faculty from Zion, the foul disease was, indeed, brought to a head, and the crisis was passed, followed with most favorable symptoms of early recovery under proper care and regimen. And, to the admiration and astonishment of all, strength has taken the place of weakness, and bloom and vigor the place of paleness and langour. And an extraordinary appetite, the occasional effect of rapid convalescence has been very observable. And furthermore, the disease which assumed the most malignant type, being on the vitals and at the seat of life in this hemisphere, has been so thoroughly mastered, and is now so well understood, that there is little danger that can arise from its approach in future. It is only in extreme and rare cases that the head is ever diseased; and coldness and mortification in the extremities and lesser members can never prove formidable so long as the head and vitals are sound. Joseph, the first apostle of the last dispensation, was never diseased with the contagion of apostacy, but kept the faith unto the end, resisting sin even to the shedding of his blood.

But all others have not been equally fortunate. Apostles and Presidents have not all so run as to obtain. But the foundation of God standeth sure, and to Joseph and the line of his priesthood shall the gathering of the people be. No weapon that has been formed against Zion has yet prospered, or indeed ever will prosper, because the promise of God is sure. And no contagion or type of apostacy, however malignant, ever will overthrow the latter-day kingdom, concerning the perpetuity of which there are so many immutable promises. The primitive saints might as soon have expected the defection of the personal priesthood of Jesus himself, as modern saints can reasonably look for the overthrow of that line of

priesthood established by Joseph. Both priesthoods are equally secured by the promises of God; and both have the promised aid of an adequate measure of the Spirit, in order to secure their perpetuity and ultimate triumph. If the line of priesthood established by Joseph, should (by supposition) apostatize and depart from the faith, an entirely new and distinct dispensation and kingdom would then become requisite, which would overthrow the testimony of the prophets, and make the oath of God a nullity. Because, if the kingdom of God can be overthrown contrary to the prediction of prophets and the immutable promise of God in one instance, then the same overthrow can take place any number of times, and consequently, all certainty of even ultimate triumph vanishes for ever. But, beloved brethren, uncertainty is no feature of the latter-day kingdom; but apostacy and the apocalyptic beast of mobocrary can do nothing against the truth, but for it. They cannot overthrow the kingdom any sooner than they can demolish the throne of the King eternal. They have indeed already driven Zion up into the high mountain. Not one tittle of the prophets could be unfulfilled. The sword of violence, the fire of the incendiary, and a pestilential climate that are destined "to plead with all flesh," must first of all plead with the Saints to get up into the high mountain, and hide themselves in the valley of the rocks till the indignation of the Lord be passed by.

The consecrated fat valley welcomes the exiled fugitives, and spreads a lap of plenty; and the barren wilderness becomes a fruitful field, and the inhabitants of

the rock sing and shout for joy.

But while God is gathering Zion, with songs of everlasting joy, and the honest hearted are learning righteousness, let us not fear the judgments that are abroad in the earth. These things must needs be before the end shall come; by them we know that our redemption draweth near. Although the signs of the times cause the hope of the hypocrite to perish, yet the righteous are confirmed in the truth thereby. Judgments are a savor of life or of death; they are an evident token of perdition to them that perish. The past year has been distinguished for two things; the extraordinary prosperity of the kingdom of God; and for wonderful commotions and revolutions among the nations of the earth. Strange things have become so common as to produce but little excitement. The dethronement of kings, and the revolutions of mighty governments, are no longer unexpected events. The migratory spirit of protestantism, so given to the mania of dissent that her limbs threaten to become larger than her body, have led her to indulge a lingering wish to return to the papal homestead of her birth. But the unexpected ruin of the papal roof and chimney has checked her homeward tendency, and caused a general gloom to pervade both the mother and daughter.

As evidence that the signs of the times are producing general alarm, I extract a few lines from the speech of a learned judge, Baron Alderson, at the Chester assizes. Says the judge, "I speak as unto wise men, judge ye what I say. He must have looked on with a careless eye who had not observed the transition state in which society now was, who had failed to perceive the imminent peril which was now hanging over the whole civilized world. In the language of prophecy, to which at this peculiar season of the year the Church called their attention, they heard of wars and rumours of wars, nation was rising against nation, and kingdom against kingdom, and the powers of the world seemed to be shaken. Europe, during the last year, had been convulsed to its centre. Ancient dynasties had been overthrown; and their rulers had to seek a refuge from the fury of those over whom they had swayed the sceptre. Even the most venerable fabric amongst the ecclesiastical powers seemed to be crumbling to pieces, and he who had claimed to give and take away

kingdoms was now a fugitive from his own people."

Thus it appears that the power of the beast is storming the bulwarks of modern christianity, and will, before many years have past away, make desolate this corrupt and abominable church, so that no man will buy her merchandise. The beast and the false prophet must have their day, and when the great Babel of modern christianity has fallen before their vengeful arm, they will make war against the Lamb. But the Lord shall come forth from his hiding-place, and gird himself as a man of war in the day of battle and make an end of wickedness, and the kingdom shall be the Lord's under the whole heaven. But the usurpation and reign of the beast will

evidently be a period of terror and mourning among many nations. From the plagues of that day, beloved brethren, we have been faithfully counselled and exhorted to make a timely escape, without needless delay. The language of the General Epistle of the Twelve requires the Saints throughout the British dominions to make all diligence to effect a prompt and speedy emigration to Zion. Great fixedness of purpose and contempt of difficulties must nerve up your efforts, or many will never reach the city of refuge. But let not the poor be discouraged, who are laboring with their might to build up the kingdom. The Lord knows their works, their patience, and their sufferings; and their salvation is continually in remembrance before him. Your deliverance from this land, where perils hang in portentous darkness over your heads, will often come under the serious consideration of the council in Zion; and your humble servant will not be forgetful to plead your cause in that council where he has for years had the honor to act a humble part. Your kindness to me during my residence among you, will not only obligate me to be your unflinching friend in Zion, but continually enhance my delight in contributing my best efforts for your well-being to the day of my death. I have endeavoured, during my presidency among you, to treat all Saints without partiality or hypocrisy, and with courtesy and unfeigned love. And your reciprocal bearing towards me has embalmed you in my memory so long as truth and gratitude are my light and waymark. If I have erred in discipline, I think it has been on the side of excessive forbearance. The cloak of charity has sometimes been stretched in order to hide folly and save a soul from death.

It has been my happy lot to see the British churches enjoy great prosperity in the most exciting and eventful part of the nineteenth century. Famine and cholera, insurrection and revolution, and depression of trade, have paralized the growth of sectarian churches, but the power of godliness has been strikingly manifest in the enlargement of the kingdom of God and his Saints. About 10,000 have been added to Christ by baptism, and near 30,000 souls have been brought to adhere to the kingdom of God during the two last years. The Presidents of conferences and Priesthood generally, have wrought diligently and in perfect union with counsel, and the result has been a great harvest of souls. With little exception, I have never had occasion to reprove a president of a conference, but their co-operation with me has been spontaneous, free, and liberal, and I have the satisfaction to add that my own labours have received the explicit approbation of the first presidency in Zion, by whose faith and prayer, in common with that of all Saints, I have been continually sustained, and trust in God that I shall be able to stand without rebuke unto the end, through your faith and prayer in my behalf. The fellowship of the Saints is better to me than gold and silver; and a good name among the faithful is more precious that rubies. Better may I sleep untimely in death than forfeit the

confidence of those who are faithful and chosen.

Beloved Saints, suffer a little exhortation before I leave you! Keep the fellowship of the faithful, lest being alone you are beguiled from your steadfastness in Christ, and are cast out with the fearful and unbelieving. Let not the things that you cannot understand prevent you from maintaining, unitedly with your brethren, the truths that you do understand. Walk in the light so far as you comprehend it, and you will never be in darkness-worlds without end. Keep your bodies in subjection to the law of righteousness, lest being defiled you beome a prey to Satan. While there is a great prize before you worthy of your loftiest ambition, strive for it, but strive "lawfully." What is lawful for one, is not necessarily so for another. Let every man walk in his own light and not in another's. The spirit is given to every man to profit withal, and the spirit will not lead men to commit folly and wickedness, or indulge in surfeiting and drunkenness, or wantonness, envy, and evil surmising. The spirit will not lead men to condemn a matter or principle in contrariety to those who are set in the church to perfect it. Seducing spirits will be let loose, in order to sift men as wheat, practising all deceivableness of unrighteousness in and through them that perish. Beware of such, for their reward is from beneath. Rest assured, also, that sincerity alone is no proof of rectitude.

Persons who have a standing in the church may be deeply and truly sincere, while they are at the same time rotten with the spirit of apostacy. The engine of sincerity may drag the car of ignorance, blindness, and self-righteousness, and turn

many from the path of righteousness into the abyss of destruction. The doctrines of devils are destined, before many years shall pass away, to be confirmed by lying wonders; and the false miracles of the beast will bewilder and confound those who know not God and obey not his gospel. The hour of temptation that is to come upon all the earth is at hand. Therefore WATCH! I give you an infallible key by which you may always know the true order from the false. Bear it in mind. The priesthood which God once established upon the earth can never apostatize, neither can it ever be overthrown. Such a priesthood never did apostatize, neither was it ever overthrown. It may be removed from the earth by reason of opposing wickedness, which has probably been the case so far as we are permitted to know. Eli's priesthood was not destroyed or abolished through the transgression of his sons, but it was legally transmitted by his own hands to others whom God approved. If God once established Joseph Smith's priesthood, He did it upon the principle of endless life. This principle always accompanies His priesthood; consequently it cannot be overthrown or abolished. If this priesthood should be removed from the earth, the same would have to be restored whenever God should again set up the kingdom. If Peter's priesthood is withdrawn from the earth for 1700 years, it is his identical priesthood that must be recognized in the restoration at the end of that period. If Joseph's priesthood were removed from the earth for a season, the same authority that was removed would reinstate a similar order of priesthood. Hence, brethren, the foundation that has been laid in Zion remaineth sure; and another foundation can no man lay than that which is laid, which is the priesthood of Joseph, which is the priesthood of the Son of God, which has the power of endless life. If this foundation is removed, the hopes of righteous men are blasted, until the same is restored; "if the foundations be destroyed, what shall the righteous do?" The men who seek to overthrow the priesthood of Joseph and of Brigham, thereby seek to blot out the light of life, and shroud the world in darkness, and fill the inhabitants with mourning and woe. But success can never attend their efforts; but confusion and dismay, and anguish will follow upon the heels of all such. Listen not to their seducing arts and lying tales. Their destruction will not slumber. But God has made promise that He will not again take his kingdom from the earth until the end shall come. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel, vii, 27.) Glory be to his name: and blessed is he that shall abide faithful and true to the end. I say these things, beloved Saints, not because there is any want of steadfastness at the present time. In the day of prosperity, consider; "for many shall be purified, and tried, and made white; but the wicked shall not understand, and do wickedly; but the wise shall understand." Confide unfeignedly in your president, whom God has set over you for the work of the ministry, and the perfecting of the Saints in Europe; he is eminently qualified by the gift of the Spirit, and by the wisdom, fidelity, and experience of eighteen years' membership in the kingdom of God. A work of great care, and toil, and responsibility is committed to his charge. If the Saints co-operate with him in vigorous union, it will lighten his burthens, and cause copious blessings to descend upon their own heads. Elders and Saints throughout England! we part but for a little season, and then we shall all repair as pilgrims and strangers, not to seek a heavenly country, for such a country has already been sought out and found, but we go to possess the recompense of reward-a promised inheritance—the keys of revelation, and to enjoy communion with the spirits of the just, where the rich man's gold will not canker and rust, while the poor are famishing for lack of bread; where no ten-hours' bill will be needed to mitigate the force of the oppressor's rod. We go to enjoy the fruit of our own vine, and breathe the pure air of freedom, which the breath of treason and rebellion against God and the inalienable rights of man will never be allowed to taint. Brethren, farewell.

That grace, mercy, and peace may be multiplied unto you all, through Jesus

Christ, is the prayer of

Your humble servant,

ORSON SPENCER.

## MRS. T. D. BROWN'S FAREWELL LETTER.

Dear Friends and Relations,—Frequently in my hours of meditation, since I obeyed the fulness of the gospel, have my relatives and friends had a place in my mind, and I have often wished they enjoyed a knowledge by obedience of those principles of truth that I have embraced. These feelings have so operated on my mind that, with the counsel and consent of my partner in life, I now address you, ere I leave this land for America, on those subjects which I consider of the greatest importance, desiring earnestly to be moved upon by the Holy Spirit to write those

things that will cause your salvation.

Many years, you are aware, I was a Wesleyan Methodist, and, although consistent, regular, and constant in my profession and practice of that faith, I never studied prophecy, and consequently rejected, or did not know anything of a great portion of that book I then thought contained all things necessary to salvation. I never heard then of the personal reign of Christ on the earth; of the gifts and blessings following believers; of baptism by immersion, by those having authority, "for the remission of sins," nor the laying on of hands for the gift of the Holy Ghost, which doctrines are all plainly laid down in the Scriptures, and were alone taught and practised in the days of Jesus Christ and his apostles. He taught, as principles of salvation, Faith, Repentance, Baptism, and laying on of hands for the gift of the Holy Ghost and for healing; and so teach the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints, of which Church I rejoice to be called a member.

You have been taught that faith is necessary to salvation; yea, more,—that if you believe you shall be saved; yea, some of you, like myself, have been encouraged to come to the penitent form, to pray and believe for salvation; but Christ has

said "he that believeth and is baptized shall be saved."

We believe in God the Father, Son, and Holy Ghost; but the God we believe in is not at all like the God of the Methodists, who lives beyond the bounds of time and space, and is everywhere present; the God we worship is a God of body, parts, and passions, who can see and hear, &c., or else how unlike man, who was made in the image of God, as the Bible says, and how different to Jesus Christ, who is spoken of in the same book as being the express image of his (God's) person.

After faith is repentance; not a long and protracted sorrow, grief, and mourning, but a sense of sin, and a resolution to amend by obeying God's commandments. The repentance needed particularly in this generation is that of repentance from dead works, and man-made creeds, and a resolution to obey the fulness of the Gospel, revealed by an angel to us in this our day, as spoken of by John in the book of Revelation; this repentance needeth not to be repented of. Baptism for the remission of sins is the third principle of salvation; not an outward sign of an inward and spiritual grace, as the Catechism of the "Established Church" says, but a being buried in water, that we may rise to newness of life, according to the example of Christ, and the ONLY way promised in the Bible whereby we can be forgiven and be accepted of God. The scriptures abound with instances of those who obtained salvation by obedience to this ordinance, such as Cornelius, the jailor, and the eunuch; what folly then to baptize children who have no sins to be forgiven; our Saviour when on earth did not so! but he took little children in his arms and blessed them, and said of such is the kingdom of heaven. Do you not recollect what occurred to Jesus when he had been baptised? that the Spirit descended upon him in the form of a dove, and a voice came from heaven, saying, this is my beloved Son in whom I am well pleased. And Jesus himself says to John, it becometh us to fulfil all righteousness; so that baptism must be a part of righteousness. And I know that, as the Bible says, it is the answer of a good conscience towards God. The laying on of hands is also a doctrine of the Bible, taught and practised in the days of the Apostles, so also now: see Acts viii. 17. Thus I have endeavoured briefly to lay before you the first principles of the doctrine of Christ; and I would further only add my simple testimony to the truth of those principles, and put into your hands for your perusal, a lengthy and valuable letter, addressed by my beloved husband, to a gentleman of wealth and influence in Scotland. You

will also find it in the 22nd and 23rd numbers of the tenth volume of the MILLEN-NIAL STAR, which excellent semi-monthly periodical, with others, containing our principles more at large, I recommend to you: they can be obtained at the office

of the above publication, 15, Wilton Street, Liverpool.

I rejoice to say that I know the signs promised by our Saviour follow the believer; that the gift of healing is now in the Church of God, having been frequently healed myself by the Elders laying hands upon me, and my family have experienced the same gift. The gift of tongues and of interpretation are also common amongst us, as well as that of seeing visions, dreaming dreams, and of prophecy; you know it is promised that these gifts should remain in the church, as you may see by referring to Eph. iv. 13, and 1 Cor. xiii. 10. But the sects of the present day teach that these miraculous gifts were only needed in the days of Christ to establish the gospel. How thankful should I be if this farewell letter, written in the spirit of meekness to you, my beloved relatives and friends, should induce in you a spirit of enquiry after the truths contained in these epistles, that they may lead you to render obedience to God's commands: that you may know the things that pertain to your salvation, and be saved from the destruction that awaits the ungodly, (those who obey not this Gospel, and who reject the revelations of God in this our day;) and that you may be saved in the kingdom of God, and reign with Christ on the earth, is the sincere desire of your relative and friend.

And to the Saints of latter days, my beloved brethren and sisters, I would say, I and my family are about to leave our native land for the Great Salt Lake Valley; that we may be made partakers of eternal life, by attending to those ordinances God has appointed for salvation. I bid you all FAREWELL, and pray my heavenly Father that you may be blessed with all needful blessings; be humble and faithful, and leave Babylon for the land of Zion, when counselled to do so, and your way is opened. Even so, Amen.

SARAH BROWN.

Liverpool, Dec. 13, 1848.

We willingly concur in the sentiments, doctrines, and testimony of our beloved mother, as recorded above, and having obeyed the same gospel, we have received a measure of the same spirit; and, like Ruth, we say of this people, where you go, thither shall we go also, and your God shall be our God. We believe that in this generation, greater signs and wonders will be wrought among men by the great God than ever have been witnessed by any race of people on this world; and we wait in faith for the fulfilment of this promise of God. "The ears of the deaf shall be unstopped, that they may hear the words of The Book, and their tongues shall be loosed," that they may give thanks and glory to God in the great congregation.

Even so, O God, Amen.

WILLIAM SHERRATT.

JOHN SHERRATT.

### EXTRACTS FROM CONFERENCE MINUTES.

#### MANCHESTER.

Held Dec. 3rd, 1848.—There were 2307 members represented, of which there were 90 elders, 168 priests, 70 teachers, and 36 deacons. Since the quarterly conference last August 268 have been baptized, 48 cut off, 36 have emigrated, and 6 died.

President O. Pratt perceiving that the method of representing the branches of a large conference verbally was too tedious and unedifying, felt to propose that a reformation commence at Manchester, and be extended to all the large conferences in the British Isles, viz.:—That the elders present to the clerk a written statement of the members and officers, together with the standing and prospects of the branches, that the representation may be made from those statements. The motion was seconded and carried unanimously.

President O. Pratt then introduced the subject of tithing, and shewed that God requires that law and commandment to be obeyed, equally as much as he requires the people to repent and be baptized. He, on his own responsibility, felt to free

the poor who could barely obtain a scanty livelihood by their labor, and also those poor who, by carefulness, could save some four or five shillings per week, with the intention to procure means to go to Zion. But there are some who may think they are clear from this law, whereas they are not, and these are they who have got some eight or ten pounds per head in their family. These persons have sufficient to go to Zion; and, therefore, if they still continue to add to their stock, they are required to pay tithing; and those who possess about nine pounds per head are required to pay a portion thereof as tithing. And though the poor be not required to pay, they are not debared the privilege of contributing their mite, for in so doing, they shall be blessed; and in order that the widow's mite, and small sums voluntarily contributed, be applied to the purpose, let their be a trustworthy brother appointed as general agent; and when the president of the conference visits the branches, let him receive those moneys, with a plain record of the name of the branch, person's name, and sum paid by each person; let these be delivered to the general agent in trust, and he shall forward the same to the presidency of the church at Liverpool.

Elder William Walker was appointed general agent.

R. COOK, President. W. HULME, Clerk.

# The Latter=day Saints' Millennial Star.

## JANUARY 1, 1849.

EMIGRATION.—The Saints throughout this country will be happy to learn of the safe arrival at New Orleans of the two ships, "Erin's Queen" and "Sailor Prince," which sailed from Liverpool in September last. These vessels carried nearly six hundred of the Saints—the voyage was very prosperous. No deaths among the Saints upon the "Erin's Queen." Four children died on the "Sailor Prince." One of the brethren was seized with a violent fever, but was healed by the prayer of faith and anointing with oil. Most of the passengers under the direction of Elder Carter arrived at St. Louis, and immediately obtained comfortable houses for the winter, and plenty of employment. About 150 of those under the presidency of L. D. Butler, sailed on the 24th of November from New Orleans for St. Louis, on the steamer "Grand Turk."

Our agent at New Orleans, Elder L. N. Scovil, writes under date of the 24th of November. He says that the fare from that city to St. Louis will be for "adults two dollars and fifty cents (about 10s. 4d. sterling); for children between 4 and 14 years, half price; and under four years, free; 100lbs of luggage for each adult free; all over 100lbs will be charged from 20 to 30 cents (that is, from 10d. to 1s. 3d.) per hundred." He says that the Saints may depend upon not

much variation from this price.

Some of the Saints who emigrated last spring, as well as this autumn, have complained of their provisions not being good, and have endeavoured to attach blame to brother Thomas Wilson, of Liverpool. They suppose that he has not acted honorably in regard to this matter; but I can say to all the emigrating Saints who have thus unjustly accused brother Wilson, that he had nothing to do with the purchasing of provisions for the Saints that sailed on the "Erin's Queen" and "Sailor Prince." He was no more to blame than an infant child in this matter. The charterers of those two vessels furnished the provisions; I, not being the first charterer, had nothing to do in furnishing the government allowance of provisions;

neither did I see the quality nor know any thing of the quantity. If the quality and quantity were not according to law, there must have been some neglect or carelessness in the inspection. With regard to the bonded stores, or the extra provisions which were procured at the place recommended by me, I have very good testimony to believe that both the quality and quantity were such as ordered, and that the same quality and quantity could not be obtained elsewhere at a more reasonable price.

I shall endeavour hereafter to use every exertion to procure a good quality of provisions, and if I fail in so doing, it will not be designedly; I shall do the best I can to promote the comfort and happiness of the Saints in crossing the ocean. It is not to be expected, however, that several hundred emigrants huddled together in one vessel, and tossed about upon the billows of the deep—sea-sick and helpless, will relish the coarse food such as is usually furnished by law: it would be a new thing under the sun, if not a miracle, for such a company to cross the ocean without murmuring and complaining, though they should be fed upon the richest dainties.

The amount of provisions with which each adult passenger is furnished by the ship according to the law, is 7lbs of Bread, Biscuit, Flour, Oatmeal, or Rice, and 1lb of Pork per week. (Potatoes may also be issued at the rate of 5lbs of potatoes in lieu of 1lb of flour, oatmeal, or rice.) The extra provisions over and above what the ship provides will be furnished by me, and included in the price of fare; the kind and amount will be about the same as mentioned in the 18th number of the Star.

I have now about 500 passengers who have sent in their names to sail in January and February; and I shortly expect several hundred more. I shall endeavour to have only 4 or 5 days intervene between the sailing of each ship, and shall notify the parties by letter some two weeks previous to sailing what day to be in Liverpool. I shall also endeavour to accommodate parties or companies who live in the same conference or vicinity, and who have sent in their names at different times, that they may go together on the same ship. I would also counsel the emigrants to change the most part of their silver and paper money into gold. In paying their fare, gold or Bank of England notes will be the most convenient for me. The Saints in enquiring for our office, should ask for Wilton Street, out of Saint Anne Street, and they will have no difficulty in finding us.

#### LETTER TO ELDER G. D. WATT.

Winter Quarters, 16th May, 1848.

Dear Brother,—As I am on the eve of my departure from this place to the mountains, I thought I would write you a few lines. As to the Mexican war, French revolution, &c., &c., you have no doubt more access to such news than we have; but from late accounts of the doings in Europe, it seems as if anarchy, commotion,

and revolution were the elements in which Europe swims.

The "General Epistle" which I wrote last fall, will supersede the necessity of my giving you an outline of our proceedings till that date. Since I have returned from my journey, I have been sickly; and since December last, I have been mostly confined to my bed. My family have severally been sick since my return. We are taking as much provisions this year as will sustain us until we can raise more; though we have heard from the valley this week. Their letters, dated 6th March, inform us that they had sown 860 acres of fall wheat, and were intending to plant and sow in spring crops, upwards of 7000 acres. Climate, very healthy, air, clear and pure, water, excellent. They have found different kinds of earth, clay, and

sand, which make excellent plaster, with which they plaster their houses inside and out.

As to your returning home, I can say little at present. From the accounts of the proceedings in Great Britain, it is certain that the people are discontented with their old precepts and creeds, and are seeking after something they know not what; but the Elders are sent to tell them how it is, and, I would say, thrust in your sickle, preach the gospel, call men to repentance, proclaim aloud that an angel has flown through the midst of heaven, and committed the everlasting gospel to men on the earth: know ye not that the proclamation must go to all nations, people, kindred, and tongues, that the seed of Abraham which is scattered over the world may be gathered to Zion and Jerusalem, and the honest in heart gathered out from among the Gentiles, that the righteous may begin to be established on the mountains of Israel, and the angels go forth and pour out their vials of wrath upon the earth, that the blood of the prophets and of saints may no longer cry from the earth; but that justice and judgment may go forth until iniquity and blood is cleansed from the earth, and the cry be heard upon her face, that justice has overcome, that innocent blood is atoned for, and the wicked are swept into hell. Go on, brother Watt, lift up your voice like the sound of a trumpet, remembering your high and holy calling, and fear not, for the Lord is with his servants, and who can prevail against them; let that ambition that cometh from above, inspire your heart; remember the blessings on the heads of the elders of Israel in the last days; and although, those who are called with such a high calling have to bend beneath all things-suffer all things, and endure all things patiently and without murmuring, yet the promises are that they shall bring their thousands and tens of thousands to Zion-establish them in the cities of the Saints-preside over them for ever, and administer to them their ordinances, endowments, and qualifications for ruling in celestial kingdoms; and presiding over kingdoms, principalities, powers, might and dominions on the eternal principles of exaltation connected with the fulness of the Godhead; and what shall I say more, dear brother, to encourage you: O blessed are they who have volunteered to go forth to the rescue and deliverance of their fellow-men, in the hour when wickedness prevailed, when the earth was covered with darkness, yea, when thick darkness beclouded the minds of the children of men. Yea, blessed are they, for they have become saviours to their fellow-men, and their names will never be forgotten, but be embalmed in the hearts of those into whose darkened minds they shot forth that ray of light that penetrated the darkness of their customs, prejudices, and foolishness, and lit up the candle of the Lord in them; enabling them to walk clearly, escape the evils and condemnation of this generation, and enabling them to have a place among the nobles of the earth-an inheritance with the royal seed of Joseph, and to be numbered with the 144,000 who were seen with palms of victory in their hands, who had overcome the world, the flesh, and the devil, and were made kings and priests unto God and his Christ-dwelling in celestial glory in the midst of everlasting burnings,-pure as spirit itself, having put on immortality, being crowned in glory with our Father and his family, being restored to our lot and place amongst all our kindred, whose spirits, congenial to our own, will seek the happiness, peace, glory, and bliss of each other.

I am your brother in the kingdom of patience,
WILLARD RICHARDS.

## LETTERS TO THE EDITOR.

HEALINGS.

OUT OF THE TEN LEPERS THAT JESUS HEALED ONLY ONE GAVE THE GLORY TO GOD.

A woman miraculously healed by touching the garments of Elder Westwood.

Hull, December 6th, 1848.

Dear President Pratt,—I take this opportunity of writing these few lines to tell you how we are getting on in Hull conference, since the departure of our much beloved brother Ure. The work still continues to roll on in all parts of the conference. I baptized two at Croule on Monday last, and there are more expected, Yes, the Saints are on the advance and will continue to increase in number, strength,

wisdom, intelligence, knowledge, faith, and power until the kingdoms of this world become the kingdom of our Lord.

I have been delivering a course of lectures which I hope, with the blessing of our

heavenly Father, will be productive of much good.

I was at Hull on Sunday; we had a good meeting; the Saints say the best they ever had. Brother Ure has laid a good foundation, and now I want to build upon it. I would just say, the gift of healing is experienced much in our midst. The other day a little boy, belonging to a family that is not in our church, had the misfortune to get severely scalded; their faith in the application of oil was great, and they desired I would attend to the ordinance, which I did: the next day they told me it was nearly well. I hope the effects of the power of God will constrain the parents

of the child to obey the gospel.

I will just say, while I have been out on my mission in this conference, there has a singular circumstance taken place at Burn. A woman in the Wesleyan connexion, by the name of Richardson, who has had a running disease of the leg for some years, heard me preach once: she told her friends, she was sure I was a servant of the Lord, and such was her faith, that if she could but touch me, she should be healed: she obtained her desire, and is healed of her disease. Still she has not obeyed the gospel, but has turned round, persecuting those who would obey; and those who witness the miracle of healing, imbibe the same spirit as in the days of Christ, when they said, "he casteth out devils by Beelzebub the prince of devils."

Such has been the uproar among the higher orders of people in this place, that some of those who have taken us in, dare not take us in their houses again; yet I feel to say, the more I am persecuted and reviled for the cause of Christ, the more force and energy I have to press forward, knowing that my labours shall not be in

vain in the Lord.

My love to yourself, wife, and children.

I am, your brother and fellow labourer in the kingdom of God,

JOSEPH WESTWOOD.

P.S.—I would just say, during my visits to-day amongst the Saints, I have ascertained that four persons have have given in their names for baptism to-morrow night.

J. W.

THEY SHALL LAY HANDS ON THE SICK AND THEY SHALL RECOVER .- Jesus.

Two more persons miraculously healed of the Cholera.

Huntersfield, 12th December, 1848.

Dear Brother Pratt,—I have viewed with interest and delight the progress and onward movement of the work of God for the last four and a half years, during which time, I have been a member of this church. The force of testimony that is issuing from the pages of the MILLENNIAL STAR, shows clearly to every reflecting mind, that it is the only luminary in the religious and social system of the universe, and may it continue to revolve and shine, until it is shaded by the refulgence of a

more bright and propitious day.

Allow me, therefore, dear brother, a space in your STAR until I exchange testimonies with the sons of God, concerning the Lord's goodness in the latter days. On Sunday, the 3rd of December, at 3 o'clock in the afternoon, I was seized with cholera of a most virulent kind; bowel complaint, vomiting, and cramp, in which I laboured in a most painful condition for some time, until the Elder was relieved from preaching at seven at night, who being called on then, came to my assistance, joined in prayer, and then anointed me with oil; and when the brethren laid on hands, I was immediately restored. On Sunday, the 10th, of December, sister Morrison was seized with the same complaint, whereupon I was called to attend her. I administered the ordinance morning and night, and she was also healed. Such is the way the Lord hath dealt with us. We have added above a dozen this quarter to the branch; the brethren are in constant motion with the tracts—these things are done at the close of making bricks without straw, (being miners.) Many things I might say, but for the present, brethren, learn to be swordsmen in the war-

fare of Christ. Be skilful in working righteousness, dig for gems of the richest lustre to grace the pages of the MILLENNIAL STAR, and in its daily or nocturnal revolutions, it will arouse the world from the sleep of ages, and lighten up their benumbed faculties by the refulgence of its rays, and point out with unerring certainty the place of refuge—the home of the Saints.

Your brother in the gospel, JAMES NIBLEY, President

BROTHER PHILO DIBBLE'S SCENERIES, MUSEUM, &c.

Kanesville, Council Bluffs, July 11th, 1848.

Beloved Brethren, Orson Pratt and Orson Spencer,-The mission of brother Levi Richards to England affords me an opportunity of addressing you upon a subject, the interest of which I know lies very near your hearts, inasmuch as your name, brother Orson Spencer, was first given to sanction and influence my feeble efforts in support of the noble cause of illustrating by paintings the history of the Church. Others in common with yourself gave the helping hand until the pencil of the artist yielded to the inspiration of mind, and the mighty passing events, the changing scenes, the vicissitudes of the Saints under the direst persecutions, and the travails of the church contending against the oppressions, errors, and superstitions of ungodly men, will stand for ever as way-marks of the rise and progress of the church of the last days. As the importance of the work grew upon me, and it needed a more extensive patronage, the first presidency, and the leading authorities of the church were the willing supporters and the hearty co-operators in placing these high objects before the Saints, on such a magnitude as to bring before the Saints scattered throughout all the world, the importance of uniting their interests with my labours in this department of the work of the building up of the kingdom of God. To you also, brother Pratt, I am indebted for your whole soul-engagedness as a living witness of the truthfulness of my humble efforts to make a Joseph and a Hyrum appear and speak to the eye and the heart of the thousands of Saints assembled at Nauvoo, Winter Quarters, and Council Bluffs, and may I not say, shall yet speak to the millions of this generation. Permit me, therefore, dear brethren, to lay before the Saints of England, Ireland, Scotland, and Wales, and wherever your influence may be extended, the nature, design, history, and importance of this work. I have already nearly completed two scenes of a series; one illustrating Joseph addressing the Nauvoo Legion three days prior to his imprisonment in Carthage jail; the other, the murder of Joseph and Hyrum Smith while under arrest. Each scene comprising 128 feet of canvass. The designs are by brother Robert Campbell, who is engaged in visiting places, taking sketches, and making himself acquainted with all the essential matters and facts as they may connect themselves with historical painting. The execution of the designs of the above sceneries has established the reputation of brother Campbell among us for faithful portraiture. Brother Major, of many years' experience, has also devoted his labors in this work. Many painters have made a sacrifice of time in responding to my calls upon their labors. Brother Campbell has many sketches of the sceneries mentioned in my "preface;" these will appear as soon as means can be obtained to carry on the work in the valley of the Great Salt Lake. Exhibitions of the sceneries are given from time to time as wisdom shall dictate. Every exhibition increases the interest, inasmuch as they display st one glance the most striking likenesses of the great actors of these scenes; the familiarity they associate with times, places, buildings, &c., even the persons who are the spectators have frequently to exclaim, "I was there;" so that all, while they feel anxious to hand down to posterity our illustrious martyrs, and record these visions of the past events, at once embrace subjects connecting their own salvation and interests with these sceneries. Again, these exhibitions form a text from which the most important transactions are expatiated upon at large by our public speakers, and a flow of light and intelligence bursts upon both speaker and audience; and here let me remind you of the evening when the most thrilling effects were produced by the brilliant addresses of brother Woodruff, yourself, and brother Joseph Young during the

April conference. Nor was the exhibition given on the 4th of July without its interest; many things were elicited from brother George A. Smith worthy of record, touching the death of Joseph and Hyrum Smith-of the few remaining since the first organization of the church-of himself, and those left of the Smith family-of the honor conferred on brother George Watt for his "enscetching" (phonographic outline of the trial of the murderers of the Smiths). Brother Campbell was present also, and made remarks relative to the sceneries coming up through sacrifice and tribulation. I would wish to speak further upon the necessity of the Saints abroad waking up to this subject. God has from time to time, by revelation and by epistle, made it their duty to help by their means and substance in the building up a museum. My object in addressing you is to obtain the necessary materials of glass, nails, oils, paints, &c., to take to the valley for its erection. Will not the Saints, scattered throughout England, Ireland, Scotland, and Wales, help me in this matter, that a museum may be established in the valley of the Great Salt Lake, as a repository in which shall be collected from all parts of the earth, specimens of the works of nature and art, to connect with these sceneries? And will you not, dear brethren, continue to exert an influence in supporting and aiding on this work, that returns may be made by the fall season? I hope, also, that the English artists will not fail to bring all necessary means connected with their profession to assist in painting these designs.

Deposits necessary to obtain a perpetual right to the museum, &c. :-Any person depositing one dollar has a free admission to the museum until the

dollar is drawn.

Any person depositing five dollars may obtain a medal, which shall be a perpetual right to admission, and shall record his history in the "museum record;" also, each right shall entitle him to a portrait of himself upon a separate scenery, connecting him with Brothers Joseph and Hyrum, and the twelve, as the principal actors in this great work to be handed down to rising generations.

Any person depositing one hundred dollars, or more, shall receive a receipt in full of the authorities constituted to receive the same, and shall receive a medal giving a perpetual right, and on presentation of the receipt shall have the money refunded in the valley of the Great Salt Lake, with the privilege of the museum

record and portrait.

Any person living abroad, who shall purchase a pepetual ticket or medal, shall receive a receipt for the same, and by presenting his receipt to the museum shall receive the medal.

The names of the depositors must be sent with the means to the proprietor of

the museum, Philo Dibble, Kanesville, Council Bluffs.

As soon as sufficient means are obtained for the erection of a museum no more

rights will be issued.

Brother Woodruff is in the Eastern States, using his influence in obtaining means for this object. - I remain, as ever, your brother in the bonds of the ever-PHILO DIBBLE. lasting covenant.

# Carbonca, Council Bluffs, October 20th, 1848.

Bro. Orson Pratt,—Business and cares have prevented me from writing to you since conference, which was, the last day, well attended; previous to this, the weather was too unfavourable for a large assembly to turn out in the woods. Perfect unity and good order prevailed, and we had an excellent meeting. Lyman White was dis-fellowshipped by a unanimous vote; as also George Miller; all the rest of the authorities was sustained. Conference voted to send an express to the mountains; accordingly Allen Compton, Dr. Ezekiel Lee, James Casto, and John Smith left on the 14th inst., for the valley. At the Horn, they met Captain Allen Taylor with fifty waggons and the return teams which went on in the spring company; they left President Young on the Sweetwater, at the Upper Crossing. Four deaths had occurred on the road. About twenty cases of mountain fever had occured, but all recovered, or were recovering. A number of oxen had died of poison. News from the valley is good; people had been healthy; three children have died during the summer. Three saw mills in operation, one nearly finished. One temporary flour mill in operation; a good one is nearly finished by Brother Neff; he gets the stones from the quarry near the Salt Lake; one pair is four feet in diameter, the runner to weigh forty hundred; their quality is said to be not inferior to the French Burr.

Brother Parley writes, August 8th; he says, "I have raised 60 bushels of wheat without irrigation. My Indian corn was seven feet high before I watered; it looks as well as any I ever saw in the States." My brother, John L. Smith, writes same date; he says, "Brother Leffingwell has built a threshing machine and fanning mill, on City Creek, that will thresh and clean 200 bushels per day. We threshed our wheat yesterday, and had fifty bushels. We have eighteen acres of Indian corn silked out, bids fair to yield fifty bushels to the acre. If the Indian corn crops do well, we think there will be a sufficient quantity to supply the inhabi-

tants in the valley, and a large surplus besides."

Brother Hor, and several invalids who started from here sick, had recovered. Dr. Richards had crossed the Platte, at Upper Ferry; his health had considerably recovered. Amasa Lyman's company had lost 25 head of cattle; the weather had been so dry, there had been no grass on the Black Hills, which had made it severe for emigration. We expect an express from the valley in about five weeks, which will give us instructions relative to our spring movements, and tell us whether the Indian corn got ripe or not .- Elder Orson Hyde arrived home from his eastern mission, on Sunday the 15th inst., in fine health and spirits, having been absent ever since the 1st of July. He will start a printing press, in full operation, in the course of a month; a semi-monthly sheet entitled "Frontier Guardian." You will then probably get news from us occasionally, through its columns.-Winter Quarters looks pretty much as it did, except the roofs and floors which have been brought this side of the river. The Indians visited it of late and feasted on the potatoes that grew in the old cellars, and also upon the Indian corn and the volunteer squash, and such other vegetables as grew without culture. A large quantity of buckwheat has been cut on the other side of the river. Winter Quarters afforded more flies and fleas than anything less than a star-gazer could well estimate.

President Asahel Smith, brother to the aged patriarch, Joseph Smith, died at Iowaville, Wappelo Co., Iowa, on the 22nd July, 1848, aged 75 years and two months. He was a strong advocate for the Book of Mormon in 1830, and has been a firm supporter of the cause of Zion ever since; and his days were shortened by exposure to cruelty and mob violence. He was ordained a patriarch in 1844. His principles, precepts, and examples were worthy of imitation, and shed a lustre that does honor to his high and holy calling. He died of a long and painful illness, and

has left a numerous family to mourn his loss.

It has been very healthy throughout Pottawattamie county; no deaths within our knowledge; scarce any one has had the ague or fever. Our late crops have come in well, and we abound in plenty of such things as the land produces. As soon as we get news from the west again, we will send it to you. Wheat, corn, and potatoes are raised in sufficient quantities to last the people two years, if preserved for the food of man. But no doubt the worn-out cattle, which have returned from the mountains, and many others will feast largely on the two latter articles. If the English Saints land here in the spring, they will find plenty of these articles; and we believe pork will be very low, say ten shillings sterling per hundred this winter; probably somewhat higher in the spring. This is quite a contrast with the condition of the Saints in 1846. Brother Scovil has gone to New Orleans, for the purpose of meeting the emigrating Saints, and rendering them such assistance in re-shipping to this place, as he may be able. I expect to go north in a few days, with a company of the seventies, to seek out a location for a new settlement on the Little Sioux river. We shall locate a town near its mouth, if the land is not so low as to be unhealthy. The object is to seek a position that would sell to speculators, for a high price, and fit us out for the mountains. Our county is now organized, and all at once we find ourselves surrounded by country and precinct officers. Brother John D. Parker is sheriff; Isaac Clarke, judge of probate; George Coulson, Andrew H. Perkins and David D. Yearsley, county commissioners. Thomas Burdick, county clerk; James Sloan, district clerk; Evan M. Green, recorder and treasurer. We have Jacob G. Bigler, Wm. Snow, Levi Bruckler, and Jonathan C. Wright for our magistrates. Every office, as you see, is supplied by good men. The democrats threaten to upset our organization, provided we vote for General Taylor; and a great majority of the people in this county are decidedly opposed to Cass or Van Buren. Our organization is strictly legal, and will not be overthrown except by mobocracy. It cost us about 320 dollars to fit out the express for the mountains, which we had to do on credit. There is no prospect, at present, that we know of, for obtaining means to pay the debts contracted by the presidency, towards the getting off this season to the mountains; about 3,600 dollars remain, without any means being provided for its payment. The Saints are generally well united, and strive to go to the mountains, and but few are tinctured with the Texas epidemic, for the Salt Lake fever runs so high, that it gives very little chance for Lyman's missionaries to lead the people south.

I shall be pleased to receive a letter from you; or, occasionally, a number of the STAR, which probably I would do, if they were not miscarried through the maladministration of some of our mobocratic postmasters. May the God of our fathers bless you, your household, and all the Saints placed under your direction, and deliver you from every evil hand, and bring you home triumphant through Jesus Christ. Amen.

Brother Orson Hyde requests you to do all in your power to assist us to liquidate those debts left on our hands by the presidency, as we are tied here until they can

be met. October 31st .- Brother Pratt, coming to the post office, I find my letter, which I left for brother Green to finish, had been overlooked, and not sent by the last mail, and so I give you a few more items of news which have transpired since I wrote the above. We had a meeting on Saturday and Sunday, which we designed as a kind of finish to our conference; although the weather was very unfavourable we had nearly 2,000 people on the Sabbath. Brother Hyde gave a great deal of instruction. Brother Reuben Miller and brother Baxter made a confession that they had been mired in Strangism, and wished to be received into full fellowship by the Saints, which was responded to by a unanimous vote at the conference. Elder Hyde made several remarks relative to the sale and use of ardent spirits among us, after which a resolution passed unanimously against its use, and also recommending the county commissioners to prohibit its sale, by requiring a larger sum for grocery licenses than any could afford to give for them. He counselled the Saints against attending the dances got up in the country. Peter Hawes and the "Pagan prophet" having returned from Texas, reported very unfavourably of Lyman White's prospects; they say he was drunk nearly all the time they were there. George Miller had left him and is intending to return here. Oliver Cowdery, who had just arrived from Wisconsin with his family, on being invited, addressed the meeting. He bore testimony in the most positive terms of the truth of the Book of Mormon-the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days; and told the people if they wanted to follow the right path, to keep the main channel of the stream-where the body of the Church goes, there is the authority; and all these lo here's and lo there's, have no authority; but this people have the true and holy priesthood; "for the angel said unto Joseph Smith, jun., in my hearing, that this priesthood shall remain on the earth unto the end." His testimony produced quite a sensation among the gentlemen present, who did not belong to the church, and it was gratefully received by all the Saints. Last evening President Hyde and myself spent the evening with brother Cowdery. He told us he had come to listen to our counsel and would do as we told him. He had been cut off from the Church by a council; had withdrawn himself from it; staid away eleven years; and now came back, not expecting to be a leader, but wished to be a member and have a part among us. He considered that he ought to be baptized; and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death. He was determined to rise with the Church, and if it went down he was willing to go down with it. I saw him to-day, told him I was going to write to you. He sends his respects to you; he says, "tell brother Orson I am advised by the brethren to remain here, this winter, and assist brother Hyde in the printing office, and as soon as I get settled I will write him a letter."-I remain, as ever, your brother in the kingdom of patience. GEO. A. SMITH.

St. Louis, November 16th, 1848.

Dear Brother Pratt,—I take the liberty of addressing a few lines to you, thinking it would not be unacceptable from this region, so near to many that we love, and of scenes never to be forgotten. I suppose ere this you have heard that the mob, not satisfied with depriving twenty thousand inoffensive people of their houses, have at last vented their fury upon that House dedicated to the worship of Almighty God, as though they would leave no stone unturned, to bring down his just vengeance upon their guilty heads. Yes, the incendiary torch has been applied, and nought but the blackened walls of that once beautiful Temple stands forth upon its eminence, to show to every traveller the sacrifices of the people of God, and the

ruthless violence and iniquity of their persecutors.

We have good news from the valley: our beloved president and his counsellors, with all the Saints in the valley, as far as heard from, are enjoying good health, and the Lord has blessed them with plenty of the fruits of the earth, and they hope even to have enough to supply all that shall emigrate another year, so that they will not have to carry more than sufficient to last them to the mountains. My last letter was from Doctor Birnhisel, dated "South Pass, August 26th." He says, "The Lord is with us, and has blessed us abundantly." By very recent intelligence from the valley, we learn that the wheat which has been irrigated, will yield from 15 to 20 bushels to the acre. A large crop of corn has been planted and much of it looks uncommonly well, and some will yield from 60 to 70 bushels to the acre. Melons, squashes, pumpkins, &c. are very abundant. A large number of teams and wagons were arriving at the Bluffs from the valley, ready for a fresh start in the spring.

President O. Hyde, G. A. Smith, and E. T. Benson are at Kane, Iowa, all in good health when I last heard from them, (Oct. 23.) Brother Hyde is putting up the press, and expects to get out the paper some time this month. He came through here just before my return from the east, and I did not have the pleasure of

seeing him as he went through.

They have just got through some very exciting times in this country during the election for President; and the Whigs have succeeded in electing General Z. Taylor it seems, by a large majority, from the returns as far as heard from. He must have a steady hand to guide the ship of state these stormy times. I pity the rulers of the present age, for, like the king of Prussia, their "punch bowls" I fear will be all

the crowns they will hold long.

Brother Carter arrived with his company in St. Louis, November 6th, all well, and seems in good spirits; and, as some of them expressed to me, had felt the influence of your blessing upon them; for while numbers of other passengers on the ship had died, not one out of their number had been lost. There was (I understood brother Carter) about 250 in all: they have all stopped in St Louis for the winter, excepting four families who went up to Alton, as I had heard there was employment for some there. I believe about all the company got employment immediately on their arrival at this place.

I remain your brother in the gospel.

NATHANIEL H. FELT.

Birmingham, December 8th, 1848.

Dear Brother Pratt,—I take this opportunity to inform you that I have visited most of the branches of the Birmingham conference, and I find them at present in a good organized state; everything is going on well. Brother Clinton has got the entire confidence of the people, and the prospect seems good for a great work. The plan that Brother Clinton has taken to introduce the work among the great men, I think, is a good one. The Birmingham branch bought five hundred of the "Divine Authority," and the same number of the "Kingdom of God," and inclosed them in large envelopes, sealed them up, and directed them to the priests, parsons, esquires, and other great men of this town, which is causing, with other things, great inquiry in this place. They have the best chapel here that I have seen among the Saints, and are drawing a large congregation. On Sunday evening there were present from twelve to fifteen hundred people of a respectable class. I was kindly received by Brother Clinton and all the Saints in this conference. This conference suits brother Clinton very well; it is small and very convenient to get about. His health is getting quite good: his knee is not entirely well yet, but he is in good

spirits. I expect to leave for Hull in the morning, and I ask you to remember me in your prayers, that I may be blessed in my labors, that a door may be opened for me there, that I may do a good work in that conference. My health is good. Nothing more at present.—Still remaining your brother in the bonds of the new HARRISON BURGESS. and everlasting covenant,

Leamington Spa, Dec. 7, 1848.

Brother O. Pratt,-If your space admits, and judgment dictates, insert the following lines in memory of brother Smith, in answer to that glorious shining luminary of the Saints—The Star!!!

LINES BY J. H. FLANIGAN.

In memory of that Patriarch, My Lyre its tune shall raise; For fearless of a wicked world, He stood the test of age.

'Tis memory that still lingers O'er graves of those beloved; Tis the Spirits of departed ones Calls forth the warmth of love.

May his silvery locks adorn His ripe and honor'd years; To join the Patriarchs long gone, In bliss of endless years.

He chose the living, eternal God!! His Father and his friend-Unmoved amid his foes he stood, His doctrine to defend.

In memory of our brother, Who wreathed for him a name; 'Tis lasting as eternity, And endless as his fame.

O, may his Heavenly Father Rich blessings on him pour; And then with songs we'll greet him, On Zion's happy shore.

LIST OF MONIES RECEIVED	FF	RON	I '	THE 6TH TO THE 22ND OF DECEMBER.
William West	£9	0	0	Brought forward£44 2 6
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TO THE WINCHOM OF	CO	D."	Po	rt I. Price 5s. per hundred: £2 5s. per thousand;

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 £10 per five thousand.

"THE KINGDOM OF GOD," Part II, can now be had. Price as above.

Now in the Press, Part III of the "KINGDOM OF GOD." Price as above. Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred, £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. N. 7.

No. 2.

them as in Jesus.

JANUARY 15, 1849.

VOL. XI.

### DIALOGUE BETWEEN DOCTOR WISEMAN AND ELDER PETERSON.

Doctor.—Aye, is that you, Peterson: I hear that you, like your great ancestor, have left your employment at fishing, and taken to the profession of preaching! I always took you to be an honest man until you joined the Latter-day Saints. Since that, I have not seen you in my meeting on the sabbath: and one of my deacons informs me that you have not only joined that deluded people, but you are holding forth your pernicious doctrines at your house, so as to disaffect many of my congregation who turn in to hear your babbling. It seemsvery strange to me, that men of as little learning as yourself, should set up to be teachers! The longer I am in the holy ministry, the more need I perceive there is, of a well-educated ministry, in order to keep down schism, and the shallow babblings of pretenders that go about to deceive.

Peterson.-Well, doctor, if you will allow me to speak-

Doctor.—I have not done. Are you aware what horrible tales are told about your people? Many persons have lost their property, and families too, have been divided!

Peterson.—Will you allow me to speak in reply?—
Doctor.—I have not done. It is enough, Peterson, to condemn your religion, and your preachers, to know that they do not insist upon a vital, inward, work of godliness. Now, sir, God looks at the heart, that you cannot deny, and these outward ceremonies of baptism and laying on hands, are mere trifling considerations compared with a deep work of grace in the heart; (and the Holy Ghost, so much talked about by your people,) although it was indeed once necessary in order to introduce christianity in its infancy, while the Church was without learned men; yet, to be candid, I am not sure but the apostles themselves would have been more successful with good sound learning without the Holy Ghost, which caused much disturbance on the day of Pentecost. And Paul seeing the advantage of learning, exhorted Timothy to "study." I would have you remember that now. It was a great detriment to Peter and John in their preaching, that they were unlearned; and, lastly, well educated people perceived it, and noticed the same deficiency in

Peterson.—This is the third time that I have asked you to let me speak in reply. Doctor.—Don't be obtrusive, I believe it is a fault of your people that they are very impertinent and bold. Good breeding and courtesy is a great ornament to a christian. I hope that you do not frequently interrupt men of God, as you have me, by affecting to teach your superiors! Humility and reverence to men of profound piety should not be forgotten by your people; a hint, I trust, will be sufficient. And now, Elder Peterson, that you may not say that I arrogate too much of the time to myself, I am willing to hear what you have to say. But I hope you will not have the vanity to attempt a refutation of what I have now said. Men like

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you, who have never seen the inside of a college, or lifted a dozen volumes in our theological libraries, must appear very far from home, to argue against a clergyman

of Oxford, like myself.

Peterson.—Sir, I must insist, that you allow me to speak a little in my own house. Doctor.—O! yes, yes, that is what I intend to do, but you had not manners to wait till I was through. It is the most painful part of my parochial duties, when visiting rustic people, to have to submit to so much vulgarity and rough manners. But it is through much tribulation that we must enter the kingdom. Our blessed L o R D doubtless endured much more than I have done among the illiterate. But as it becomes a servant of God to wear the yoke patiently, considering him that was as a sheep that is dumb before his shearers. I will now ask you to tell me why you lay so much stress upon baptism, and so little upon a pure and spotless life?

Peterson.—Well, doctor, seeing you do not like to have me reply to your numerous and unjust insinuations against the people of my choice, but insist upon a prompt explanation of the last question, I will therefore consider the same with all readiness. We do indeed consider baptism to be inexpressibly important to

penitent believers.

Doctor.—Inexpressibly important! Indeed! then I have not been misinformed concerning your views. I admit that baptism is well enough for those who feel it a duty, but it can bare no comparison with a vital work of grace in the heart. An inward change of heart, wrought by the sovereign and irresistable grace of God, which was determined in the council of heaven before the foundation of the world; this, Elder Peterson, is the essential thing in a true christian.

Peterson.—Aye, in your view, it may be; but in my view, and according to the scriptures, that ordinance which saves people is highly important. The apostle Peter, who laid the foundation of the primitive Church, says emphatically, that Baptism now saves us as much as the ark saved Noah. The object of baptism

shows clearly that there is no salvation without it.

Doctor.—The object of baptism is simply, to say the most, in order to answer a

good conscience.

Peterson.—I beg your pardon sir, God who knows what baptism is for, better than either of us, has told us: and if you will have humility enough to listen to God, you may know what it is for?

Doctor.—Pray, what does he say baptism is for?
Peterson.—He says it is for remission of sin.

Doctor.—Why, sir, do you mean to say that baptism is a pardoning ordinance? Peterson.—Surely I do. Since God says it unequivocally, I feel fully justified in saying whatever he does.

Doctor.—Some of our ablest divines who have written largely upon the work of Grace in the heart, are generally of the opinion that all believing penitents are born again, and necessarily new creatures in Christ, and have passed from death unto life,

and their sins are forgiven.

Peterson.—Learned divines have one opinion and God has another. God has never said that He would forgive penitent believers, and receive them into his kingdom without baptism, but on the contrary. He has said that He would not receive them into his kingdom without baptism, or being born of water. A man may be truly penitent for the crime of murder, and believe himself justly condemned for the same, but his faith and penitence in this case does not warrant or secure a forgiveness of the offence. Paul was once a learned minister like yourself, and after preaching sincerely for many years a false gospel, as you have done, he became penitent and believing; but still, all these things did not constitute him a pardoned man, or a saved man, or even the least member in the kingdom of God. If poor Saul of Tarsus, had been denied the privilege of baptism for remission of sins, he would have for ever remained unpardoned, and gone down to perdition in all his sins. Some persons perhaps as penitent and believing as Paul was, have been told with a repulsive doom, that their sins could be blotted out only, when the times of refreshing should come from the presence of the Lord. But fortunately for Paul, when he believed upon Jesus Christ, and was truly penitent, he was told that his sins could even then be "washed away" by baptism. That was a blessed privilege for Paul. Paul was wiser than ministers of modern times. He did not say, I

am born again, I am pardoned, I am a new creature, because I have seen a heavenly vision, and have conversed with the Lord at noon day. Far from it. He was not such an ignorant zealot as to expect any such thing without baptism. Being commanded to arise and be baptized, and wash away his sins, he did not content himself, as many do, with a vain hope that he could repent away his sins, or believe them away, or that a heavenly vision and converse with Christ himself, could take them away. One eminent sectarian minister, at least, had sense enough, and humility enough to get his sins washed away with water. He was cleansed by water "through the word" that sent him to Annanias.

Doctor.—You surprise me, Elder Peterson, by your reasoning. Do you really think that a man can hold communion with the heavens, and be an honest seeker after truth, and yet he not be pardoned, and at the same time not be a member of

the kingdom of God?

Peterson.—Yes, even so. Cornelius was a bright example. This man, Cornelius, fasted and prayed to God always, and gave much alms to the people. And further, one of the choice angels of God appeared to him from the heavens and conversed with him.

Doctor. —All that which you say of Cornelius is very true, I have often admired the piety of that holy man! And surely, you will not dare to say that Cornelius was not a christian of the highest order, and a star of the first magnitude in the

kingdom of God?

Peterson.—Star of the first magnitude! Do you really think that I dare not say that Cornelius was not a star of the first magnitude? I do say that previous to his baptism, he was not a star of any magnitude at all in the firmament of God's kingdom. He was not known or recognized, even as the most private or obscure

member of the kingdom of God.

Doctor.—What! the pious Cornelius not a member of the kingdom of God? Who then can be saved? I have always heard that you Latter-day Saints were a very uncharitable people, insinuating that a great many good, pious people will be shut out of the kingdom in consequence of not joining your church; I don't wonder now, at all, that old parson Greedy, and the Right Rev. Dr. Lucre, should feel so much annoyed by the prevalence of this dangerous heresy among the flocks of their large parishes, as it is said that the doctor never experienced so much trouble from any other heresy since the beginning of his ministry in the year 1798. I have heard that the doctor, who is very learned in the prophecies, considers this schism to be the little horn spoken of by the prophet Daniel. He did say to me, with a significant nod, that it was something very sharp and dangerous to encounter. In fact, his congregation was very much divided, and many persons would boldly insist upon a reason for one's hope, which was rarely known to be the case before the Latter-day Saints came among them. The loss of his salary wore severely upon the doctor's mind till his death.

Peterson.—Indeed, doctor, I perceive that I shall also be regarded as uncharitable. Surely, nothing but the law and the testimony shall limit my charity, but beyond that I must not, I cannot go, even if the same should exclude Cornelius or even Gabriel himself. I consider that Jesus Christ is greater than Cornelius, or Gabriel, and He has said that no man can enter His kingdom, except he is born of the water and of the spirit. And if I, or an angel should teach any contrary doctrine, we should be accursed. So long as Cornelius was not born of the water, he had no claim to forgiveness or membership in the kingdom of God. Though his righteousness were as great as that of the loftiest angel around the throne of God, and the Holy Ghost, had pervaded and filled his person from head to foot, all these things would not give him a shadow of a title to membership in the kingdom. Even Jesus Christ himself, the fairest among the sons of men, would have been regarded as unrighteous without baptism; and even He would never have been allowed to ascend the throne of his Father, and reign over the righteous, if he had not submitted to this ordinance. And how much less claim has such a man as Cornelius to enter the kingdom in another way. For a moment suppose it possible for Cornelius to get into the kingdom in some other way than by baptism. What would be the effect upon the inhabitants of that kingdom, to see a man coming in from some other way and quarter, than the door of baptism? Hark! look yonder; See them running! What a chase after that man! Hear the shout; stop thief! stop thief! Seize that robber!

Doctor.—Why, Elder Peterson, you surprise me! Do you really think that such a holy man as Cornelius, if he should chance get into the kingdom without

baptism, would be arrested as a thief and robber?

Peterson. - Certainly, I do. And I am not alone in my opinion, but have higher authority than any of your learned divines on my side. Jesus Christ has said, that any man that takes another way into the fold is a thief and a robber. It matters not how righteous a man has been previous to an act of transgression: the first act of transgression destroys his character. If you yourself, doctor, who have led an honest life hitherto, should now break into a store, and take goods contrary to law, you would be as truly a genuine thief and robber as any old rogue that had stolen goods forty times. The things of God's kingdom are very valuable, and the man that takes them unlawfully, is not asked whether it is the first time he has been caught in the act of stealing, but he is condemned and transported for the first offence. Jesus Christ said of baptism, "thus it behoveth us to fulfil all righteousness." Had even he succeeded in getting into his Father's kingdom in another way, he would have been cast out like Lucifer, and put into chains. Whenever any person is about to join any club or association, it is reasonable that he should comply with the conditions of the body which he wishes to join, otherwise hold his piece and murmer not.

Doctor .- Do you really think that good men, like Cornelius, will ever be shut

out of the kingdom, and perish?

Peterson.—Good men, like Cornelius, when they are commanded to be baptized, will speedily obey, without cavilling or gainsaying. And let me tell you, doctor, except you repent and are baptized for the remission of your sins, by the authority that is called by revelation, all your preaching and prayers—all your repentance and fasting—all your almsgiving and temperance—all your sabbath keeping and chastity—all your fair dealing and honesty—in short, all the good which you have ever done will be regarded as filthy rags! Whenever you attempt to touch any of the privileges of the kingdom of God, that very moment you will be arrested as an obtrusive vagabond and thief, and nothing less than chains and transportation await you.

Doctor.—Why, Elder Peterson, are you so deluded as to believe that all the pious, sober, virtuous, temperate, and godly conduct of our sectarian churches, with all their missionary, bible, and tract societies, will not make them any more fit for

the kingdom of God, except they are baptized for remission of sins?

Peterson.—I do mean to say the same. However great a man's rigeteousness may be, except it is based upon a proper foundation, it is vain and worthless so far as his admission into the kingdom of heaven is concerned. In a long and important problem, containing many figures, if in the beginning there is a mistake or error in one figure merely, the result, however protracted will be a downright error, and no number of figures, however carefully and accurately used, will ever secure any result but falsehood; and an accurate accountant will condemn the whole on account of the incipient error. Again, sir, the omission of a cingle cipher at the right hand of 90, throws away more than EIGHT HUNDRED. Surely a cipher, even in this light, cannot be considered a non-essential. But when you set out upon the everlasting track of salvation, and at the very outset omit and leave out an ordinance that remits sins, you consequently leave sin where it should have been taken away; and, whatever that person may do afterwards he is still a condemned sinner: he is unpardoned, he is without the badge of membership in God's kingdom, he is unlike Jesus Christ and every other man in heaven. Jesus Christ came by water, and magnified the righteous law of baptism. In like manner has every other man in heaven done. They all observed the law of baptism and obtained the WITNESS of WATER. God never placed an unnecessary witness upon the earth; but three witnesses to membership in his kingdom He has put upon the earth, and an equal number are stationed in the heavens. Now the best righteousness of an unbaptized person, who has led a long life of modern piety, appears to me very much like unto a fine, spacious, and stately building erected upon the sand, where the flood and winds are sure to wash it away.

The house is costly, and not without some symmetry and beauty of parts. It would be desirable for habitation if it were built upon a rock; but being built upon the sand and without foundation, it is wholly worthless except as a wreck. The investment in such a building is a foolish one, and the loss and disappointment are unavoidable. When a man refuses to enter the kingdom by baptism, and at the same time seeks to establish his own righteousness by unwearied zeal and devotion, Jesus Christ compares him to a foolish man that built his house upon the sand.

Doctor.—You must excuse me: I have an appointment to attend in chapel, and ought not to have tarried so long. I must say that you Latter-Day Saints have so much ingenuity in reasoning out of the scriptures, that you would deceive the very elect, if possible. It is no great cross for me just to be baptized, and, if it is not right to preach for hire, I could give up my salary; but I shall not do either till I have consulted Dr. Scott, and Henry, and our other standard works. I have some exegetical works which are very profound, but they would be of no use to unlearned

men like you, Elder Peterson.

Peterson.—You have not any works more profound than the writings of Jesus Christ and the apostles, have you, doctor! I have always considered such to be the only standard works; and as to the writings of uninspired fathers, inspired men never did care much about them, for curseth is he that trusteth in man and maketh flesh his harm. We, unlearned men have another Comforter, even the Spirit of Truth, which revealeth all things in due time unto us. And before you go, doctor, let me tell you seriously that your diploma, from Oxford, is not a sufficient authority for you to preach the gospel; and if you attempt to preach any more hereafter, without a license from God, as Aaron had, you will be found guilty of rebellion and treason! Look to it! Remember Poor Mitchell and Smith O'Brien, and if you would escape transportation for a thousand years, cease immediately from your treasonable harangues against the kingdom of God, and against an ordinance that blots out sin and inducts men to a throne—a kingdom and eternal life. The people that gather to your insurrectionary meetings will be narrowly watched and looked after: the law which forbids such rebellious movements will be published in their hearing, if they will listen; and they will be punished except they desist. But a far sorer doom awaits you, who are a seditious leader, harranguing the people against the ministry of angels and apostles, and the gifts which Jesus gave unto men when he ascended up on high. Judgment will be laid to the line, and the refuges of lies which have been handed down from your fathers, whose authority you often cite, will be swept away, and you will perish in the general consumption except you repent!!

## TO PRESIDENT ORSON PRATT, AND THE SAINTS IN GREAT BRITAIN.

Great Salt Lake City, September 5th, 1848. Great Basin, North America.

Dear Brother, and Dear Brethren and Friends,—I take this opportunity to write to you all, and let you know of our welfare here in this vast retirement, and also that you are remembered by me, notwithstanding the time and space which have separated us.

I sailed from England in company with Elder Taylor, and others, on the ship America, in February 1847. We had a quick passage to New Orleans, and thence to our families in Winter Quarters, where I arrived on the seventh day of April. I

found my family all alive and in tolerable health.

I immediately commenced preparations, and on the 4th of June started for this place. Our whole camp consisted of nearly six hundred waggons. We arrived safely in this place on the 25th of September following, all well, and in good spirits, after a journey of nearly eleven hundred miles, through an unsettled country.

We now commenced preparations for building temporary dwellings, having to

haul all our timber and fuel about eight miles, with weary worn-out teams, and bad roads.

This done, it was late in November; some snow and much frost. We then commenced plowing, and sowing wheat and rye; the snow was several inches deep when

we commenced plowing.

We then spent the winter in getting fuel, taking care of cattle, making doors, floors, tables, bedsteads, chairs, &c. The winter was mild and pleasant, several light snows and severe frosts; but the days were warm, and the snows soon melted off. The cattle did well all winter in the pasture without being fed. Horses, sheep and cattle, were in better order in the spring than they were when we arrived, I mean those which were not kept up and worked or milked, but suffered to live where there was grass.

Early in March the ground opened, and we commenced plowing for spring crops. I plowed and planted about twenty acres of Indian corn, beans, mellons, &c. My corn planting was completed on the 15th of May; most of it has done extremely well. We have now had ears to boil for nearly a month, and my large Missouri corn is now (Sept. 5th) in roasting ear. Many of the ears are as high as I

can reach.

I had a good harvest of wheat and rye without irrigation, though not a full crop, those who irrigated their wheat raised double the quantity on the same amount of land. Wheat harvest commenced early in July, and continued till August. Winter and spring wheat have both done well, some ten thousand bushels have been raised in

the valley this season.

Oats do extremely well, yielding sixty bushels for one of sowing; barley does well. Also all kinds of garden vegetables; we had lettuce the 4th of May, in abundance, and radishes by the middle of May. We have raised a great quantity of beets, onions, peas, beans, cucumbers, mellons, squashes, and almost all kinds of vegetables, as well as corn, oats, rye and wheat; and I expect to sell this year, some two hundred bushels of Indian corn. My cousin, John Vancott, has a fine crop of corn, say, twenty-five acres. He has also prospered in wheat and in oats, and in crops of all kinds.

There will, probably, be raised in this valley, this season, from ten to twenty thousand bushels of grain, over and above what will be consumed by the present

inhabitants.

The emigrants of this season are now beginning to arrive, and in the course of a month from this date, I suppose our population will amount to between four and five thousand Whites, besides several tribes of Indians, who have come and commenced to live with us.

There has been no prevailing sickness of any kind, and very few deaths. Every body seems strong and healthy, and full of activity. It is certainly the most healthy and delightful climate I ever lived in or read of. It has rained more or less every few days. The rains are light in summer, but the rains and snows of winter and spring are sufficient to keep the ground abundantly moist till some time in May, when the work of watering the land commences, which is easily and abundantly effected by means of the numerous and living streams which flow from the mountains, and can be conducted over nearly all farms in every direction.

We have at this time three saw mills in operation by water power, and another nearly completed. We have one water mill for grinding wheat, and another large and substantial flouring mill will be ready for running in a few weeks. We have a thrashing machine in operation by water power, which will thrash between one and two hundred bushels in twelve hours. Also several sugar mills are commencing operations to make sugar from the stalks of Indian corn. Spaniards, Indians and others have supplied our market with horses and mules in great abundance. Our

cattle and sheep increase fast.

On the tenth of August last we met, to the number of several hundreds, under a large awning, to celebrate our first harvest in the Great Basin. We had a feast, which consisted of almost every variety of food, all produced in the valley. We had prayer and thanksgiving, music and dancing, and firing of cannon, together with loud shouts of Hosannah to God and the Lamb. During the proceedings the following new song was sung, accompanied with instruments.

Let us join in the dance, let us join in the song, To thee, O Jehovah, new praises belong, All honor, all glory, we render to thee; Thy cause is triumphant, thy people are free.

The Gentile oppressed us, the heathen with rage Combined all their forces our hosts to engage, They plundered and drove us full many a day; They kill'd the chief shepherds, the sheep went away Afar in the desert and mountains to roam, Without any harvest, without any home.

There, hungry and thirsty, and weary and worn,
They seemed quite forsaken, and left for to mourn.
But lo! in the mountains new sheepfolds appear!
And a harvest of plenty, our spirits to cheer.
This beautiful vale is a refuge from wo,
A retreat for the Saints, while the scourges o'erflow.

Let us join in the dance, let us join in the song, To thee, O Jehovah, new praises belong, All honor, all glory, we render to thee, Thy cause is triumphant, Thy people are free!

Though storms of commotion distress every realm,
And dire revolution the nations o'erwhelm.
Though Babylon trembles and thrones cease to be,
Yet here in the mountains thy people are free.
The States of Columbia to atoms may rend,
And the mob, all triumphant, bring peace to an end,—
The "Star-spangled banner" for ever be furled,
And the chains of a tyrant encircle the world.

Yet we'll join in the dance, and we'll join in the song, To thee, O Jehovah, new praises belong, All honor, all glory, we render to thee; For here in the mountains thy people are free.

A few weeks since, Mr. Joseph Walker, the celebrated Utah chief, mentioned in the journal of Colonel Fremont, paid a visit to this place, accompanied by Soweite, the king of the whole Utah nations, and with them some hundreds of men, women,

and children; they had several hundred head of horses for sale.

They were good looking, brave, and intelligent beyond any we have seen on this side of the mountains. They were much pleased and excited with every thing they saw, and finally expressed a wish to become one people with us, and to live among us and we among them, and to learn to cultivate the earth and live as we do. They would like for some of us to go and commence farming with them in their valleys, which are situated about three hundred miles south.

We enjoined it on them to be at peace with one another, and with all people, and to cease to war; they have agreed to do so, and have sent a deputation to the Shoshones, their old enemies, whose principal chiefs are now here encamped with them,

in the act of establishing a treaty of peace.

We have promised to tell them much in relation to their forefathers, and the will of the Great Spirit, when we are in circumstances to talk with them more fully.

We have not had much time to explore the country as yet; but we find many fine valleys with a fertile soil, excellent water, and a good supply of timber. In the mountains and rivers there are extensive forests of pine, and fire trees; and cotton wood, maple, and aspen are found along the streams. Timber is already discovered in sufficient quantities to supply large settlements for a generation to come.

The supply of pasture for grazing animals is without limit in every direction. Millions of people could live in these countries and raise cattle and sheep to any amount. We find an abundant supply of very fine white clay, also lime, slate, and freestone in abundance. We have not as yet found iron or coal to any extent. An excellent quarry of millstone is open near the point of the mountain, at the southern end of Salt Lake. The Utah Lake abounds with suckers, salmon trout,

and various kinds of fish. It is a body of fresh water about thirty miles long and fifteen broad, a smooth, uniform bottom, of a depth varying from seven to fifteen feet. This beautiful Lake is surrounded by lofty mountains, enclosing a fine, fertile valley on its eastern, and a desert on its western shores. I have sailed on it to some extent, but have not had time to explore the Great Salt Lake, which is found to

be very shoal water in many places.

The country south of this place is found to be rich in pasturage—rich in soil and in water for some three hundred miles; abounding in timber and grassy mountains, and fertile valleys. Further, we have not explored. West and south-west from the Great Salt Lake we believe is principally desert. On the east of the range of mountains which form the eastern boundaries of our valley, we find a fine park country, abounding in fine streams, and fertile grass and timber. It commences within twenty miles of our city, and connects with the Weber river and its tributaries, and with the valleys and streams of the Utah Lake. These parks

abound with antelope, and with the old bones and skulls of buffalo.

Dear Brother Orson, I have now resided almost one year, in this lone retreat, where civilized man has not made his home for the last thousand years, and where the ripening harvest has not been enjoyed for ages, until this present season. During all this period, the sound of war, the rise and fall of empires, the revolution of states and kingdoms—the news of any kind has scarcely reached my ears. It is but a few days since we heard of the revolutions and convulsions which are agitating Europe. All is quiet-stillness. No elections, no police reports, no murders, no wars in our little world. How quiet, how still, how peaceful, how happy, how lonesome, how free from excitement we live. The legislation of our high council, the decision of some judge or court of the church, a meeting, a dance, a visit, an exploring tour, an arrival of a party of trappers and traders, a Mexican caravan, a party arrived from the Pacific, from the States, from Fort Hall, or Fort Bridgeer; a visit of Indians, or, perhaps, a mail from the distant world, once or twice a-year, is all that break upon the monotony of our busy and peaceful life. Our old firelocks have not been rubbed up, or our swords unsheathed because of any alarm. No policemen or watchmen of any kind have been on duty to guard us from external or internal danger. The drum has beat to be sure, but it was mingled with merry making, or its marshal sound was rather to remind us that war had once been known among the nations, than to arouse us to tread the marshal and measured step of those who muster for the war, or march to the battle field. Oh, what a life we live! It is the dream of the poets actually fulfilled in real life. Here we can cultivate the mind, renew the spirits, invigorate the body, cheer the heart, and enoble the soul of man. Here we can cultivate every science and every art calculated to enlarge the mind, accommodate the body, or polish and adorn our race. And here we can receive and extend that pure intelligence which is unmingled with the jargon of mystic Babylon, and which will fit a man, after long life of health and usefulness, to enjoy the mansions of bliss, and the society of those who are purified in the blood of the lamb.

Here no prisoners groan in solitary cells; no chains or fetters bind the limbs of man; no slave exists to tremble, toil and sweat for nought, or fear and crouch, full low to please his fellow man. Here all are free to do right; and are warned and chastened, and corrected if caught in doing wrong.

Here, too, we all are rich—there is no real poverty, where all men have access to the soil, the pasture, the timber, the water-power, and all the elements of wealth

without money or price.

Who ever looks a few years a-head, must see a great, a thriving, and almost numberless people inhabiting these mountains and valleys so long desolate. And I can but hope they will be made up of the good, the great, the honest, the noble, the true, the enterprizing and industrious of all nations; and that Great Britain, with her millions of brave, affectionate, industrious and intelligent population, and with her arts and sciences, will contribute her full share.

# The Latter=day Saints' Millennial Star.

## JANUARY 15, 1849.

Beloved Saints,-The language of the following letter from our beloved brother Elder Orson Hyde, is pointedly expressive of a common sentiment that pervades the body of the Church. We readily respond to the same, feeling a burning indignation towards all offenders of like character. The sharp edge of persecution is whetted to unwonted keenness by lewd men, who turn the grace of God into lasciviousness, and bring scandal and stigma upon that priesthood which is ordained to save the human family. When one member of the priesthood is polluted, however obscure, the whole body is sickened by the contagion. Speedy amputation often becomes painfully necessary. All heaven is pervaded with one common spirit of indignation. We feel as though something like fratricide, or slaying of our brethren had been attempted: the wound is in the house of our friends. But Zion will not always mourn. Judgment is now given into her hand, and the workers of iniquity shall be cut off, and the stench of their detestable deeds will follow them; and when the seducer's and adulterer's bones are mouldering in the dust, the scent of his abominable deeds will bring upon his memory the bitter imprecations of the righteous. While the law of God has been but imperfectly appreciated, even by many of the Church, these things may have been bearable through false tradition; yet, the time is now, when the cloak of charity cannot, and will not screen such offenders. Two instances of gross lewdness have occrrred among the elders of this land, and we have strictly enjoined the prohibition of their re-baptism or reunion with the Church, without a verbal application to the First Presidency, residing far distant in Zion. Although the spirit of seduction and lewdness has occaionally invaded the Church in its purest state, it has never obtained a particle of fellowship, neither will it do so in any future time, from any faithful servant of God. And we distinctly say to the Saints in Britain, let no artifice or cunningly devised tale ever be regarded as an apology for this gross immorality. No grade of office whatever will ever authorize any one to teach or practice this abomination. This Church is a purifier, and will refine its members as silver; and men must not think to bring into its sacred enclosure the abominations of the Gentiles, who are an adulterous and wicked generation-strange children-conceived in sin and shapen in iniquity.

Not so with the Church of the living God. Their marriage vows are sacred, and cannot be violated with impunity: their offspring are legitimate, and not bastards conceived in sin, but holy unto the Lord; and the man or woman in this Church that contributes to illegitimacy, thereby entailing upon his or her offspring the curse of exclusion from the congregation of the Lord, to the third generation, he or she that does it becomes detestable in the eyes of the Lord and all good people, and their condemnation will not slumber. Let none be deceived in this matter, for the eyes of the Lord will penetrate every work, and the spirit that is confirmed upon the Saints will bear witness against all such like abominations, and no work of iniquity will or can possibly escape detection in due time. The nations of the earth are corrupt and abominable in these things; but they that bear the message of the Lord must be clean: they must keep themselves undefiled, or share in the plagues of Babylon. Pitiable is the condition of that man who has made commerce of the gifts of the priesthood, like Esau. His strength is gone, like unto Sampson's when shorn of his locks, and he becomes an easy prey to his enemies. Who then, among the sons and daughters of men, will lay hold upon the skirts of such fallen reprobates in

order to obtain salvation? Let those who have already spotted their garments with these Gentile practices, prove a sufficient ensample to deter all others. Let the beacon-light of a few examples keep others from the rocks and quicksands where scattered wrecks fearfully remonstrate and warn!

Dear brethren, no false delicacy shall forbid us from speaking plainly to you upon this subject. Lust, when it is conceived, bringeth forth sin. The pure in heart have no occasion to mistake this infallible precursor and antecedent to sin: it is easily discoverable. It is only when the invading foe is welcomed and cherished that sin can ever be the result. Here is opportunity afforded for to consider, reflect, and beware! Whatever of sexual manners, dress, or intimacy is known to cherish forbidden and ungovernable lusts, may be as surely known to produce sin. The familiar usages of one nation may not be equally compatible with the purity of another people, accustomed to other usages. We do not complain of the manners and dress of any nation, so long as they are compatible with purity and the law of God. The salutation by kissing was practised in the Jewish nation, and it was tolerated among the members of the primitive church of Christ; but it was by no means a law or necessary duty.

The first transgression introduced the necessity of a covering, and urged the importance of fresh laws regulating acts of decency. Perfect purity would require no law to determine what is modest or what is perilous to virtue. The law is made for transgressors. When men can keep themselves pure in body, soul, and spirit, they then become as wise virgins, and emerge into the perfect law of boundless liberty. No person can be a successful candidate for the celestial prize that does not keep the law in all these respects. Men must learn to approximate to that state of perfect purity in which the law is written upon their hearts, so as to supersede the necessity of outward ordinances which will perish with the using.

The pure in heart, who are fully established in the law of continency, might use the ancient salutation of a holy kiss, and other innocent familiarities of a kindred nature, with perfect impunity. But not so with all. We have need to write unto some, even as carnal and babes in Christ. Such have not already attained that steadfastness to which the gospel calls them. What then? Is it not better that the strong bear the infirmities of the weak, and forego any practise that may cause their brother to offend?

We therefore think it wise and expedient, and give it as our counsel accordingly, to the English Saints, to abstain entirely from these unbecoming familiarities through which some have been already led into gross transgression.

If the elders wish to save their congregations, and obtain a good degree for themselves and others in the kingdom of God, let them abstain, rather, from all appearance of evil. Let those familiarities which are often the legitimate expression of innocence and the purest love, be avoided, because they may be spoken evil of by those that are without, and because the inexperienced confidence of young members is liable to be betrayed, and made a bait to folly and crime. We write unto presidents of conferences as unto wise men, to whom a hint will be sufficient, and who will readily understand what the will of the Lord is in such matters. We do not wish to multiply arbitrary laws among a people that are destined by the grace of God and their own trustworthiness, to rise above all law into the region of ineffable light, purity, and glory. But we do, nevertheless, intend to establish laws against the invasion of the unruly and transgressors. And we wish the elders and holy women who are mothers, to co-operate with us against the intrusion of Gentile abominations. And we do declare, with all sobriety in the fear of God and by the authority we hold from God in the holy priesthood, that a curse shall

rest upon transgressors, who, with knowing wickedness, shall hereafter violate the laws of virtue and chastity. This is the voice of the priesthood in Zion, and the voice of God, from the foundation of the world. Hear it, oh ye Saints throughout the British Isles, and adjacent countries! While God is gathering, and will continue to gather his sons from afar, and his daughters from the ends of the earth, he will not tolerate the obstruction of the great and last gathering by the abominations of reprobates, that have been cast out as refuse silver, and by their slander-ous tales of abomination, palmed upon his infant cause.

ORSON PRATT.
ORSON SPENCER.

Kanesville, Nov. 6th, 1848.

Dear Brother Pratt,—Brother Whitehead has gone from Nauvoo or Alton eastward, on a mission, and, perhaps, may go to England. His conduct in Cincinnatti and in other places has been most abominable, according to evidence that we cannot dispute. I am forced to believe him a depraved, debauched libertine, and richly deserves to be cow-hided wherever he goes. His various attempts to seduce women, both old and young, have awakened the most burning indignation in

my breast against him.

Cursed be the man who attempts to seduce a good woman, or any woman; cursed be the ground on which he stands, and the bed on which he lies while he occupies them; and let the judgments of the Almighty speedily overtake him. Cursed children are they who will behave so. This is an ensample unto all men and women, but more especially to such as belong to our Church. Let men and women beware and tremble for the consequences of such abominable deeds. They shall be cast down saith the Lord Almighty. Brother Whitehead is silenced by the Church and Council here from any further labours in the Church, and he is required to come to this place speedily, and give an account of himself, or else go where he will. The above sentiments have been sanctioned by the High Council here, and also by the Church; and you are requested to publish them in the STAR, so that whatever tale any man may tell a woman, she may know that he is a wicked man, if he attempts any thing that is not according to the acknowledged principles of virtue, propriety, and godliness.

I have received your letter of August 8, and shall answer it soon; circumstances will not allow me to do it now. I acknowledge my backwardness in writing to England, but I will make it all up when I get my press in operation, which will pro-

bably be in about four weeks.

My kind love to yourself and family, to Brother Spencer and his family, and to all our good friends. Heaven's blessings be with you always.

Your brother in Christ,

ORSON HYDE.

### EXTRACTS FROM CONFERENCE MINUTES.

#### CLITHEROE.

Held Dec. 11th, 1848.—This conference represented 9 branches, consisting of 352 members, 1 high priest, 19 elders, 32 priests, 14 teachers, and 6 deacons; and during the last quarter 13 have been baptized, 8 cut off, 6 have died, 7 emigrated, 10 received by letter, 10 removed, and 5 scattered.

WILLIAM Moss, President. WM. WOLSTENHOLME, Clerk.

#### LONDON.

Held Dec. 19th, 1848.—This conference represented 21 branches, consisting of 1230 members, 58 elders, 52 priests, 23 teachers, 18 deacons; and during the last

quarter, 317 have been baptized, 36 received, 89 removed, 11 emigrated, 19 cut off, 3 have died, and 5 are scattered.

J. BANKS, President.

SAMUEL JARVIN, Clerks.

J. HART.

#### EDINBURGH.

Held Dec. 24th, 1848.—At this conference were represented 20 branches, consisting of 1226 members, including 1 high priest, 38 elders, 44 priests, 39 teachers, and 19 deacons; during the last quarter 203 have been baptized, 57 received by letter, 67 removed, 27 cut off, 2 have died, and 53 members scattered.

WM. GIBSON, President. GEORGE P. WAUGH, Clerk.

#### SHEFFIELD.

Held on the 24th of Dec. 1849.—This conference represented 22 branches, 1273 members, 43 elders, 68 priests, 42 teachers, and 21 deacons. During the last quarter 216 have been baptized, 29 received by letter, 16 removed, 13 cut off and 5 emigrated.

C. Dunn, President.

### DERBYSHIRE.—1st Division.

Held Dec. 31st, 1848.—This conference represented 7 branches, consisting of 150 members, including 17 elders, 10 priests, 6 teachers, and 3 deacons. During the last quarter 24 have been baptized, 2 received, 1 cut off, and 2 dead.

JOHN FIDOE, President.
THOMAS BROWN WARD, Clerk.

The above conferences are represented to be in good standing, and increasing in faith, in numbers, and in the gifts of the gospel. Much good teaching was given, and a determination on the part of the officers and members was manifested to use all diligence in rolling forth the great work of God, and to obey the law of the Lord in all things. May the Lord bless them abundantly, and prosper them in well doing continually.

#### THE CALIFORNIAN GOLD RIVERS AND MINES.

The report of the Secretary at War, just presented to Congress, includes a letter from Colonel R. B. Mason, of the 1st Dragoons, descriptive of the gold regions of California, the modern El Dorado, and all doubt as to the reality of the Treasure Trove being thus officially set at rest, the gold fever is raging more furiously than ever, and thousands of people are flocking from all parts of the United States to the land of auriferous promise. The region is called "The newly-discovered gold placer, in the valley of the Sacramento;" and here is Colonel Mason's account of the effects

of the auri sacra fames, which seems to have seized on all classes:-

"We reached San Francisco on the 20th, and found that all, or nearly all, its male inhabitants had gone to the mines. The town, which a few months before was so busy and thriving, was then almost deserted. On the evening of the 24th the horses of the escort were crossed to Sousoleto in a launch, and on the following day we resumed the journey, by way of Bodega and Sonoma, to Sutter's Fort, where we arrived on the morning of the 2nd of July. Along the whole route mills were lying idle, fields of wheat were open to cattle and horses, houses vacant, and farms going to waste. At Sutter's there was more life and business. Launches were discharging their cargoes at the river, and carts were hauling goods to the fort, where already were established several stores, an hotel, &c. Captain Sutter had only two mechanics in his employ—a wagon-maker and a blacksmith, whom he was then paying 10 dols. a day. Merchants pay him a monthly rent of 100 dols. per room, and whilst I was there a 2-story house in the fort was rented as an hotel for 500 dols.

a month. On the 5th resumed the journey, and proceeded twenty-five miles up the American fork to a point on it now known as the Lower Mines, or Mormon diggings. The hill sides were thickly strewn with canvas tents and bush arbours; a store was erected, and several boarding shanties in operation. The day was intensely hot, yet about two hundred men were at work in the full glare of the sun, washing for goldsome with tin pans, some with close woven Indian baskets, but the greater part had a rude machine, known as the cradle. This is on rockers six or eight feet long, open at the foot, and at its head has a coarse grate, or sieve: the bottom is rounded with small cleets nailed across. Four men are required to work this machine; one digs the ground in the bank close by the stream; another carries it to the cradle, and empties in on the grate; a third gives a violent rocking motion to the machine; whilst a fourth dashes on water from the stream itself. The sieve keeps the coarse stones from entering the cradle, the current of water washes off the earthy matter, and the gravel is gradually carried out at the foot of the machine, leaving the gold mixed with a heavy fine black sand above the first cleets. The sand and gold mixed together are then drawn off through augur holes into a pan below, are dried in the sun, and afterwards separated by blowing off the sand. A party of four men, thus employed at the lower mines, averaged 100 dollars a day. The Indians, and those who have nothing but pans or willow baskets, gradually wash out the earth, and separate the gravel by hand, leaving nothing but the gold mixed with sand, which is separated in the manner before described. The gold in the lower mines is in fine bright scales, of which I send several specimens."

Colonel Mason then visited the "Lower Washings," fifty miles from Colonel

Sutter's (a very extensive proprietor,) and furnishes this account :-

"Remarkable success attended the labours of the first explorers, and in a few weeks hundreds of men were drawn thither. At the time of my visit, but little more than three months after its discovery, it was estimated that upwards of 4000 people were employed. At the mill there is a fine deposit or bank of gravel, which the people respect as the property of Captain Sutter, although he pretends to no right to it, and would be satisfied with the promise of a pre-emption, on account of the mill, which he has built there at considerable cost. Mr. Marshall was living near the mill, and informed me that many persons were employed above and below him; that they used the same machines as at the lower washings, and that their success was about the same-ranging from one to three ounces of gold per man daily. This gold, too, is in scales a little coarser than those of the lower mines. From the mill, Mr. Marshall guided me up the mountain on the opposite or north bank of the south fork, where, in the bed of small streams or ravines, now dry, a great deal of coarse gold has been found. I there saw several parties at work, all of whom were doing very well; a great many specimens were shown me, some as heavy as four or five ounces in weight, and I send three pieces labelled No. 5, presented by a Mr. Spence. You will perceive that some of the specimens accompanying this, hold mechanically pieces of quartz; that the surface is rough, and evidently moulded in the crevices of a rock. This gold cannot have been carried far by water, but must have remained near where it was first deposited from the rock that once bound it. I inquired of many people if they had encountered the metal in its matrix, but in every instance they said they had not; but that the gold was invariably mixed with washed gravel, or lodged in the crevices of other rocks. All bore testimony that they had found gold in greater or less quantities in the numerous small gullies or ravines that occur in that mountainous region. On the 7th of July I left the mill, and crossed to a small stream emptying into the American fork, three or four miles below the saw mill. I struck the stream (now known as Weber's creek) at the washings of Sunol and Co. They had about thirty Indians employed, whom they pay in merchandise. They were getting gold of a character similar to that found in the main fork, and doubtless in sufficient quantities to satisfy them. I send you a small specimen, presented by this company, of their gold. From this point we proceeded up the stream about eight miles, where we found a great many people and Indians-some engaged in the bed of the stream, and others in the small side valleys that put into it. These latter are exceedingly rich, and two ounces were considered an ordinary yield for a day's work. A small gutter, not more than a hundred yards long, by four feet wide and two or three feet deep, was pointed out to me as the one where the two men, William Daly and Perry M'Coon, had, a

short time before, obtained 17,000 dollars worth of gold. Captain Weber informed me that he knew, that these two men had employed four white men and about a hundred Indians, and that at the end of one week's work, they paid off their party, and had left 10,000 dollars worth of gold, Another small ravine was shown me, from which had been taken upwards of 12,000 dollars worth of gold. Hundreds of similar ravines, to all appearances, are as yet untouched. I could not have credited these reports, had I not seen, in the abundance of the precious metal, evidence of their truth. M. Neligh, an agent of Commodore Stockton, had been at work about three weeks in the neighbourhood, and showed me in bags and bottles, over 2000 dollars worth of gold; and Mr. Lyman, a gentleman of education, and worthy of every credit, said he had been engaged with four others, with a machine, on the American fork, just below Sutton's mill; that they had worked eight days, and that his share was at the rate of 50 dollars a day; but hearing that others were doing better at Weber's place, they removed there, and were then on the point of resuming operations. I might tell of hundreds of similar instances; but to illustrate how plentiful the gold was in the pockets of common labourers, I will mention a simple occurrence which took place in my presence when I was at Weber's store. This store was nothing but an arbour of bushes, under which he had exposed for sale goods and groceries suited to his customers. A man came in, picked up a box of Seidlitz powders, and asked its price. Captain Weber told him it was not for sale. The man offered an ounce of gold, but Captain Weber told him it only cost fifty cents, and he did not wish to sell it. The man then offered an ounce and a half, when Captain Weber had to take it. The prices of all things are high, and yet Indians, who before hardly knew what a breech cloth was, can now afford to buy the most gaudy dresses."

After dwelling at some length on the position of the mines as already known

Colonel Mason continued his researches, and says,-

"Before leaving Sutter's, I satisfied myself that gold existed in the bed of the Feather river, in the Yuhan and Bear, and in many of the small streams that lie between the latter and the American fork; also, that it had been found in the Cosummes to the south of the American fork. In each of these streams the gold is found in small scales, whereas, in the intervening mountains, it occurs in coarser lumps. Mr. Sinclare whose rancho is three miles above Sutter's, on the north side of the American, employs about fifty Indians on the North fork, not far from its junction with the main stream. He had been engaged about five weeks when I saw him, and up to that time, his Indians had used closely woven willow baskets. His nett proceeds (which I saw) were about 16,000 dollars worth of gold. He showed me the proceeds of his last week's work-fourteen pounds avoirdupois of clean washed gold. The principal store at Sutter's Fort, that of Brannan and company, had received in payment for goods 36,000 dollars (worth of this gold) from the 1st of May till the 10th of July. Other merchants had also made extensive sales. Large quantities of goods were daily sent forward to the mines, as the Indians, heretofore so poor and degraded, had suddenly become consumers of the luxuries of life. I before mentioned, that the greater part of the farmers and rancheros had abandoned their fields to go to the mines. This is not the case with Captain Sutter, who was carefully gathering his wheat, estimated at 40,000 bushels. Flour is already worth at Sutter's 36 dollars a barrel, and soon will be fifty. Unless large quantities of breadstuff reach the country, much suffering will occur; but, as each man is now able to pay a large price, it is believed the merchants will bring from Chili and Oregon a plentiful supply for the coming winter. The most moderate estimate I could obtain from men acquainted with the subject was, that upwards of four thousand men were working in the gold district, of whom more than one-half were Indians, and that from 30,000 to 50,000 dollars worth of gold, if not more, was daily obtained. The entire gold district, with very few exceptions of grants made some years ago by the Mexican authorities, is on land belonging to the United States. It was a matter of serious reflection with me, how I could secure to the Government certain rents or fees for the privilege of procuring this gold; but upon considering the large extent of country, the character of the people engaged, and the small scattered force at my command, I resolved not to interfere, but to permit all to work freely, unless broils and crime should call for interference." All the diggers live in tents, in bush arbours, or in the open air; and men have

frequently about their persons thousands of dollars in gold. Colonel Mason says that conflicting claims to particular spots of ground may cause collisions, but they will be rare, as the extent of country is so great, and the gold so abundant, that, for the present, there is room enough for all. Labourers of every trade have left their room benches, and tradesmen their shops, in California. Sailors desert their ships as fast as they arrive on the coast, and several vessels have gone to sea with hardly enough hands to spread a sail. For a few days the evil appeared so threatening, that great danger existed that the garrisons would desert in a body. Labouring men at the mines, can earn in one day, more than double a soldier's pay for a month; and even the whole pay of a lieutenant or captain cannot hire a servant. A carpenter or mechanic will not listen to an offer of less than fifteen or twenty

dollars a day. Colonel Mason says:-"Mr. Dye, a gentleman residing in Monterey, and worthy of every credit, has just returned from Feather river. He tells me that the company to which he belonged, worked seven weeks and two days, with an average of fifty Indians, (washers,) and their gross product was 273 pounds of gold. His share (one-seventh), after paying all expenses, is about thirty-seven pounds, which he brought with him and exhibited in Monterey. I see no labouring man from the mines who does not show his two, three, or four pounds of gold. A soldier of the artillery company returned a few days ago from the mines, having been absent on furlough twenty days. He made by trading and working during that time 1,500 dollars. During these twenty days he was travelling ten or eleven days, leaving but a week, in which he made a sum of money greater than he receives in pay, clothes, and rations, during a whole enlistment of five years. These statements appear incredible, but they are true. Gold is also believed to exist on the eastern slope of the Sierra Nevada; and when at the mines, I was informed by an intelligent Mormon, that it had been found near the Great Salt Lake, by some of his fraternity. Nearly all the Mormons are leaving California, to go to the Salt Lake, and this they surely would not do, unless they were sure of finding gold there in the same abundance as they now do on the Sacramento. The gold 'placer,' near the mission of San Fernando has long been known, but has been little wrought for want of water. This is in a spur that puts off from the Sierra Nevada, (see Fremont's map,) the same in which the present mines occur. There is, therefore, every reason to believe, that in the intervening spaces of five hundred miles, (entirely unexplored,) there must be many hidden and rich deposits. The 'placer' gold is now substituted as. the currency of the country; in trade it passes freely at 16 dollars per ounce, as an article of commerce its value is not yet fixed. The only purchase I made was of the specimen No. 7, which I got of Mr. Neligh, at 12 dollars an ounce. That is about the present cash value of the country, although it has been sold for less. The great demand for goods and provisions made by this sudden development of wealth has increased the amount of commerce at San Francisco very much, and it will continue to increase."

Now, in addition to Colonel Mason's letter, the Washington Union, (official,) states, that Lieutenant Loeser had deposited specimens of the gold of California in

the War-office, and the editor remarks-

"The specimens have all the appearance of the native gold we have seen from the mines of North Carolina and Virginia, and we were informed that the secretary would send the small chest, called a caddy, containing about 3000 dollars' worth of gold in lumps and scales, to the Mint, to be melted into coins and bars, and most of it to be subsequently fashioned into medals, commemorative of the heroism and valour of our officers. Several of the other specimens he will retain, for the present, in the War-office, as found in California, in the form of lumps, scales, and sand; the last named being of a different hue, from the bright yellow to black, without much appearance of gold."

It is probable that the United States Government will take formal possession of the entire gold district, and leave out the "washings." Also, that a strong force will shortly be sent out to protect the entire region as public property. But here a difficulty will present itself, that human ingenuity will hardly be able to overcome, viz., the probability that every soldier will leave the ranks and "go a gold finding."

-Liverpool Mercury.

## APPOINTMENTS.

Elder Lewis Robbins is appointed to preside over the Leicestershire and Derbyshire Conference.

Elder Joseph Clements is appointed to preside over the Macclesfield Conference. Elder James H. Flanigan is appointed to preside over the Bedfordshire Conference.

## VARIETIES.

EARTHQUAKES ON THE CONTINENT.—On Saturday se'nnight the shock of an earthquake was felt at Bois le Duc and other places as far as Nestlerode and Verstenbosch. At the latter place it was so severe, that the bricks were detached from the chimneys. At Arnheim, where the shock was felt, it overthrew every moveable object.

Earthquakes in the Azores.—The following is an extract of a letter dated St. Michael's, Dec. 3:—"For ourselves, we are, thank God, as well as we can be, considering the fright we have been living in for the last month: not from revolutions on the surface, like the rest of the world, for ours are internal, occasioning most fearful earthquakes. We felt seven in one night, and a great many since. One, on the night of the 4th of November, was so violent that we all got up, and many people ran into the streets, although it was raining violently. For several nights we moved our beds to the ground floor, the concussions being felt much more up-stairs. To increase the general consternation, one night a most brilliant aurora borealis appeared at the west end of the island—a thing quite unknown in these latitudes. The earthquakes were much worse, many houses and part of a church being thrown down. We have since learned that the city of Angra, in Terceira, is nearly destroyed, and that such of the inhabitants as are able to do so are leaving the island."

## LIST OF MONIES RECEIVED FROM THE 22ND OF DECEMBER, TO THE 10TH OF JANUARY.

William Broomhead Geo. P. Waugh	14 2 2 16 2 4 2 3 1 0 1	0 10 0 7 0 10 0 10 10	300000006	Brought forward Thomas Smith, Norwich James Marsden William Stewart Robert Reader William West James Walker Henry Beecroft James Lockett Alfred Cordon Geo. A. Mort Phillip Roberts John Arch	3 7 1 0 5 5 1 5 4 3 0	12 10 6 8 0 0 0 0 3 9 17	0 0 0 10 0 0 3 0 6 0
J. W. M'Lellan		5		John Arch	_		
Carried forward	£53	11	10		£91	4	3

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. 11. 7.

No. 3.

FEBRUARY 1, 1849.

VOL. XI.

## A LETTER OF WARNING.

To my Relations and Friends,—It appears strange to you, without doubt, to see so many hurrying from amongst you, and removing from countries where there are, perhaps, many comforts, ties, and inducements to stay. And no doubt in your serious reflecting moments you ask, why? wherefore and for what purpose? Did ever a father love his child so well as yours? did ever a mother's heart throb more tenderly over her only child? have not even your weaknesses and follies, in their estimation, been esteemed as virtues peculiarly appropriate? have they not toiled for you when you knew not the necessity of exertion to maintain existence? have they not watched over you with untiring tenderness, when from your sick chamber the flickering lamp threw its dim rays out into winter's dark and dreary nights for months in succession, announcing to the neighbourhood that pale sickness, or burning and consuming fever were wasting a body made in the image of God, and that, perhaps, the destroying angel was near?—

How oft, when with sickness worn, has thou With tender care carressed?

"Who ran to help me when I fell, And would some pretty story tell, Or kiss the place to make if well?

My mother."

Then why leave them in their declining years, when your strength, intelligence, and means may be required by them, and when you should repay them, in a measure, for kindnesses invaluable, and attentions innumerable? Because God has commanded it. Does it not appear unkind, unwise, unnecessary, and cruel in the extreme? I confess it does appear so; but will you attend to some of my reasons and replies, and after this, perhaps, you will at least think my conduct less harsh than it at first may appear to be, if you deem it not the result of the wisdom that is from above. I am willing to take them with me if they will go, and provide for them while I have strength, and share with them my blessings and my all.

It would be impossible here to tell you in full why I leave my native country, and some of my dearest and nearest relations on this earth, but I shall give you a few of

my reasons.

I believe this is the hour of God's judgments; I believe also that the people are warned in this age, as they ever have been by the servants of God, to flee from the wrath to come; I further believe that while God never meant that men and women, children, cattle, and unclean animals should be cooped up, penned and hemmed in, and crowded upon one another, as they are in the numerous and increasing cities of the old world, in lanes, courts, closes, entries, cellars, and attics, amid filth and disease, most dire and awfully fatal; he purposed that His children should be gathered together upon vari-

D

ous places according to his revelations and appointments from time to time, according to their necessities. I also believe that scattering is one of the curses the Lord has allotted to the rebellious and disobedient, that otherwise might have been as one; led by one shepherd, inspired by one spirit, subject to one set of laws, and these from heaven; consequently governed by God—all men in union, rejoicing in the

Theocracy.

If you ask me here to show you proofs of what I have been stating in the Jewish scriptures, I shall quote a few out of the abundant testimony therein. Did God bring a deluge upon the earth, destroying men and beasts, without a warning? No! Did not Noah, a preacher of righteousness, ceaselessly warn them a hundred and twenty years? Should not every stroke of his hammer have brought home to their minds conviction of the awful probability of a coming flood? Yes! if they had believed Noah's testimony of God's revelations; oh! how sad are the effects recorded of this UNBELIEF! Was not Jonah sent to Nineveh to warn them of the destruction of their city? Yes; and happily for them, they believed Jonah's testimony, and God's revelations through him and were saved. Were not heavenly messengers sent to warn Abraham and Lot? and did not the latter warn the inhabitants of the city of the

plain of a deluge of fire, of sudden destruction? Yes.

Did not John see an angel flying through the midst of heaven, before the fall of Babylon, and the outpouring of the vials of wrath, crying fear God and give Him glory, for the hour of his judgment is come? Yes: and whenever that angel does come, he will delegate authority to go forth and warn the nations-every nation on the earth—for the breaking up, disorganization, and destruction will be as extensive as the territories of the kingdom of God will be; and when Jesus reigns on the earth as King of kings and Lord of lords, the kingdoms and dominion under the whole heaven will be his. Then the earth and the fulness thereof shall literally be his, and "He will reign on the earth;" and because the destruction is to be universal, the warning must be co-extensive; therefore the angels will send men to every nation, people, kindred, and tongue, to warn them; and not only so, but to give them an opportunity of escape, of being saved; else how would God be merciful? and what need of forewarning men of judgment, unless he appoint some way and place of safety and escape? Was Noah unwilling to take more than eight souls into the ark, think you? The people would not go, and God knew this, or he could have cosntructed larger accommodation for their salvation, or retained some spot to which they might have gathered for safety; but the wickedness of man, their unbelief and rebellion, were so great, that it repented God he had made man; and in this respect also, just as it was in the days of Noah, so also is it in the days of the coming of the Son of Man.

Was not Zoar the approved place for gathering to, and for salvation from the desolating fire that overwhelmed the cities of the plain? were not the blessings of gathering, and the curses of scattering abundantly set forth before the Jews by the Lord through his prophets anciently? See on Scattering, Lev. xxvi, 27-35, "And I will scatter you among the heathen," &c.—Neh. i, 8, "If ye transgress I will scatter you abroad among all nations.—1 Kings xxii, 17, "And I saw all Israel scattered," &c. &c. "The workers of iniquity shall be scattered."—"Go ye to a nation scattered and peeled."—"He that scattereth Israel will also gather him." And further reflect

upon the confusion and scattering at the building of the tower of Babel.

For my own part, the testimony of ten thousand dead prophets on these subjects I esteem as nothing when placed beside a command from God in this day. The present revelations of God are infinitely more potent and productive of obedience in the Saints, than are all the records of Jewish prophets that have been kept, and many more that have been lost. Kind reader, never forget this principle, that the voice of God, the revelations made by his angels, by his servants—the living word, and by his spirit, are to us, and ever have been to the righteous on the earth, the one thing needful; and thus saith the Lord or his inspired servants, "this is the way, walk ye in it." Of such we say, and act accordingly: "speak, Lord, for thy servants hear."

I shall now bring forth some scripture testimony to prove, if possible, to you, that there shall be a great gathering in the last days, and that in Zion and Jerusalem shall be salvation, or these will be the places of the gathering. See Deuteronomy xxx, 1—4, "The Lord will return and gather thee from all the na-

tions whither he hath scattered thee." Psalm cvi, 47, "Gather us from among the heathen." Jeremiah, xxix, 14, "I will gather you from all the nations,"-"with great mercies will I gather thee," -"I will gather all nations and tongues," &c .- "I will gather the remnant of Israel," - "he will burn the tares but gather the wheat,"-" will gather the wheat into his garner,"-" how often would I have gathered you as a hen doth gather her chickens under her wings, but ye would not hearken unto me,"-" gather my saints together unto me,"-Psalm I, 5. "There is to be a gathering of the wicked also for destruction, as well as of the righteous for salvation." See Revelations, xiv, 18, also xvi, 14, and xx, 8,-"Gather together the clusters of the vine of the earth, for the winepress of God's wrath,"-" gather them to the battle of that great day,"-"to gather Gog and Magog together to battle." And did not Jesus finally say to them, "O! Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not! but now your house is left unto you desolate."-yes, desolate: and oh! how mournful the desolation, and how complete! and the scattering how extensive and permanent! Assuredly the God of Israel is a God of Truth.

And that there are two Zions spoken of in the scriptures is evident from a careful perusal thereof. Of the Zion at Jerusalem it is said, (2 Samuel v, 7,) "David took the stronghold of Zion, the same is the city of David." 1 Chronicles xi, 4, 5, "And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David." And 2 Chronicles v. 2, "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David,

which is Zion.

Then for the greatness and glory of the Zion of the last days, read the whole of the xlviii. Psalm—"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together, They saw it and so they marvelled; they were troubled and hasted away." And from the xlvii. Psalm we discover the time when this great King shall possess Zion—"For the Lord most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet." Yes, when he shall reign over all the earth—when he shall subdue the people and nations under our feet—when he shall choose for us and give us the excellent inheritance of Jacob, which Jacob promised to Joseph and to his sons Ephraim and Manasseh, because he loved them, even the land blessed with the blessings of the heavens above and of the earth beneath.

And that the blessings of Jacob on the heads of Joseph and Ephraim points westward to the Americas, is also evident from the following passages. Genesis, xlviii, 15, 16,—the Patriarch Jacob or Israel, guiding his hands, wittingly placed his right hand upon the head of Ephraim, and the left on Manasseh's head, and said, "Let them grow a multitude of nations in the midst of the earth, and let my name be named upon them: let them be called Israelites. Manasseh shall be great; but the seed of Ephraim shall become a multitude of nations." And in the 49th chapter, "Jacob called unto his sons, and said, gather yourselves together, that I may tell you what shall befall you in the LAST DAYS. Hear, ye sons of Jacob, and hearken unto Israel your father." Blessing Joseph he says, 22 to 26 verses, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lyeth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

See also the blessings of Moses, the Man of God, wherewith he blessed the children of Israel before his death; Joseph's, and the land's promised to him, is most remarkable—Deut. xxxiii, 13—17, "And of Joseph he said, Blessed of the Lord be his

land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Is not this a land worth having an inheritance upon? Is not the first dominion to come to Zion? Shall not the Redeemer come to Zion? Shall we not come and sing in the heights of Zion? Not the Zion in Jerusalem—an inconsiderate hill, and surrounded by hills—"but the Zion established on the tops of the mountains, and exalted above the hills." Who would not leave father and mother, husband or wife, or houses and lands, for Zion's sake, for the gospel's

sake, and for His sake who hath called us?

How did the descendants of Joseph run over a wall, or get to America? Is not America clearly referred to in this fact that the descendants of Ephraim were to become a a multitude of nations in the midst of the earth? Where else can you find a multitude of nations evidently of the same origin and race-from the same stock and seed? no-where. Again, the blessings of Joseph and his descendants were to be much greater than those of Jacob's progenitors. The blessings of Abraham and Isaac were that Canaan was to be theirs and their children's for ever; but Jacob's blessing was to prevail above the blessings of his progenitors, and to extend even to the utmost bounds of the everlasting hills. Where are these? Why, far west-the Rocky Mountains. Again, Hosea, speaking of Ephraim, says, "They shall walk after the Lord, who shall roar like a lion: then the children shall tremble from the WEST." From this it is evident the children of Ephraim—the multitude of nations in the midst of the earth - are somewhere west of Assyrria, on which the prophet stood when he wrote the above; and this country in the west, the place of their residence, is yet more clearly pointed out by another prophet, who also had open to his vision this extensive and excellent inheritance. "Ho to the land shadowing with wings, which is beyond the rivers of Ethiopia."-Isaiah, xviii. Let any one go to a map and find a country westward of Palestine and Egypt, stretched out like two great wings of an eagle, and what land will he come to? America—North and South stretched out nearly from one pole to another.

"In going due west from Jerusalem, we cross the northern extremity of the continent of Africa, and so pass through Tunis, Algiers, Barbary, and Morocco. But in none of these places can we find any of the descendants of Ephraim; therefore we must continue our search west. But now of necessity we must cross the Atlantic ocean; we will then take ship at Morocco, and sailing directly west, we land in North America, not far from the city of Charleston in the state of South Carolina. Here we find an almost boundless country, extending from the north frigid to the south temperate zones, comprising almost every variety of climate, and inhabited by a race of men, evidently of the same origin, although as evidently divided into a multitude of nations. Here then we have found a people that bear the description the prophets have given of Ephraim: a multitude of nations in the midst of the earth, on the west of Jerusalem. But have this people no record by which we can learn of their origin? If not, where is the stick of Joseph which is to be taken from their possession? If they are indeed the seed of Ephraim, God has written to them the great thing of his law: for the prophet Hosea says so, in the 8th chap, and 12th verse of his book; he says, "'I have written to him (Ephraim) the great things of my law and they were

"Now, the whole continent since called Africa, was then called Ethiopia. The rivers referred to are a little south of west from Jerusalem, (the place where the prophet dwelt when he wrote the above declaration,) on the western shore of Africa. Their present names are as follows, viz.: Niger, Senegal, Grande, and Mesuerado. In looking beyond these rivers from Jerusalem, upon the map of the world, the first land the eye lights upon, is North and South America, stretched out between the Pacific and Atlantic oseans, from the south temperate to the north frigid zones, and

the form thereof is like the shadow of two great wings. Here, then, is the land

shadowing with wings, which is beyond the rivers of Ethiopia."

But how do you appropriate these promises to yourselves? Are ye not Gentiles? I reply. Were not some of Israel scattered? Did he not sift them among the nations? And can you tell whether there may not be some of the blood of Ephraim in our veins? Are not the scattered Jews—also the remnants of Israel to be gathered, and the outcasts of Israel brought forth? Yes.

What hope, peace, or comfortable prospects have they who shall remain in any of the kingdoms of the old world? None! Are not their empires and kingdoms disorganised and breaking up?-Their kings dethroned, and their thrones being cast down? Is there any union-any principle of power in their governments? What sympathy is there between the rulers and the ruled—the monarch and the people? Whither has justice fled? Is one principle of it to be found in the innumerable tomes of law? Do not your judges and lawyers advocate and dispense law rather than justice? Are there any of the LAWS of God, given by revelation in these days, in the innumerable and unintelligible "laws of man?" Is not the hireling oppressed in his wages? Have not the laws and the rich long withheld bread? Do not the people curse their oppressors? Has not the cry of the poor come up into the ears of the Lord God of Sabbaoth, and will he not avenge them by sending a gospel of peace and salvation to them—a message to escape that they may begin to inherit the earth—and destruction on their oppressors? Shall not the God of the meek and poor take peace from the earth? Does he not behold the confusion that there is in governments, in religion, in drugs, in men's opinions? also the innumerable daughters of the mother of harlots, with their many names, MYSTERY, BABYLON, and an abomination? And doth he not cry, "Come ye out of her, come ye out of her, my people? Doth not the earth languish?-Are not its vegetables blasted and blighted, and are not the beasts and the inhabitants thereof wasted away? Do not your legislators deal out taxes unbearable and excessive? your governors-oppression? your capitalists-panics and poverty? your college divines-error, deceit, and delusion? and your doctors and druggistspoison and death? Are not men, clothed with a little brief authority, tyrants? and workmen treated worse than slaves? Can you not perceive that Evangelical Alliances are the devices of men-schemes too late to produce either union or result in good ?-that Health Committees and Sanatory laws cannot stay or hinder the judgments of God?-that Missionary Societies cannot convince, and, never will convert the world?-that the rebellion and disobedience of the people are the results of misgovernment, tyranny, and oppression? - and the want of peace, union, and obedience is because of the absence of God-of his approved priesthood, holding from him delegated authority to act in his name-even a THEOCRACY? Are not our schools and colleges places where letters abound, but the spirit is not there? Are not our armies and navies the nurseries and almshouses of our noble poor? and the Church a place of merchandise, where "livings" can be bought and sold, yet in them eternal life is unknown? "Oh! my people," saith my God, "flee ye far away and be at rest." "Come ye out of her, come ye out of her, my people: yea, flee to Zion to the city that but till lately has not been sought "sought out." Jeremiah xxx, 17-22, "This is Zion, whom no man seeketh after. Thus saith the Lord; Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; And ye shall be my people, and I will be your God." And Jeremiah xxxi, 6-14, "Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it to the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to

the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." And 27, 31, 33, 34, "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Hasten the time, O Lord, when Zion shall be established and built up, yea and the temple be built unto which thou wilt suddenly come; when scattered Judah will be gathered, and Jerusalem be rebuilt; when outcast Israel shall be brought back; when the day that burneth as an oven shall come, and all the proud, yea, and all that do wickedly shall be as stubble, and they shall be burnt up saith the Lord of Hosts; when the feet and toes of the image shall be broken in pieces, and become as chaff by the Stone; when the meek shall inherit the earth and the poor among men shall rejoice; yea, when the kingdoms and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, even the everlasting kingdom which the Saints shall take and possess for ever and ever.

Amen.

Liverpool, December 16, 1848.

THOMAS DUNLOP BROWN.

## LETTER FROM DAN JONES TO PRESIDENT PRATT.

Merthyr, Jan. 6, 1849.

Dear President Pratt,—After a fortnight's constant pressure of business, which beset my little barque like a raging tornado, I at length find time enough to report that I am still afloat and sea-worthy, with my colors nailed to the mast head; and to give vent to the first impulse of the heart, I wish you and your dear family a happy new year in Babylon, and a thousand more happy years in Zion!

I cannot say that I regret not coming to meet you and dear President Spencer at Birmingham, because that was impossible, whatever may have been the sacrifice of feelings; but it was with regret that I, and thousands more, were disappointed by your absence from our Conference, which was anxiously anticipated until the last

moment.

The last Welsh General Conference, which was held last Sunday. Dec. 31, and following days, was much the largest and most interesting of any other; our Hall, which will hold two thousand people, was so crowded before the morning service commenced, that we had to engage another hall nearly as large, which was also soon filled to overflowing, and continued so for two days with but little intermission. Scores had come from one to two hundred miles; all the hotels, taverns, and private lodgings in the town, so far as I have heard, were thronged like an Egyptian fair; yet, order, union, and love were so characteristic of the Saints throughout, that the Babylonians were astonished.

The statistics of the morning meeting showed the total number of branches in Wales to be 55, and organized 17 new branches; including 156 elders, 180 priests, 147 teachers, 67 deacons. Baptized since last conference 1001; total members 3603; total baptized in the last year 1939; which will average nearly 1000 a-year since I have been in Wales, with brighter prospects for the future. This fills my soul with joy and gladness unspeakable, because the Lord God of Joseph so abundantly fulfils the predictions of the devoted martyr on my head; and because I

hear my own kin and nation rejoice in the blessings of heaven, and show forth the wonderful power of God in the language and land that gave them birth; and in

the prospects of a heaven on earth in Zion.

In the afternoon meeting, the power of God and also the power of darkness showed a wide and marvellous contrast. Whilst I was describing the beauties of Zion, together with the importance of building up there a temple to the Most High God, and the resulting consequences thereof to the Saints' glory and the overthrow of Babylon, the prince of darkness thought that I was getting to be too traiterous in the midst of his dominions; he could not bear such good and powerful truths, so he sent a legion of evil spirits into the hall at that time, as though he was determined with one grand rally to storm our little fortress, and demolish our citadel with impunity. In five minutes after their arrival, which was seen by some, three females were possessed and many more nearly as bad; however, I perceived the enemy's design, and having command of the post, I lost no time in returning him a heavy broadside with the artilleries of heaven, by commanding every evil spirit in the place to depart in the name of Jesus Christ, which was responded to by all the audience with such powerful Amens! that the neighbours thought it thundered, that all the devils, except three, run away in a fright; and the echoes opened the windows of heaven, so that the power of God was felt and seen by all others in the place, and some of our worst persecutors, having come there with evil intent, confessed that God was with us, and shouted Amen as loud as any. There were hundreds of young Saints who had never witnessed the like and who were rather timid, which caused me to maintain the platform for more than an hour to teach them the wiles of the devil, and to encourage them to be brave in the power of God, &c. In the mean time I had sent some elders to those possessed, to rebuke the spirit, who were all this time making the loudest noise with me and each other, calling out-" Old Captain, have you come to trouble us? d-d old captain we will hold you a battle." Many other expressions used would be indecent to utter, and others useless I suppose; but some spoke English through one that knew no English of herself, and revealed many mysteries; others spoke in tongues, praying for a re-inforcement of their kindred spirits, and chiding some dreadfully by names, such as Borona, Menta, Philo, &c. &c. for not obeying their mandates with greater alacrity and courage. The spirits left one of the three females at the first rebuke, but the others cursed all the elders, calling many by names, with whom the females were totally unacquainted. They said they were at Carthage in the slaughter of the prophets; we compelled them to acknowledge the authority of the priesthood, loudly, to the astonishment of all. They swore that they would not depart without "Old Brigham Young, from America, would come, that they would have to obey him; but that they held an office higher than any others." I questioned one of them on that, whether he had ever possessed any other person in Wales? "Yes, very many!" was the reply. I asked, "did you ever leave one unless compelled?" he replied "No, nor will I go from here either." Then I rebuked him for telling a falsehood, inasmuch as that Brigham Young had never visited Wales, and that he had better business than to come and wait on such beings as him, at which he sneered and laughed, that echoed through the hall and alarmed many; at the same time the streets were crowded with strangers and policemen, drawn there by the noise, and shortly the whole town was in an uproar, like Ephesus of old. They derided us shamefully for our disappointment in our expectation of the "Old Apostle to the Conference." But enough of this comedy: I must hasten to more important subjects, lest I weary your patience, for I have much more to say; I will only add the sequel, which was as follows :- Having understood that these two females had been frequently possessed elsewhere; had the spirits rebuked out of them as frequently by the power of the priesthood, and again giving way to them and living in transgression, I found out the reason why; the spirits assured us so often, "that they had a right to them, and that they (the females) had broken their covenant." The instructions of our beloved Brother Hyde to me, "to cut off such after the third offence" came forcibly to my mind, the which, before I uttered it, the evil spirits told loud enough to all, which together with many other instances which they gave vent to, prove, to a demonstration, that these spirits have a way of knowing one's mind. The spirits said we could not cast them out, because some

doubted in their minds; and one of them told me to my face, in a harsh voice, "you doubt yourself;" which was too true, because that I saw that the Lord had no alternative under the circumstances, but either to turn a deaf ear to our prayers or disregard the counsel of Brother Hyde; and I was pretty confident that he would do the former, though to our great annoyance and mortification for the time. I had not understood all about these females at that time, or I would have chosen another and surer method. The next I did was to close the meeting, and called the elders together with the females (who were all this time biting, kicking, and swearing most awfully, and being held by men) and explained to them the principle above alluded to; and when I proposed to cut the females off from the Church, all agreed to it; and after laughing, deriding, and saying that, that's what they wanted, the spirits left them both in less than five minutes; so that the females recovered themselves, dressed their upper garments which they had previously torn off themselves, and went home without any inconvenience. On their way home they were informed that they had been excommunicated, which they had not previously understood, though done over their heads, and they both wept bitterly.

In that night's meeting our hall was more crowded than before, if possible, and I took the liberty to show the cunning craft of the devil; to caution the Saints not to give a place for evil spirits by transgression, and made an example of the foregoing, to prove to the world that the very devils incarnate testify the divinity of this Church and Gospel, and that the evil spirits had given the "old captain" such a strong testimony and good recommendation as their inveterate foe. I had the satisfaction to know that even the devils, by this affair, had done much good to the Saints and sinners, proving that "all things work together for good to those that love the Lord;" and this affair too! During all this time the spirit had led one of the females back, though late, but the place was too crowded for her to get inside, and he kept her running about the streets in front of our hall, shrieking, cursing, barking, and howling the most hideous noises imaginable, which at times penetrated the assembly, but failed to get inside, so that we had a glorious meeting in despite of him and all his legions; and after speaking with my whole strength for seven hours and a half, with but little cessation, I closed the meeting, and disbanded our noble battalion, fully determined to be more valiant than ever.

Monday morning, at ten o'clock, crowded house still; gave instruction on tithing, emigration, calling, and ordination of officers; organized 17 new branches; organized 6 new conferences, and called, elders 18, priests 40, teachers 16, deacons 7, making a total of officers now in Wales, elders 174, priests 220, teachers 163, deacons 74; and 10 conferences. Appointed presidents and counsellors over all the conferences and branches; the spirit and power of God resting on all, and filled the hall to the exclusion of all evil spirits, to his glory and our great good

Afternoon meeting, delivered my farewell address, with my charge to the presidents of conferences: their responsibility and reward, if faithful. After that, according to previous instructions given me by our beloved President Woodruff and others, I called and organized a first presidency for Wales, (subject to the presidency at Liverpool, of course,) comprising a president and his two counsellors, to preside over all the conferences, viz.: Elder William Philips, a sterling and tried man, president; Abel Evans, an indefatigable veteran, his first counsellor and travelling president through the conferences in North Wales, and to see that all officers open new ground and teach righteous principles throughout Wales; Elder John Davies, who is a faithful man, to be his second counsellor. Elder Davies is a master Welsh printer, owns a press and type, is appointed over the publishing department; and I have changed the name of our monthly magazine at the end of the 4th vol. to be "Zion's Trumpet," to increase its circulation to 2000, and to increase its size eight pages, for the same price as before. Elder Davies is to be the editor of it; also a corresponding secretary and clerk for the church; for all of which important offices he is duly qualified by a great portion of the spirit of God. These three were blessed, in presence of the vast assembly, with their duties, and responsibilities made known unto them to serve the Saints; and, with many appeals and exhortations to them and the Saints, I introduced them on the platform to the assembly, and told the Saints that this presidency was the most precious " new year's gift" which I, or heaven, could give them, and they, with tears of joy streaming down their faces, received them to their bosoms, and pledged themselves to love, honour, obey, and sustain them by faith and prayers, with uplifted hands, and the scene thereby presented, and the sensation produced when they saw their "little captain" divesting himself of every office which he had held in their midst so long, and throwing garment after garment on some ten men; but above all, when he stripped off the only remaining garment or office voluntarily, and clothed these three presidents with it, it was more than but few could bear: many burst out into unrestrained tears aloud. Such love I never before witnessed since the day-the awful and eventful day-when our beloved and martyred prophet left Nauvoo for Carthage! 'Twas past description; sweet, but yet bitter! I could only console them by saying, that I was going before to prepare a place for them, and that the probability is, that I will be sent back to serve them again ere long. This, in a measure, soothed their sorrows, so that I could proceed with the business of the meeting, all of which is too tedious to relate here, and never can be related by any I suppose, only by the recording angel from on high; and I pray that the business done may be engraven on every heart present, as it were with a pen of iron on a rock, to redound to their eternal good, and to the glory of Him whose we are, whose work we do, and who alone is worthy of all praise and honour.

Evening meeting. Several elders addressed the audience in a spirited manner on important principles, especially on the necessity of having more labourers out into new places to preach the gospel, which had a good effect on several of our young elders and priests, inasmuch that many of them promised to break out on the right and left, and double their diligence as soon as the weather will permit of out-door preaching. Afterwards I delivered my farewell address to the Saints in general, teaching the absolute necessity of their working righteousness, and of paying their honest debts, even to the Babylonians; and inasmuch as they expect to be welcomed to Zion, "wherein dwelleth righteousness," they have to practise the principles of righteousness at home first. To fathers I told their duty towards their families to prepare them to receive the patriarchial organization of families on Mount Zion. To husbands, their duty to their wives, and wives to their husbands, and children to their parents. Youth, male and female, to consecrate themselves to the work and glory of God, and to the building up of Zion. Then I addressed the people of the world, hundreds of whom had come there "to hear the captain's farewell;" and, strange, even to myself and all, that notwithstanding the debilitated state of my lungs for a length of time, yet, by the prayers of the Saints, who were constantly praying for my voice to hold out, the Lord renewed my strength adequate to the work to be done, and bestowed on his humble servant more of his spirit than ever hitherto, and enabled him to deal out a portion of counsel to all in due season, so that every soul, as far as I know, Saint and sinner, praised God and rejoiced in all that was said and done; and although I was too much engaged for ten days to eat but one meal per day, yet, thank Heaven, I think that I have strength enough yet to do my duty, and to prepare a company of about 300 Welsh Saints to leave early in February.

All kinds of lying stories that the father of lies and his emissaries can invent are being told of me: such as, that I am going to take this company over and sell them as slaves. I am called a swindler, thief, and every thing but what I really am; even this is preached out of pulpits, and published in the religious magazines of the day unblushingly; and when I walk the streets I am frequently gazed at as though I had hoofs and horns; and, with the fingers of scorn pointed at me, they say, "there is the man who is taking all the property of the Latter-day Devils, and is going to sell them as slaves," &c. This is by no means uncommon, but a general topic among rich and poor, far and near. Owing to these charges I have pursued a bold and fearless course by challenging the world, in the evening meeting, to prove that I had ever asked any person for one shilling since I came into Wales; or that I owed any man a shilling; and that if I had robbed any one of a shilling, I was ready then to pay it back a hundred fold. Thus I challenged my accuser to his face for some time, but in vain: no accuser appeared, nor is there one out of hell to be found that will stand by my side and say it. I have frequently published this as a standing challenge to all, and dared any person to prove me guilty of one

immoral act to Saint or sinner. I have done so principally to rid the blessed gospel which I preach, and the beloved Saints which I leave behind, from reproach, when I am gone far from them, and will have left them as lambs amidst ravenous wolves. Furthermore, did I prove that I was so far from deserving the accusation of taking people's money, that I bore my own expenses and my family's, to come from a distance of nearly 6000 miles, to preach for nothing to my own kindred;—that I have preached in all the principal towns in the Principality without having a night's lodging, or a meal's victuals, unless I paid for them; and that I have not to this day even asked, or laid any plans to be remunerated; and furthermore, I had it to boast of, that I not only came here but intend to pay my own and family's expenses back again to Zion, without levying one collection for that purpose on the Saints. I seek not money for reward, but the riches that fade not away.

But to proceed: several resolutions were unanimously adopted; among others, to sustain the presidency in Zion, and the presidency in England, also the presidency in Wales, by every possible effort. Also, "Resolved that the Saints in Wales desire to manifest their high approbation of, and do testify of, the faithful discharge of our beloved brother and president Captain D. Jones's laborious, important, and responsible duties, under all circumstances; and we humbly confess that we know of no words by which we can describe the respect, the love and unlimited confidence that we have in him, nor how highly we appreciate his inestimable services while among us; and we shall ever pray that the God of heaven will reward him, for no one else can compensate him as we would wish; that He will bless him and his amiable consort with all the blessings of heaven and of earth, as he may need. This is the desire of all the Saints in Wales without, so far as we know, one exception.

Other resolutions were passed which would be too tedious to write here, as I have trespassed far more than I had intended on your time, and my only apology is, that I believe you will be glad to have the details of our *last* conference, and to know in what position I leave the vineyard of my choice; also if I have done any thing wrong in all the above transactions that you may know and rectify it; if right, to secure an interest in your prayers for its success; and, inasmuch as I am going away, I will not trouble you with such a lengthy epistle again soon.

In great haste I submit you these items, and remain your obedient servant and

brother in Christ,

D. Jones.

## LETTERS TO THE EDITOR.

Ship Zetland, Liverpool, Jan. 24, 1849.

Dear President Pratt,—Suffer me to express, through the medium of the STAR, to the British Saints, the tribute of my heart-felt thank-offering.

On the eve of my departure, as well as various other times, I have received divers liberal donations for myself and family, accompanied with letters of esteem and friendship on account of the humble service I have been permitted to render during upwards of two years residence in England. The duties of my calling, and preparation to emigrate, have not allowed me to respond to these benefactions and tokens of esteem separately. But I wish the insertion of this note in your excellent paper, showing that the loving kindness, so happily illustrated in the conduct of the British Saints towards me, during my residence among them, can never be forgotten, and the same will ever tend to the furtherance of my faith and fortitude in future scenes of arduous duty in which the Providence of my Heavenly Father may place me. Among the worthy contributors to the STAR, I shall not be deemed invidious to name, distinctly and prominently, our highly esteemed brethren Elders Lyons and Mills. Their genius in the poetic department, and the

devotedness of their productions to the service of God and his people, deserve the fostering care of all the Saints who love the high praises of God in sacred and commemorative songs. The excellent songs and hymns of our poets, preach with unmistakable melody and power; and the gifts of the sweet singers of Israel will doubtless be both honoured and perfected in future worlds. Before this letter shall have passed under the perusal of the 50 or 60,000 readers of the STAR, myself and near one thousand Saints will be floating Zionward in ships upon the vast expanse of waters. I need not say pray that we may have a prosperous journey, this you will do from the very nature of the spirit, with which you were born into the kingdom of God. But I will say to those whom I leave behind,—

"Then gather up for Zion,
Ye Saints throughout the land,
And clear the way before you,
As God shall give command."

Most faithfully your brother in Christ,

ORSON SPENCER.

Corner of Harverd and Davis Street, Cambridge Port, U.S.A., Dec. 26, 1848.

Dear Brother Pratt,—I received a letter from Elder Hyde, saying, that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church, who had voted to receive him into the Church by baptism; and Elder Hyde was expected to baptize him next day. He was assisting Elder Hyde to put the press in operation for printing, expected to send forth the Frontier Gardian soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into this Church under the hands of Joseph, and is capable of doing good in the Kingdom of God; I was truly glad to hear he had returned to the fold.

The Cholera is spreading slowly in New York, and a few cases at New Orleans, but we have another fever here that is raging to such an extent that the cholera is almost lost sight of. It is creating the greatest panic of any fever that was ever heard of; it is carrying off its tens of thousands; it is called the Gold Fever. A large number of ships, and thousands of men are preparing to leave our sea ports for the gold regions of California; the world are believing as much now in the gathering as the Saints, and are gathering much faster; the world gathers for the gold, and Saints to fulfil the commands of God. Ships are leaving some of the ports almost daily, loaded with men and goods for the Bay of San Francisco. The Saints that went out with S. Brannan and the Mormon battalion, not only found the gold but have had a hand in gathering it. S. Brannan received 36,000 dollars in gold dust for goods in seventy days. Men, who are digging gold, vary from 5 to 8000 dollars daily, both numbers being extreme cases of good and bad luck. No man thinks he is doing a good business there, digging gold, without he makes his fifty dollars daily; it is astonishing what treasures the California mountains have presented to the eye of man since the Mormons went to that country. Diamonds, platina, gold, quicksilver, silver, copper, lead, tin, zinc, sulphur, cobalt, &c., &c., most of which are found in vast quantities over a large extent of country, especially gold. Iron is also abundant; these things are creating a great stir in this country, and thousands are rushing to that land for their fortune, and some make it in a few days, while others do not do so well. I think the Saints at the valley are well situated, as they are surrounded by mountains and out of the great bustle that will be at the Bay; and when the Saints have got rich by digging gold, they can retire into the valley and settle down if they cannot find any thing else to do. Congress is struggling hard to form California into a State; the committee, however, are instructed to consider the subject, in the mean time, of organizing that portion of California, called Salt Lake Country into a Territorial Government. But the Slave Question, connected with that territory, is the bone of contention, hard to be digested, and is beginning to create warm times. The Ohio Legislature and whole State is nearly in the midst of civil war; the two parties are a tie, and

cannot organize, as neither party will yield; and no business, as yet, has been done only fighting; the democrats have had possession of the House most of the time; but I perceive you get news of these things in the American and British papers. The gold fever seems to be the head question at the present time over all other things; the last letters were dated 8th Oct.; as yet there is no law there, only strength and might; all ships, military companies, and every thing else are deserted by all black and red men as soon as they get at the bay of San Francisco, and they go to the gold digging, and those who are as ragged as beggars can have two or three quarts of gold dust, worth their sixteen dollars per ounce per day. But I leave this subject. I wish to say my address will be hereafter, Cambridge Port, Massaschusets. Please forward me the STAR as they come out, for I expect they contain news far more interesting than accounts of gold digging. Mrs. Woodruff joins me in sending our love to Brother and Sister Pratt, and our friends that surround you. Please write when you can, and give the news with you; I am sorry to hear of the sickness of Elder Orson Spencer; how is he getting along?

Yours in the bonds of the Priesthood,

WILFORD WOODRUEF.

Trowbridge, January, 11, 1849.

Dear President Pratt,—The work of God is still onward in this conference. Last Sunday we baptized a young man who heartily assisted to mob and stone us out of his native village; but after finding it useless to think of staying the onward march of the gospel car, wisely concluded it to be the best policy to go behind and help it onward.

But still, in some parts of this conference, they are playing some of the Yankees' tricks of mobbing, stoning, and beating, particularly in Salisbury, the principal town of Wiltshire; but that God who has enabled the Saints to overcome thus far will assist to the end.

In kind love I remain your brother,

JOHN HALLIDAY.

## "SAMPLES OF MORMON BLASPHEMY AND IMPUDENCE.

## (From the Liverpool Mercury.)

"A recent Mormon publication, called the STAR, and dated no further back than August 15, 1848, contains the following new and blasphemous version of the invitation to put money in the plate:- 'Let all the Saints who have property in houses, or in lands, or in goods, or in tenements, or in banking institutions, or in any other incorporations or companies, or in merchandise, or in manufacturing establishments, or in any other circumstances or conditions, immediately set themselves at work with all wisdom and prudence, and with much prayer, to dispose of their property, to wind up, arrange, and bring to a close their business, to collect together all their riches, and go forth to the mountains of the Lord, to the valley of the great Lake, with their gold and silver, and wearing apparel, and precious things, and, in fine, every needful thing. None of the Saints can be dilatory upon the subject, and still retain the Spirit of God. To neglect or be indifferent about going to the great Salt Lake is just as displeasing in the sight of God as to neglect or be indifferent about baptism for the remission of sins. \* \* Now is the time to be diligent, now is the day of deliverance. The sword is unsheathed; it hangs glittering; it will soon fall and devour much flesh. What withholds it from falling? It is the faith of the Latter-day Saints, the poor, feeble Saints, who are the salt of the earth. It is for your sake that the floodgates of destruction are kept closed for a little season, that you all may be able to get away from the ruin impending, even destruction from Heaven!' The above needs no comment. Now for Mormon impudence : - 'The times of emigration for the Saints from Liverpool to New Orleans will be from the early part of September until March. Every person or family of the Saints who wish to emigrate, and are prepared to do so, are requested to send to me, ---, No. --, ---, street, Liverpool, their address, written in plainness, and also the ages and names of every man, woman, child, or infant, that is going, and also one pound in money for each person, both old and young! I shall return no receipts by letter for any money that comes to my hands, for this would require too much of my time, which should be otherwise occupied. The Latter-days Saints will want tea, coffee, sugar, treacle, butter, cheese, and probably more breadstuff, potatoes, &c. You are advised, therefore, to purchase the same of me, --- , as I can furnish them free of duty, and so much cheaper!' (Query-Excise officer.) 'The law, of tithing, you know, was given by revelation some years ago, and will continue in force upon the Saints in all the world throughout their generations. By this law, one tenth part of the annual income of all those who are able to pay it, must be given in, and I, ---, am to receive it! Blessed are they who shall comply; but we unto the covetous; they shall not receive an inheritance among those that are tithed, but shall wither away like dry stubble ready for burning. Their names shall not be found among the records of the just! In fact, he who receives the message of Mormonism, and endures to the end, will be saved, but he who rejects it will be damned. It matters not what his former righteousness may have been-nobody can be excused."

Mr. Mercury.—The MILLENNIAL STAR, which you call "a recent publication," was commenced in 1840, and is now eight years old; had the Kaleidescope 17,000 in eight years? has the Mercury yet? No. Towards the editors and the readers of this publication, Mr. Mercury, you have had an unaccountable hatred, almost as palpable as—

"I do not like thee, Dr. Fell,
The reason why, I cannot tell;
But this I know, and know full well,
I do not like thee, Dr. Fell!"

Apart from the revelations of God, Mr. Mercury, some of your scribblers are arguing the propriety and necessity of a wholesale emigration—a colonization—as the best mode of saving thousands from oppression, excessive taxation, the workhouse and death; and because the editors of the STAR advocate the same principle, and counsel all who have property to sell and go where "the Earth is the Lord's," and not "my lords," you are quite piqued; and say it is a new cry of "put money in the plate." Really, Mr. Mercury, you must be getting into dotage; where is your Egerton? has his spirit fallen on no one? we warn of JUDGMENTS, whose history you write weekly, and tell the people to flee from them, and you see them not !!-Thousands give heed to our warning and are fleeing from the wrath to come-the impending judgments-by emigration, or rather collective colonization; and because we request each intending emigrant to send one sovereign as a deposit, to our address, giving our name and that of our residence, as a deposit to ensure the propriety of chartering a ship, you speak of handing our address to the "Guardian Society." We know Mr. Raey well, and esteem his exertions to detect swindlers; but your caution in omitting our name and address shows your old foxism, and your cowardly fear of an action; you are an old fox, Mr. Mercury, and would rather win than lose; you know the cost of actions for libel; and you would rather, assassin-like, "stab in the dark," than come out openly and prove "an abuse" of the people's confidence; and yet your motto is "Salus populi," we shall translate it, lest you have forgotten the translation. The people to whom we address ourselves through the STAR, have more confidence in our remarks and counsels-as to sending one sovereign deposit money-than have the editors of the Mercury in each other: and we sent two ship loads in the fall, containing nearly 600 people; and will send out probably upwards of 1000 people this spring, that require no receipt of us, except the passengers contract ticket, for they are assured we will always do right, in matters concerning the delivery of the poor from misery; and this is what the Mercury cannot do, for it is in the dark, and does not understand. And because we offer tea, sugar, coffee, &c. &c., such articles as are heavily taxed, "free of duty" for exportation, you deem it your duty to call on the Excise Officer; oh, fie, Mr. Mercury, you must indeed be very ignorant,—if you are not aware of the combination of passengers to procure these articles on their outward passages, "free of duty"—as ignorant as you are of the laws, order and organization of the "KINGDOM OF GOD" in these last days, and as devoid, as in this instance your have proved yourself to be, of valor and common sense. Mr. Editor, we are no cowards, you know our address.—No. 15, Wilton Street. Can you, dare you publish this? we fear not, it manifests your own weakness, folly and cowardice too much.—We shall see.—ED.

## DESTRUCTION OF THE MORMON TEMPLE.

(From the Nauvoo Patriot.)

On Monday, the 19th Nov., our citizens were awakened by the alarm of fire, which, when first discovered, was bursting out through the spire of the temple, near the small door that opened from the east side to the roof, on the main building. The fire was seen first about three o'clock in the morning, and not until it had taken such hold of the timbers and roof as to make useless any effort to extinguish it. The materials of the inside were so dry, and the fire spread so rapidly, that a few minutes were sufficient to wrap this famed edifice in a sheet of flame. It was a sight, too, full of mournful sublimity. The mass of material which had been gathered there by the labour of many years afforded a rare opportunity for this element to play off some of its wildest sports. Although the morning was tolerably dark, still, when the flames shot upwards, the spire, the streets and the houses for nearly a mile distant were lighted up, so as to render even the smallest objects discernible. The glare of the vast torch, pointing sky-ward, indiscribably contrasted with the universal gloom and darkness around it; and men looked on with faces sad as if the crumbling ruins below were consuming all their hopes.

It was evidently the work of an incendiary. There had been, on the evening previous, a meeting in the lower room; but no person was in the upper part where the fire was first discovered. Who it was, and what could have been his motives, we have now no idea. Some feeling infinitely more unenviable than that of the individual who put the torch to the beautiful Ephesian structure of old, must have possessed him. To destroy a work of art, at once the most elegant in its construction and the most renowned in its celebrity of any in the whole west, would, we should think, require a mind of more than ordinary depravity; and we feel assured that no one in this community could have been so lost to every sense of justice, and every consideration of interest, as to become the author of the deed. Admit that it was a monument of folly and of evil, yet it was, to say the least of it, a splendid and a harmless one.

Its loss, no doubt, will be more forcibly felt by the people of this place than any other; because even the most dreamy will hardly think of soon seeing another such ornament, and because it was on the eve of changing hands, and being converted into a commodious building of useful education, such as the West greatly needs, and such as no one ought to be envious of.

[Yes! This temple is destroyed; but this not THE TEMPLE, as every reader of the "Doctrine and Covenants" must be aware. Who shall stay the judgments of God? Are the Americans now exempt from these? What does the above action answer; was not this temple built by Divine Command? shall not others also be? Is not the "Priesthood" now established on the earth that shall never have an end? and did not this priesthood receive additional intelligence and power from the God of Heaven in this temple that the wicked bave destroyed? Yes! and

who can take this from the earth? We admire the "good feelings" of the Nauvoo Patriot; but even his conclusions are not correct. It was a monument of God's wisdom, and not of man's folly.]—ED.

Mormonism.—" A party of two hundred and twenty-five English emigrants, professing this delusion, passed through St. Louis on the 8th, en route for the Mormon settlement on the Great Salt Lake. Three or four hundred more were to have embarked from Liverpool last month for the same destination, via New Orleans."— [No fools, I think, these Mormons; they flee from enormous taxation, idleness, and poverty, to inherit the land, and become producers as well as consumers. These two hundred and twenty-five emigrants are but the units; thousands of the honest and wise are preparing, and will flee from the "wrath to come," and the hour of God's judgments.]—ED.

## CALIFORNIA.

The Words and the Tune, (Salem.)

BY ELDER JOHN PARRY, BIRKENHEAD.

On Zion's land there will be rest, For all the Saints that's here oppress'd; On Zion's Mount we shall be free, And there we'll have our Jubilee.

CHORUS.

To California's land we'll go,
Where from the mountains wine doth flow;
A land of peace and liberty:
To California go with me!

No tyrant shall annoy us there—
We'll serve our King without a fear;
In truth we'll join with one accord,
To sing loud anthems to our Lord.
To California's, &c.

The everlasting hills we'll view,
And to England bid adieu;
In California's beauty plains,
We'll meet to learn celestial strains.
To California's, &c.

O! lend your aid, ye morning wings!
And guard me safe through ocean springs,
That we may wait the Jubilee;
For on the Mount the feast will be.
To California's, &c.

A feast of wines upon the lees,
With fat and marrow; and with these
The Lord will comfort Zion's band—
Her wilderness like Eden's land.
To California's, &c.

And like the garden of the Lord Her deserts bloom, and shall afford Great joy and gladness, love and peace; A voice of praise shall never cease. To California's, &c.

Rejoice, ye ransom'd of the Lord, You shall return with one accord, To sing and shout on Zion's hill, Where sighs nor sorrows never thrill. To California's, &c.

Come then, my friends, let us prepare,
To go and build a temple there:
A temple high above the hills,
Whom Jesus with his presence fills.
To California's, &c.

For on the Mount our King shall reign,
Henceforth, for e'er, we'll praise his name;
Then let our lyres be all prepared,
To strike the sound of heavenly choir.
To California's, &c.

Hosannah to the King of kings;
He comes with healing in his wings;
He comes with pow'r on earth to reign—
All kings shall bow unto his name.
To California's, &c.

The Author's desire for his nation, the Welsh.

May Zion's banner proudly wave
On Cambria's hills, her sons to save—
May heaven's best blessings rest on thee,
And like the dews of Hermon be.

Birkenhead, Sept. 25, 1848.

### LIST OF MONIES RECEIVED FROM THE 10TH TO THE 24TH OF JANUARY.

Richard Ashworth	5	10 0 0 0 0 6 0 8	William Gess	5 17 17 15 0 10 0 12 0	6 11 10 11 0 4 0 2 0
Carried forward£23	12	8	# bld free part of bank	12	

J. W. Cumming's address is 15, Townsend Street, Cheltenham.

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 4.

FEBRUARY 15, 1849.

Vol. XI.

# REASONABLE ARGUMENTS IN FAVOUR OF THE TRUTH AS IT IS IN CHRIST JESUS.

TO THE HONEST IN HEART.

Being fully sensible of my own inability to do what is required of me, unassisted by the enlightening spirit of God, I would here humbly implore this divine aid, in faith, that I may write as the Saints of former days did ("holy men of old wrote and spake as they were moved upon by the Holy Ghost,") the things that have been, that are, and that shall be revealed. Does not the Spirit take of the things of God, and reveal them unto us? I shall here answer some questions that are frequently asked

First—What induced you to become a Latter-day Saint? The Truth—"ALL TRUTH: for the promise unto us, as unto the Saints of former days is, that "The Comforter—the Spirit of Truth will guide us into all truth." I reflected upon all that I had seen, read, or heard taught as truth, and found the essentials called non-essentials, and the opinions of men substituted for the doctrines of the Son of God.

Second-Were you not then considered orthodox before you "obeyed the gospel?" Oh, yes. At one time I believed that the doctrines of John Knox, were very superior to those he had rejected—some of the errors of Popery; and that because men had for a long time dropped a little water on an infant's face, and on mine amongst others, giving me a name or "christening me," this was baptism; and John Knox, the celebrated Reformer, it would appear, considered this a nonessential too, for he continued the same form as the "Mother of Harlots" observed in this ceremony. I esteemed "the laying on of hands of the Presbytery" for ordination very good, for this phrase was in the Bible, and men practised it, and seemed satisfied, so was I: be not astonished when I inform you, that although I had from youth been a bible reader, and a constant attender of church, I had never heard, noticed, or been taught that I must "be baptized for the remission of sins," and that I should "receive the Holy Ghost by the laying on of hands." Why should you wonder; you know well that I was then as thousands are-ignorant-under a thick cloud-darkness having long covered the earth, and gross darkness the people. The times of this ignorance God winked at, but now he commandeth all men to repent and be baptized for the remission of their sins. Will they do so?

Third—Did you not believe in God the Father and in Jesus Christ his Son, &c. Oh, yes, but this could not save me, though I formerly believed it would. Christ said, "He that believeth and is baptised shall be saved." And it is evident from the history of Cornelius, that he not only believed, but did many good works: he prayed always, and his prayers were heard; he gave much alms to the people, and these ascended as a memorial before God. Yet, he was not saved; he had to send for Simon Peter to tell him what he ought to do. The angel of God that appeared unto him did not, could not, or rather would not tell him words whereby he might

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be saved. We perceive then that neither the faith, nor the good works of Cornelius brought him salvation; neither could mine; it was by attending to revelation from heaven in his own days, and obedience to the same that brought him salvation, so

now, and so in every age.

Fourth-Then you admit that God hears the prayers of his servants, while you affirm these are not saved? I do: a servant is not a son; and though we are the offspring of God, we are not all the sons of God: -Christ came to his own, (the descendants of Abraham, of Israel, of Judah,) but his own received him not; "but as many as received him, to them gave he power to become the sons of God." First, these received him, received power to become sons; but if they had not followed him in the regeneration, if they had not done as he commanded them-"if ye love me keep my commandments"—if they had not obeyed the gospel, they never could have become sons; they were sons by fore-knowledge, sons by election, (not unconditional) sons by adoption, sons by grace, by faith, by works; "by grace are ye saved, through faith," and obedience. So then the salvation of which I write is the result of "Revelations of the will of God in our own days," of election, of grace, of atonement, of the shedding of blood, of faith, repentance, and obedience; of calling and of choosing; of calling on God's part, through the channels he has appointed—the priesthood after the order of the Son of God—and of choosing of one part. Oh, how appropriate in these days, are the words of a former-day saint-" I have called and ye refused, I have stretched out my hands and no man regarded." "How often the sons of God, in the name of Jesus, do likewise in these days!"

Fifth—Will the people of this age be condemned if they refuse to hear and obey the messages of heaven, that are now spoken in the name of Jesus on the earth? They will; for their unbelief and consequent disobedience, they will be damned: "He that heareth you heareth me, and he that heareth me heareth Him that sent me." "I and the Father are one," and "I pray that these may be one in or with me, as I am one with thee." "Faith cometh by hearing the word of God," and if the above premises be correct, they that heard the apostles after Christ's day, heard him, and because they thus heard him, they heard the Father also, and if they believed the sayings of the apostles and obeyed them, it was as if they had believed the sayings of the Son of God, and of the Eternal Father, and had kept their commandments—"He that heareth these sayings of mine and doeth them, I will liken to a wise man that built his house upon a rock, and the winds and rain could not demolish it; but if ye hear my sayings or commandments and do them not, I will liken you to a foolish man, that built his house upon the sand, which the rain

and winds soon demolished." "If ye love me, keep my commandments."

The objector will here say, "these were the apostles of Christ, they had peculiar powers and privileges, such as are not now among men, and, indeed, are now unnecessary." Pause, friend, and answer-were they not the sons of God by adoption? Yes. Had they not been called; did they not choose to hear the call, believe it, follow Jesus and obey him? When he said it was necessary for him to fulfil all righteousness, at the time he did one part thereof, viz., went down with John to be buried by him in water-to be baptized, because it behoved or became him so to act, that he might be a perfect pattern, that those who followed him should also walk in the same steps. Did not the apostles follow him in this? undoubtedly. Think you that he would have ordained them, laid hands on them, and empowered them to go forth in his name if they had not done as he did, if they had not begun to fulfil all righteousness as he did? No! he would not; it is, then, a clear and reasonable inference, that the apostles not only believed Jesus when he called them and told them he would make them fishers of men, but they followed him gladly, obeyed him, did as he did and as he commanded, were baptized as he was, and received a measure of the heavenly power by the laying on of hands; and all who should after hear, believe, and obey them, would receive a measure of the same powers, also be conscious of the approbation of heaven.

What, then, does it follow that in this day those that hear, the called, chosen, sent and ordained of God, and obey them, hear and obey Jesus and the Father? It clearly does follow, and the promise was not only to them, in that day that heard and obeyed in the kingdom of God then set up, but to their children, yea, their

children's children, even to all that were then afar off. What promise was this? and would it extend down to the nineteenth century, and to the little island far off in the sea-the British isles, west of Europe and far off from Asia, where the apostles then stood? I reply, yes; and even to isles still farther off, that till now have been long waiting for the Law and Salvation. Observe the promise then made by God, through Peter: I esteem this as the promise of the Father and the Son, and maintain as an eternal principle of truth, that the sent and ordained of God are as God, or their word is as the voice of God unto the people unto whom they are sent, and amongst whom they live. Christ has established this principle, and wo be to them who seek to overturn it; and whosoever shall hear and obey them, hear and obey Jesus Christ and him who sent him; and such shall be saved; and those who will not hear, or who hear but neither believe nor obey, they love not Jesus, they keep not his commandments; they neither hear him nor his Father who sent him, because they refuse them whom they have sent; they refuse salvation, and where he and his father are they can never come. These may seem harsh conclusions, but I know they are correct, " see that ye refuse not him that speaketh," Heb. xii. 25. You have neither shown us the promise, nor attempted to prove that there are sons of God, as the apostles were on the earth in these days. Will you please to do so? I will, but every thing in its own place, and in order as the Spirit may direct. Reader, you are now with me in the search of truth, and must exercise diligence and patience; truth and the kingdom of God, are now, were, and ever shall be like a piece of gold or silver, which a woman having lost, will get all the additional light possible, sweep and search diligently until she find it; and like the treasure hid in a field, to obtain which a wise man would sell all, and buy it.

The important promise then is coupled with a command, see Acts ii., "repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This Promise is unto you, to your children and to all that are afar off, "even to as many as the Lord our God shall call;" that is if they will hearken to the call and obey it, for we must never forget that obedience follows faith, and that faith is the result of hearing the word of God, an operation

in the honest heart that produces obedience.

Would the gift of the Holy Ghost have been shed forth upon the 3000 that gladly heard Peter's words, if they had not obeyed them? No! they believed the testimony of Peter concerning the awful guilt of their nation, and saw with unfeigned sorrow and sincere regret, the impending judgments that as a nation they had brought upon them themselves; they, the Jews had said, "let his blood be upon us." They believed that Jesus who had been so unjustly crucified, was indeed and of a truth, both Lord and Christ; and Peter called upon them, not only nationally but individually, to "repent and be baptized for the remission of their sins." They did so, and the Holy Ghost fell upon them also, as it had been shed forth upon the apostles

that day, and "they spake in tongues and prophesied."

The apostles had entered by the same door and received the same spirit, yea, a larger manifestation and outpouring of the heavenly gifts; they had been "endued with power from on high." It is very reasonable to suppose, that the same course of procedure on the part of God, viz., giving revelations from heaven in these our days, calling, ordaining, and sending forth faithful and obedient, honest men, to proclaim salvation, the remission of sins, and the gifts of the Holy Ghost, by the same ordinances, baptism, and the laying on of hands, would in this age produce the same effects that it did in former ages. The laws of God relating to man's salvation on the principles of the doctrine of Christ, are like the immutable laws by which he keeps planets in their orbits, pursuing the same undeviating round; like the law of gravitation, by which the particles of this globe adhere, and man remains on its surface; but withdraw this law, and each particle asserting its indisputable right to dance," would fly off into the immensity of space, and instead of order there would be confusion. So with the law of God, and see the confusion that is the result of neglecting, disobeying and changing these laws, each sect and each person asserting his indisputable right to think, correct and reform; instead of adhesion and cohesion, we have disunion, schism, fragments-Babylon, out of which the Lord now calls the honest in heart to come: "Come ye out of her my people."

## LETTERS TO PRESIDENT PRATT.

Carbonca, Council Bluffs, Iowa, December 20th, 1848.

Dear Brother, Elder Orson Pratt,-As an apology for our long silence, we write this letter, for, no doubt, you are aware that there would be a great crowd of business on our hands as soon as the presidency all left Winter Quarters. The people are scattered over so great an extent of territory, that it requires an immense amount of labour to communicate with them, and in a great measure it has been done through others. There are about fifty branches organised, all doing well, as a general thing, except some slight touches of the big head, which is a natural consequence where men forget the work of the Lord, and seek to build up themselves. On the 9th of December, all the soldiers that had come from California, and the valley, with their wives and families were feasted at the tabernacle on a general collection of good things, provided by the Saints for the occasion; it was certainly equal to the dinner provided for the poincers at the pass, in the rocky mountains, which you know would be difficult to beat. After the soldiers had all feasted, the weather being very cold, they praised the Lord in a dance; after an hour spent in this way, several appropriate addresses were made, and all felt first rate. The Seventies held a meeting on the Sunday and Monday following, which were well attended, notwithstanding the severe weather; unity and the good spirit pervaded these gatherings. They adjourned to the new tabernacle on Pigeon Creek on the last Saturday in December. Brother Egan and twelve others arrived here from the Salt Lake city on Thursday, the 7th; he left the city on the 13th of October, President Young arrived there on the 20th of September, President Kimball, on the 24th. A conference had been held: on motion of Elder P. Pratt, the presidency, as organized here, were unanimously acknowledged, also, my father as patriarch, Charles C. Rich as president in the valley, John Young and Erastus Snow his counsellors. Arrangements were made for inclosing an additional field of 11,000 acres; and a company of 860 men have taken shares in it, varying from 5 to 80 acres, the smallest lots being nearest the city, to accommodate mechanics. All the buildings composing the fort were to be moved on the city lots, except the square inclosed by the pioneers. The Indians are friendly, and it is considered safe to settle out on farms. A new city is to be laid out 10 miles north of the Temple block, another 10 miles south; all the lots surveyed had been taken up, and an addition had been made to the old survey, running to the mountains on the east side, and with the addition there would not be inheritances enough for the Saints already there; but some of them would have to settle in the new cities. Brother Egan tells us that the pioneers' claims were respected, so the prospect is we will find a place when we are permitted to go there. Elder Addison Pratt, from the South Sea Islands, had arrived in the valley in good health and spirits. A company of the Saints who went to California in the ship Brooklyn were en route for the Salt Lake, and would probably arrive in about two weeks after the express left.

Nearly all the soldiers had arrived; a public dinner was given them on the 6th of October: from accounts they had fine times, that is, if music, dancing, public speeches, a feast of fat things, the firing of artillery, all combined, would produce fine times. Dr. Richards, A. Lyman, and companies were within three days' drive of the city when the express met them; the doctor was driving his own team; they

met Captain Compton and company with our express at Fort John.

Elder Kimball writes, that two squashes, Ellen S. raised in her garden, weighed sixty-three pounds each. Mother Sessions presented me with one weighing eighty-four pounds; big turnips weigh from eight to eight and a half pounds, the sweetest I ever saw. Elder P. Pratt made a vegetable dinner for me and President Young: among his bill of fare were the following items:—green corn, green peas, green beans, cucumbers, beets, parsnips, carrots, onions, potatoes, turnips, squashes, pumpkin pies, cabbage, mush mellon, water mellon, cantelopes, corn bread, wheat bread, corn stalk molasses, roast beef, &c., &c. There had been some symptoms of the California gold mine fever breaking out in the valley: a company of about twenty were secretly formed for the purpose of going to spend the winter in washing for the

precious dust, but the symptoms developed themselves so strongly, the malady was detected by President Young who prescribed as physician in the case, not only to stop the contagion, but also to cure many who had caught the infection. It was the opinion of Dr. Egan that there would be no deaths from the gold fever this season, although it is like the big head, a dreadful and contaminating disease. The winter here has been very severe since the fore part of November? if it continues as it has commenced, grain will be at a high price in the spring, as the people will be obliged to feed it to their cattle. It is our wish to leave Pottowatamie county for the mountains in spring with our families, as we do not feel ourselves safe in our present condition, within the jurisdiction of mob laws, and mob officers to rule us; and as soon as we get our families situated in the great basin, we shall hold ourselves ready to come here or where council may direct for the building up of Zion. We have received counsel from the presidency to come there next season with our families. We have exerted ourselves to the uttermost to help away our brethren, and are destitute of the necessary means to help ourselves, and cannot go unless God or his Saints help us away; and should any of our brethren stretch forth the friendly hand, and set us at liberty, we feel that in so doing, they would be entitled to the blessing of the Most High, and if you could use an influence among the wealthy Saints to our advantage, it will be appreciated by us with every feeling of gratitude; any means thus raised may be sent to us by confidential brethren as early as posible, with a letter from you. Elder Hyde has got his printing establishment all ready, and is only waiting for his foreman to come from St. Louis, who is daily expected. Walker, the famous Utah chief, has visited the Saints in the valley with his band of riflemen: he said he always wished to live in peace with our people; he wanted his children to grow up with ours as brothers; that his people should not steal from ours, if any of them did, let him know it, and he would punish them and stop it. The brethren told him they did not want his men to steal from the Spaniards, for we were at peace with them. Walker replied, "my men hate the Spaniards, they will steal from them and I cannot help it; they love your people, and they will not steal from you, and if any of the bad boys do, I will stop them." Brother Daniel Browit, Brother Allen, and a young man named Cox, were killed by a band of "diggers" in the California mountains. As they were exploring a new pass through the mountains, they were surrounded when asleep and killed with stones. A hundred dollars' worth in gold dust belonging to Brother Allen was found on the ground; their bodies were stripped of their clothes and buried by the Indians; this occurred forty miles from the settlements on the Sacramento; their bodies were found by a company who followed them. Sister Benson's health is poor at present, and she has not been able to answer Sister Pratt's kind letter a few days since received, but will write as soon as she gets able. We rejoice much through hearing from the STAR that the work of the Lord is spreading so rapidly. We feel grateful for the favour you have shown in sending the MILLENNIAL STAR; we have received four numbers up to this date. When we read your epistle and instructions to the Saints in that region of country, we said truly the Lord is with Brother Pratt. We wish to be remembered by you and Sister Pratt; also Sister Smith and Sister Benson send their love, also to Brother Orson Spencer and lady, and all inquiring friends. Please say to Brother Thomas Clark that his family are all well. Elder Hyde is here at home presiding, and is a terror to evil-doers, and a comfort and a support to the Saints. Before him sinners in Zion tremble and the Saints rejoice, and he enjoys himself first-rate, and we need not say that we are doing all we can to strengthen his hands, and forward the work of the Lord. There is no opening as yet for paying those debts left by the presidency. A large assembly of Saints passed a merry Christmas at the tabernacle on the 25th.

Now, dear brother, we are about to close our epistle to you. We have given you a brief sketch of all matters that we think of at this time, and when we look at the poverty of our family, and other cares rolling in upon us, it seems as though the burden was more than we can bear, but we trust in God and our good brethren to set us at liberty, and we ask God our Heavenly Father to bless you and yours, and give you power through your influence to set us at liberty, which shall be everlastingly remembered by us. Brother Wheelock leaves here in a few days for England with dispatches, &c.; he will probably sail from New Orleans about the 1st of

March. The brethren are calling loudly for the printing presses, carding machine, and other public property left here, such as mill irons, temple tools, chemical laboratory, &c., &c. We now have eighteen inches of snow, and the weather is very cold.

May the Lord bless you for ever, Amen.

GEO. A. SMITH. E. T. BENSON.

New Orleans, Dec. 11, 1848.

Dear Brother Pratt,-I take my pen to write a few line to you, to let you know of my welfare and of the Saints in this place. I am enjoying good health, and the Saints are generally well; some few have not got over their sea voyage, yet they are generally in very good spirits. The most of them have obtained work here; yet business is very dull for this place. The best time for business here is from the first of January to the first of May. Last week brothers Preston, Thomas Martindale, and James McGaw came here direct from the Bluffs, on their way to Texas (on a mission). They were going to visit Lyman Wight, and Co., and then preach in that State until Spring, when they will return to the Bluffs; they informed me that L. Woodworth and P. Haws had just returned from Lyman's camp, and brought unfavourable news; they said that Lyman and George Miller had dissolved partnership, and Miller had taken a part of the company and had come 130 miles this way, and would have gone to the Bluffs if he had had the means. These brethren told me that a company of the Mormon soldiers had just returned from California, via the city of the Salt Lake, bringing with them a favourable account of the crops, i.e., they have at least a surplus of from 10,000 to 15,000 bushels of wheat; and the corn crop looked well when they left. They also informed me that a number of them were employed in digging a race for Captain Sutter, and found a gold mine, which is making a great excitement through the country. The brethren went to digging, and brought with them to the Bluffs a quantity of pure virgin gold: some had 100 dollars worth, and some several hundred, and others several thousands; they say that brother Samuel Brannan had 40,000 dollars worth of goods, and is selling them for gold, which he weighs, as we weigh sugar and coffee. I suppose that brother Hyde has written to you, but as I told you in a former letter that I would send some of the fragments of the temple by the captain of the Erin's Queen, I thought I would write a few lines and send by him. I would have no hesitation in recommending that ship for you to send passenger by, for I have heard no complaint of the officers of that vessel, but of the Sailor Prince I will be silent, for I expect the passengers have written sufficient. Some of the single females say that they would not cross the sea in that vessel if they could have their passage free, and do not wish their friends to come in it. I think of writing in a few days to brother S. Brannan in California, and give him the general news of the Church and country, which I think will reach the valley of the Salt Lake, as the brethren are, or will be, frequently passing from one place to the other. There is as line of mail steamers now organized here to run to Chagres, connected with a Pacific line, which runs from the Isthmus of Darien to the Bay of San Francisco; the first steamer leaves here on the 18th of this month. There is a large quantity of passengers (not Saints) going from this port to the gold regions, on Feather river. I will send you some few of our daily papers with the parcel? after looking them over, distribute them among the American elders, and you will see that there are several steamers to leave her within a short time for that country.

Brother Pratt, I have organized a branch here, which I considered necessary for the general good of the Saints, that I might keep them in the spirit of gathering, that I might be enabled to find them when I wanted to leave here in the spring; but this is a very hard place, and the saints which have stopped have are poor, yet I suppose that there will be some way for our deliverance in the spring, I wrote many particulars in a former letter to you about the emigration and other things, I shall look for a letter from you soon. Please direct the Saints to Mr. Fisher's, at the corner of Poydras and Commerce Streets to find me, if I should

not be at the landing when they arrive; there are a few families of Saints arrived here on different vessels shipped by Tapscot, and they could not tell me any thing about you; they said they did not see you. The first that came the brethren accidently found and brought them to me. I offered to make out their clearance papers for just what it would cost at the Custom House, i.e., 20 cents, and 4 cents for blanks, and they said I should do it, but went and employed some of the Orleans sharks, and it cost them just 80 cents instead of 24 cents, and then 50 cents more for their passage up the river to St. Louis than I should have charged them. I have mentioned this last circumstance for the benefit of those who may come afterwards. I supposed, from the course they had taken, that they had started without your consent or knowledge, and considered themselves competent to do their own business; but, in the first place, they paid a higher passage across the sea, and every thing was extra here, for they did not know what was for their best good. The most of the Saints which started right, seem disposed to act according to counsel in every thing; but I can assure you that I have not got an enviable station; but I have endeavoured to do the best I could for the good of the Saints, and have spared no pains in doing it. But I find it a hard place to get along, to spend all of my time for their good, and only just make out to live myself, without doing any thing for my own family: I expect that it will be right in the end.

I send my best respects to brother and sister Pratt, brother and sister Spencer, and to all of the American elders, &c. With sentiments of respect, I have the honour to be your obedient servant and fellow labourer in the bonds of the ever-

lasting covenant,

Lucius N. Scovil.

P. S.—Colonel Persifa Smith is appointed Governor of California; he arrived in this city the night before last, on his way thither per steamer of the 18th inst. Captain Sutter also arrived here a few days since from California, which has created quite a gold fever here.

## EXTRACTS FROM CONFERENCE MINUTES.

## CHELTENHAM.

Held Nov. 26, 1848.—At this conference 546 members were represented, including 1 high priest, 1 of the seventies, 38 elders, 35 priests, 20 teachers, and 13 deacons. During the last quarter 44 have been baptized, 6 received by letter, 17 removed, 7 emigrated, 4 cut off, and 4 dead.

JAMES W. CUMMINGS, President.

JAMES S. BALLINGER, Clerk.

## WORCESTERSHIRE.

Held Dec. 24, 1848.—At this conference were represented 11 branches, containing 317 members, 14 elders, 22 priests, 3 teachers, and 11 deacons. During the last quarter 42 have been baptized, 3 cut off, 29 received by letter, 14 removed, and 37 emigrated.

ROBERT MARTIN, President.

WILLIAM HAWKINS, Jun., Clerk.

#### STAFFORDSHIRE.

Held Dec. 24. 1848.—At this conference 337 members were represented, including 27 elders, 28 priests, 11 teachers, and 8 deacons. During the last quarter 29 have been baptized, 4 cut off, 8 emigrated, 2 removed, 4 received by letter, and 2 dead.

J. D. Ross, President.

W. Leese, Clerk.

#### NORWICH.

Held Dec. 25, 1848.—At this conference 269 members were represented, including 8 elders, 17 priests, 9 teachers, and 4 deacons. During the last quarter 45 have been baptized, 18 cut off, I received by letter, and 1 dead.

THOMAS SMITH, President. John Jarvis, Clerk.

#### SECOND DIVISON OF THE DERBYSHIRE CONFERENCE.

Held at Whitwich, Jan. 7, 1849.—At this conference were represented 6 branches, containing 232 members, including 24 elders, 14 priests, 5 teachers, and 8 deacons. During the last quarter 15 have been baptized, 5 received by letter, 9 removed, 1 cut off, and 1 dead.

Lewis Robins, President.

John Vaughan, Clerk.

#### GLASGOW.

Held Jan. 8, 1849.—At this conference 24 branches were represented, containing 1637 members, including 73 elders, 73 priests, 68 teachers, and 42 deacons. Baptized during the last quarter 224, cut off 27, dead 6, emigrated 3.

E. B. Kelsey, President.
J. M'LAWS,
R. WATSON,
Clerks.

## LEICESTERSHIRE.

Held Jan. 14, 1849.—At this conference 5 branches were represented, containing 205 members, including 15 elders, 16 priests, 5 teachers, and 7 deacons. Baptized during the last quarter 52, cut off 11, received by letter 2, dead 2.

Lewis Robins, President. John Holmes, Clerk.

## NEWCASTLE-UPON-TYNE.

Held Jan. 14, 1849.—At this conference 10 branches were represented, containing 367 members, including 23 elders, 25 priests, 11 teachers, and 7 deacons. Baptized during the last quarter 50, cut off 3, received by letter 12, and 6 removed.

WILLIAM SPEAKMAN, President. THOMAS GREENER, Clerk.

## HULL.

Held Jan. 14, 1849.—At this conference 4 branches were represented, containing 233 members, including 25 elders, 14 priests, 10 teachers, and 7 deacons. Baptized during the last quarter 64, received by letter 2, removed 2, emigrated 38.

HARRISON BURGESS, President.

JAMES M'NAUGHTEN, Clerk.

## The Latter=day Saints' Millennial Star.

## FEBRUARY 15, 1849.

EMIGRATION.—The large and splendid ship Zetland sailed from Liverpool for New Orleans towards the last of January. She carried 358 passengers, or "Latter-day Saints," who were on their way for Upper California, their future home. Our highly esteemed brother Elder Orson Spencer was appointed the president of this company.

The ship Ashland also sailed a few days after, containing 187 passengers or Saints,

under the presidency of Elder John Johnson and his counsellors.

The ship *Henry Ware* also sailed the fore part of this month, having on board 225 Saints, under the presidency of Robert Martin and his counsellors. The total number of Saints (including children) in these three ships, is 770. As they sailed out of the docks at Liverpool they unitedly joined in the songs of Zion, while large crowds assembled to hear the joyful strains as they flowed from hearts that were animated with the brightest of hopes.

Oh! how cheering to the poor Saints, who have so long been borne down with poverty and wretchedness, to escape from old Babylon, and wend their way to a land of peace and plenty, to join with a nation of Saints, governed by the righteous laws of heaven. Go on then, ye Saints, and seek your home in the "Golden Land of Califor-

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nia;" and there among the majestic mountains, and in the fertile valleys of a promised land, remember the Lord your God and his commandments; and when you gather up the precious metals, and heap up riches as the dust, remember the poor Saints in Great Britain, and send them deliverance. Remember, O ye Latter-day Saints, who have been smitten and tossed to and fro, and driven into exile by your enemies, that the Lord your God has had compassion upon you, and brought you forth into a land that is rich in gold, and in silver, and in the precious metals. To you he first discovered these rich treasures, that you might understand and know of "the precious things of the earth, and the precious things of the lasting hills," according to the blessing of Moses upon the land of Joseph. The wise shall understand, but the wicked shall increase in wickedness, until they shall perish from off that choice land, leaving their gold and their silver, which they have toiled for in their greediness, for those who shall be counted worthy to inherit the land; for the Lord shall multiply gold as brass, and silver as iron, as saith the prophet Isaiah, and riches, and honour, and power, and great glory and dominion appertain to the children of Zion, and they shall flourish upon the promised land as a great, and strong, and powerful nation; and the children of their oppressors shall bow themselves down, and lick up the dust of their feet. O Zion, arise! Shake thyself like the lion as he ariseth from the dust! Put on thy strength, for the mighty God of Jacob is thy help. Thou shalt prevail, and the nations shall honour thee, and seek instruction in thy tabernacles.

On the 21st of this month I shall send out two more vessels loaded with Saints, destined for the rich valleys of the "ancient mountains" upon Joseph's land. One of these ships, the Buena Vista, will carry near 300. The other, called the Hartley, will carry over 200. These two ships are about full: the berths were nearly all taken several weeks ago.

O! what a wide difference there is between the emigrating Saints and other emigrants! With the one there is union, harmony, and order, with prayer and thanksgiving, and songs of rejoicing; while with the other there is disorder and confusion, with cursing and bitterness, and every evil passion, that not only renders themselves miserable, but every other well-disposed person that perchance may be found among the wretched list. For this reason many respectable emigrants, who are not of our faith, crave the privilege of crossing the ocean with our people.

BOOK AGENTS —The debts due this office from the conferences are increasing rapidly and fearfully, When I took charge of the office, about six months ago, there was due the office nearly £400; now the debts have increased to between £600 and £700. Do our Book Agents think that the office can sustain itself at this rate? We are now getting 5000 Books of Mormon, and 5000 Books of Covenants, printed and bound, which, together with other publications, will soon bring the office in debt to the printer and book-binder to the amount of £800 or £1000. Will not the conferences see that their agents are more punctual in their remittances? Some of the conferences are now indebted nearly £100. We hope that the presiding Elders will introduce a thorough reformation in this matter, and devise some system that will prevent their conferences from being overwhelmed with large debts which they are unable to meet.

AN IMPORTANT QUESTION.—Who among all the worthy Saints in Great Britain will volunteer to assist Elders George A. Smith and Ezra T. Benson, two of the Twelve, to emigrate with their families from Council Bluffs to the Salt Lake city this season? They wish to take with them some ten or fifteen tons of valuable church property, such as mentioned in their very interesting letter, published in this number. If some

of the wealthy Saints will contribute £500 or £1000 for this purpose, they shall in nowise lose their reward, even in this life, as well as in that which is to come. These two servants of God, as the Saints generally know, have laboured from the beginning, and borne the burden and heat of the day in persecution and poverty. After labouring so long a time, will not some rich brother stretch forth his hands and afford them relief? That brother or sister that will hearken to this call, will please to inform me by letter, and communicate the means to me immediately, that I may forward the same by Captain Dan Jones, or some other faithful brother.

## LETTERS TO THE EDITOR.

Cheltenham, January 10th, 1849.

Dear President Pratt,-I fell under obligation at this time to write and inform

you of the prosperity of the work of God in this part of the country.

I arrived in Cheltenham on the first day of November; found brother Clark, and as soon as he was informed of my appointment, he resigned the presidency of the conference to me, and I accordingly entered upon the duties of my office. Since that time I have visited the different branches of the conference, and the work of the Lord is rolling on steadily in this conference, and the officers are diligent in spreading the gospel. We are opening new places, we are preaching, and baptizing some nearly every day, the Lord working with us, confirming the word with signs following,

This conference affords an extensive field of labour. There are many towns and villages within its borders that have not heard the gospel as yet, and others that have had one or two sermons preached in them, and many are enquiring after the truth. The scriptures are verily fulfilled that say, in the last days men's hearts should fail them for fear, and for the looking after those things that are coming on the earth. Many are awake to the signs of the times, and are becoming disgusted with the doctrines and dogmas of the present age; and when the scales begin to fall from their eyes, the first picture that presents itself to their view, is the awful apostate condition of the world, which fills their hearts with consternation and dismay; and their only refuge is the gospel, that they may be gathered out of Babylon, that they partake not of her sins and receive not of her plagues. When I reflect upon the glorious manifestations of the power of God, in behalf of his people in these last days, not only in rolling forth the work amongst the different nations of the earth, but the miraculous deliverance of so many thousand of them from that nation who have rejected and driven them from their midst-a greater manifestation of his omnipotent power and love than when he delivered Israel from Egypt-when I reflect upon the scenes that have past, that my eyes have beheld, and look forward with fond anticipation to the future, hearing the joyful news of the outpourings of the blessings of God upon the Saints in the valley of the Great Salt Lake, in the abundant harvest they have been blessed with the past season, I feel like shouting hosannah to him who rules and reigns on high. May glory, and honour, and praise be to him for ever and ever. Amen.

Well might the prophets and apostles of old pray that they might behold the glory of the last days; and when I reflect upon it I hardly know how to express my gratitude to God for the glorious privilege. How thankful ought this generation to be for the restoration of the gospel; but, alas! like the people who lived in other dispensations, they scorn the blessings of heaven, and treat with the utmost contempt and cruelty the servants of God, who sacrifice all to go and declare the glad tidings unto them. Well might our Saviour say, as it was in the days of

Noah, so also should the coming of the Son of Man be.

But thanks be to God, the honest in heart are receiving the truth, and rejoicing in the gifts of the holy spirit; and, according to all accounts, the work of God was never in a more flourishing condition in this part than at the present time. The Saints all seem to be making every exertion, and when God works, who can hinder.

My love to yourself and family. Remember me in your prayers, that I may do the work that God has designed for me.

I remain your brother in the bonds of the everlasting covenant.

J. W. CUMMINGS.

Cheltenham, January 15th, 1849.

President O. Pratt,—I write to inform you of the death of Brother James Morgan who departed this life in Cheltenham, on the 15th of December, 1848, aged 26 years. He has been a member of the Church of Jesus Christ of Latterday Saints upwards of seven years; he held the office of an elder, and prior to his illness he used to travel and preach the Gospel in this conference: he was a faithful and intelligent young man, and was beloved by all who knew him. He bore a faithful testimony of the work of God to the last, urging upon all who visited him in his illness the necessity of their obedience to the Gospel as revealed in the last days. He has left an affectionate wife to mourn his untimely death. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv, 13.

Your brother and fellow servant in the bonds of the everlasting covenant,

J. W. Cummings.

New Chapel House Street, Paul's Square, Norwich.

To my beloved brothers and highly esteemed presidents Pratt and Spencer,-I, at this time sit down to occupy a few spare moments, to give you a brief sketch of the progress of the work of the Lord in this conference, and also the death of our dear father Winfield, for such I must call him. As it was said of one of old, he has loved our nation and built us a synagogue, so it may be said of father Winfield. He loved the Saints, built them a house in which to worship the true and living God. I sent you a sketch of the minutes of our little conference as written out by the clerk, by which you would see somewhat how we have been getting on. We have not been baptizing so many of late as what we could wish, but we think the prospects are now more cheering both in city and country. I have been travelling in the country of late, and I find that the Lord is blessing the labours of his servants much in the neighbouring towns and villages, many are being baptized. I preached nearly every night last week to crowded and attentive congregations in different villages. Many are deserting the different systems of the day, and the hireling clergy are almost mad in crying delusion, but still the people are determined to hear and then judge. I often feel astonished at the wonder-working hand of the Almighty in sending an illiterate ploughboy like me to this popular city and county, two hundred miles from friends and home, and where the sound of the fullness of the everlasting gospel had never reached within one hundred miles, and the wonderful way the Lord has had in accomplishing His purpose in this place so far. I think I shall never forget my feelings the night I arrived in this city after two days journey by rail; but I engaged some lodgings, and in a few days hired a small room, the best I could get at that time. I put up a card over the door,-Latter-day Saints' Lecture Room. Public meeting, &c. The name Saints seemed so very wonderful, the people came to see what it could be, and the first time hearing, the spirit carried the word home to the hearts of several persons-honourable members of society, some of whom have never again gone to the holy places, so called from that hour till this; this of course, caused the indignation of the priests, and a great stir was made, lecturing in chapels, &c.; and even brought tracts to my outer door, and gave one to each of the congregation as they left the Meeting Room. But still the more they opposed, the more the Lord wrought with us, in convincing the people of the truth, till we have baptized 13 in a week in the city alone. When the opposition was so great, many sick were healed, and the Lord truly confirmed the word with signs following the believers, as very many were healed of their sickness; some that had been in bed for many years were raised up in answer to prayer, and are now enjoying health and rejoicing in the truth exceedingly. But to return, my room soon got too small, and it pleased my heavenly Father to send our dear father Winfield to hear me preach. I also soon got an interview with

him, and I learned that the Lord was inclining him to build a chapel, and as I was so straightened for a larger place, and could not get one, I promised Mr. Winfield, if he would build us a chapel we would pay him interest for his money, so he hearkend to my counsel, and I believe more especially to the Spirit of the Lord; purchased a piece of land for about £90, and put some builders to work immediately. He consulted me what size I would have it, and we agreed to build it fifty feet by twenty-seven, twenty feet high in the walls, which is the size and height, and a platform across one end of the chapel, four feet high, for the priesthood. The body of the chapel is well filled with moveable forms with backs too, all neatly painted, and well lighted up with gas; also a house with six rooms, adjoining the chapel, erected at the same time for me to live in. Father Winfield had been converted many years since to the Methodist's faith; he was a man that prayed much, very zealous in striving to live to the glory of God; but was very slow to embrace the gospel in its fulness; but during the summer, and the building of the chapel, he investigated the principles, read the Book of Mormon, Doctrine and Covenants, with other works which were put into his hands, as I wanted him to understand the work well before he embraced it, that he might not be deceived in any measure; he also saw his dear granddaughter, our beloved sister, Mary Ann A. Winfield, whom he loved sincerely, arise up from sickness several times immediately in answer to prayer, sometimes when he would think she must die; this also helped to strengthen his faith; and on the twenty-seventh of October, 1848, I had the honor to baptize him with four others in the river Yare, he being that day seventy-two years of age; on the Sunday following I confirmed him a member of the Church of Jesus Christ of Latterday Saints. He arose and bore a faithful testimony to this being the work of God; shouting glory to God; declaring that he had then received the gift of the Holy Ghost; inviting the hundreds then present to come and do as he had done, and they should receive the same like blessings. He lived in the enjoyment of the Spirit of God, until the following Friday night about eleven o'clock, when he was seized with violent pain in the body, which continued during the night; about five o'clock the next morning he sent for me; I went, and anointed him with oil and prayed for him, he then became more easy, but continued very ill until eleven o'clock in the day, when it pleased our heavenly Father to call him to a higher stage of action, and take him, where the wicked cease from troubling, as his religious-pretended friends had already strove to trouble and perplex his mind, by visiting and writing to him, striving to instil into his mind the badness of the system he had embraced, telling him that I had stripped persons of their money, what impostors we were, &c. &c.; but notwithstanding all their persuasions his mind continued calm, and he was resigned to the will of God, and he sweetly fell asleep in Jesus, in my arms, with all the calmness of a Saint of God; the sight was grand, although affecting, to see such a venerable servant of the Most High, pass from time to eternity. If it had pleased our heavenly Father to have spared him till this month, he was fully bent to have gone to the Salt Lake, to help to build the temple of the Lord. I superintended his funeral. We buried him in his own new tomb, in the chapel near the place where he received the gift of the Holy Ghost; it was a grand sight; a hearse and two mourning coaches, and several other carriages, and a long procession of Saints and friends of the deceased on foot, who mourned the loss of our beloved friend and brother, followed him to the grave. The chapel was crowded to excess, both at the funeral and the following Sunday. Our dear brother never charged us any rent at all for the chapel, nor did he intend, if he had lived. He also left it to our beloved Sister Winfield, before mentioned; she still copies his example by letting the Saints worship in it free, although it deprives her of some temporal enjoyments. This she does for the glory of God and the good of souls. I often feel astonished at the power of God in bringing near three hundred souls to a knowledge of the truth, in the short space of one year and nine months, by such weak and simple means, and that in the midst of opposition, which proves that it is not by power nor by might, but by the spirit of the living God. This causes my soul to rejoice, and I do anticipate, ere long, to gather to that place which the Lord hath appointed; where I can learn more of his glorious plan of saving the children of men. Dear Brother Pratt, if you should deem it wisdom to make any remarks in the STAR, in reference to the kindness and death of our dear Father Winfield, it will be at your disposal. I should have written before, but I have been at all times much engaged with the work of the Lord, and the building, as it has not long been finished.

We are having a large and handsome tablet erected in memory of our dear brother, to be placed in the wall, over the centre of the platform with the following

inscription :-

"This tablet was erected by M. A. A. WINFIELD, as a token of affection for her beloved grandfather, James Winfield, who departed this life, the 4th of November 1848, and 1849, and 1849,

ber, 1848; aged 72 years.

Tather, dear, sleep on
Till Christ in clouds shall come;
Then raise and join
The Church of the first-born.
A covenant with the Lord you made,
When aged seventy-two,
And was baptized beneath the flood,
As Christ commanded you.
The Holy Ghost you did receive,
In answer unto prayer,
And testified, to all around,
God's power to save through Christ was here."

May the spirit of wisdom and revelation rest upon you, in your high and exalted station, is the prayer of your brother in the new and everlasting covenant,

THOMAS SMITH.

## EXTRAONDINARY CASE.

CHOLERA TREATMENT BY THE LATTER-DAY SAINTS.

A case has come to our knowledge, which occurred in Gorbals last week, and which we scarcely know whether to characterise as one of inhumanity, barbarism, or fanaticism. It appears that, on the evening of Monday last, the 15th current, two sisters, named Elizabeth and Mary Murray, who lodged with another sister at the Townhead, were on their way home from Mr. Pollock's silk factory, at Govan, where they were employed, when Elizabeth was seized with the usual premonitory symptoms of cholera. Instead of making an effort to reach home, the girls proceeded, a little after six, to the house of Thomas Stewart, a belt-maker, residing at 44, Thistle street, where the invalid was put to bed. The girls were intimately acquainted with Stewart, and had formerly rented a room from him; but he was peculiarly endeared to them from being a leader or elder of a sect called the Latterday Saints, of which tabernacle the Murrays were members. About half-past six, Stewart himself came home, and anointed the body with olive oil, and prayed over her. According to the testimony of the survivors, the patient stated that she did not want any medical advice, but desired to see the elders, brethren, and sisters of the church. These were accordingly sent for, and soon a gathering of a dozen was collected, consisting, in addition to the belt-maker, of a preacher, two weavers, a clerk, a sawyer, and a collier, with sisters to match. They frequently joined in prayer, and varied the treatment by administering brandy, and applying flannels and hot-water bottles. Of course, the poor girl got no better, but worse, and at eleven at night her sister Mary was seized also, and laid in the same bed. To be brief, the performance—for we can call it nothing else—continued all night, and Elizabeth died at five on the following morning, and Mary died at nine. In fine, these people ranted round the bed of the poor girls all night till they died, instead of sending for a doctor. This extraordinary case of neglect might never have been heard of, but for the fact that the brethren found it expedient to apply next day to Mr. M'Tear, inspector of Govan Parish, for coffins; and subsequently the case was taken up by Captain Wilson, and is still undergoing investigation. It would appear that brother Stewart was not so spiritually minded as to be withheld, after the death of the poor girls, from preferring a charge of 22s. against their effects, consisting of 10s. for arrears of rent, and 12s. for medicine, medical attendance, and funeral charges. This is rather cool; but whether the account will be allowed or no, will . likely be a matter for the decision of the authorities.

Scotstown, London Road, Glasgow, February, 2nd, 1849.

Beloved brother, President Orson Pratt,—Enclosed, I send you an extract from the Glasgow Herald, which gives an account of an "extraordinary case," "treatment of cholera by the Latter-day Saints." I wish to give a true statement of the case, that there may be no misunderstanding about the matter, in the minds of the honest hearted.

These two sisters (Mary and Elizabeth Murray) worked in a mill in Govan. About four o'clock, p m., on the 15th of last month, Elizabeth was seized with the cholera, while at work in the mill. She, and her sister Mary, immediately started for home; the afternoon was wet, and the poor girl was soon almost perished with cold; they called at several houses on the way, and asked for the privilege of a fire; but instead of granting their request, the inmates drove them into the street, and shut their doors upon them. By the time they got to brother Stewart's, (which was directly on their way home) Elizabeth was so overcome, she could go no further. Here (mark the difference) they were kindly taken in. The sisters in the neighbourhood immediately gathered. The poor girl was soon relieved of her wet clothes and put into a warm bed. The elders were sent for, and they came and anointed her with oil in the name of the Lord Jesus, laid their hands upon her, and prayed the Lord to make manifest his power in her behalf, and rescue her from the grasp of the destroyer. During the night, Mary was also seized with the same disease, but was not laid in the same bed. They bore their sufferings patiently for a short time, but soon they became weary of suffering, and besought the elders present, to lay their hands upon them, and pray the Lord to take them to himself, for they had suffered enough. The brethren did so. They were eased from pain, and went off so calmly and quietly that those around could hardly tell when the last breath left the body.

This case soon created quite a stir. The doctors were sharp set after the affair, determined in their holy zeal, to bring the whole matter before the authorities, and inflict the condign punishment upon Elder Stewart, that all persons might hereafter take warning, and suffer no one to leave the world without their assistance, that their exodus from the stage of action might be scientifically attended to, and heavy fees thereby secured to themselves. It is truly a horrible affair for a person in this enlightened age to call on the Lord instead of a doctor,—to put their trust in the

arm of Jehovah, rather than the arm of flesh.

Brother Stewart was accordingly arrested, and brought before the magistrates to answer to the charge of culpable homicide. He bore himself nobly, faced his accusers boldly, preached the Gospel to them in his defence, until they were ashamed

of themselves, and were glad to dismiss the matter.

The difference (in effects) between the treatment of cholera by the Latter-day Saints, and those learned ignoramuses called doctors may be easily perceived by the following: "By the report of the Board of Health, we find that at least two thirds of all those who have been attacked by the cholera, have died," or, in other words, have been scientifically helped out of the world. Whereas, out of a least one hundred cases that have been administered to by the elders of this church, in and around Glasgow, only four have died. Indeed, the manifestation of power is so much on the Lord's side, that many who were not members of the church when seized upon by the cholera, have sent for the elders instead of the doctors, beseeching them to lay their hands upon them, and pray for them, covenanting before the Lord to obey his Gospel as soon as they had bodily strength to do so.

The Saints rejoice much in the manifestations of the power of God, and are united together firmly by the strong cords of love. The work of the Lord is rolling on rapidly in this conference. Many scores are obeying the Gospel; indeed some branches have doubled their members within the last two months. The circulation of the printed word is doing good. Brother John Shields (president of Glasgow branch) and brother John Bell (president of Paisley) have introduced a system in their branches by which the poorest Saint may be enabled to provide themselves with the books of the law of the kingdom of God, and all other standard works, viz.: 10, 20, or more persons unite together for that purposes; if one wants a Book of Mormon, he pays in 3d. per week; if a book of Doctrine and Covenants,

2½d. per week; Hymn Books, 1½d. per week; Spencer's Letters and Voice of Warning at the same rate, by this means, all will have a book or books in 12 weeks. They determine who shall have 1st, 2nd, 3rd, 4th, 5th, 6th, and so on to the 12th choice by lot. I approve of the plan very much, and would recommend it to all the branches in this conference, as well as all others. There surely is great necessity for a more extensive circulation of those books among the Saints, that they may be the better informed of the law of God, and consequently, less liable to break it. The great body of the Saints are criminally neglectful of their duty in this respect. my travels among the Saints, I often see their book-shelves loaded with Brown's Bibles, this minister's notes, and that learned divine's commentaries on scripture, to the cost (not value) of many pounds. I ask the question, have you a Book of Mormon? No! Have you a book of Doctrine and Covenants? No! I feel to ask in my heart, what have you then, inside or out, worthy of a servant of the Lord, a citizen of the kingdom of God. I do not wish to be understood as speaking lightly of the Bible, for I value it as the stick of Judah, and I value the Book of Mormon equally as much as the stick of Ephraim, and I value the book of Doctrine and Covenants as equal in authority and as beneficial in its influence as one or both of them. Farewell, my dear brother, my the God of Abraham, Isaac, and Jacob bless you, and all yours, now, henceforth, and for ever, is the prayer of your friend and fellow-servant in the kingdom of God. Amen.

ELI B. KELSEY.

## APPOINTMENTS.

Elder James Ure, who lately presided over the Hull Conference, has sailed for the home of the Saints in California. We appoint Elder McNaughton, from Scotland, to preside over the Hull Conference, in his place. Our beloved brother, Joseph Westwood, will labor under the counsel and direction of Elder McNaughton. We trust from the united labors of these two faithful servants of God, that a great work will be accomplished in Hull Conference.

Elder Robert Crook is appointed to labor in the Glasgow Conference, under the

direction and counsel of Elder Eli B. Kelsey, the president of that conference.

Our beloved brother, Elder John Lyon, of Scotland, has been appointed to the presidency of the Worcestershire Conference; we cheerfully recommend brother Lyon to the Saints in that conference, and trust that they will uphold him by their faith and prayers, inasmuch as they will do so, giving heed to his counsels, and assisting with their might in carrying out the measures he may adopt for the spread of the word in that region, they will be blessed.

Brother Lyon has our thanks for the valuable productions in poetry from his pen, that have appeared from time to time in the STAR, and we hope he will continue to favor us, now and then, with a gem. "His reflections on a Bank Note," is a rich illustration, and an apt caricature of that worst of all Shin Plasters, a promise to pay.

### REFLECTIONS ON A BANK NOTE.

Money makes the man, the want of it the fellow, The rest, is all but leather and prunella.—Anon.

Thou representative of something great,
What wert thou in thine unconverted state,
Derived from lint, stalks, or, as like may be,
The downy castings of the cotton-tree!
Perchance the lowly silkworm's death-shroud gave
The silky texture which thou seem'st to have;
Spun into yarn—then woven into cloth—
Then worn—then cast away as what we loath;
And after mingling with—decomposition!
Mark the reverse of this—thy strange transition—
Snatched from the dunghill by the ragman's hand;
Again remodelled as thou now dost stand;
Invested with the honor of a name,
The painted mockery of a righteous claim.

Heaven bless us! and is this our riches! The loathsome flumm'ry of rags from wretches! For such as thee I've seen life's forfeit given-The miser's soul lose all its hopes of heav'n-The poor despised, and the rich made poor From failures of thy sponsors-insecure! Yes, from thee, thou fragment of a shirt! Or the torn tatters of some mantle's skirt: So subject to be lost, consumed by fire, Dissolved with water, or defaced with mire. Thy weakly form, how liable to tear, How soon thou'rt worn, e'en with the greatest care; But who, vain ghost of currency-pray, who Gave thee such value, as to stand in lieu Of labor?—tell me, for I wish to know Who thy great sponsor is, that I may go Directly to the source from whence you flow, And there examine what thy motive is For circulation—ha! interest. 'Tis Individual selfishness makes mankind sweat To help some lordling of the soil to meet Extravagance! for sooth, to make his land (As if it did not yield enough) demand A double interest by the law, To palm thee, tiny thing! that he may draw With seeming grace, and usury provoking. First for his land, and then for paper-broking. And is this all, vain thing! thou canst produce To make thee so respected for abuse; The trust-deed of a promisory pay, That may go down for ever in one day! Ha! ha! bank note-when all thy faults are told Thou'rt nothing to the yellow glittering gold!!

Kilmarnock.

LYON.

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Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 5.

MARCH 1, 1849.

VOL. XI.

### BUILDING OF THE TEMPLE AT JERUSALEM.

The Jews at Jerusalem have sent a messenger to America, for the purpose of soliciting donations to re-erect their temple on a magnificent scale, as nearly as possible on the same site where their former temple stood. A meeting has been called in New York, at which Judge Noah, a very influential and wealthy Jew, made the following most eloquent and powerful speech:—

"About two years ago a messenger arrived in this City from Jerusalem, having been commissioned from the Hebrew Congregation at Hebron to visit the United States, to collect aid for the suffering poor of that venerable city. He came from the neighbourhood of the cave of Machpelah, where Abraham and the founders of our faith lie buried, and he asked in their name, and by their immortal memory, charity for our poor brethren, who have for many centuries piously and carefully watched that sacred spot. Some questioned the expediency of allowing our charity to travel so far from home; many gave in the name of Him who said, 'the poor shall never depart from the land;' but he asked only the aid of his brethren. The liberal of other faiths asked permission to add something to his store; but his authority to ask and to receive was limited to the house of Israel. The reception which he met with here, from members of the oldest congregation in America, endorsed his mission to other cities, and the Pilgrim returned to the Holy City, bearing with him some remembrance from the land where the Jew and the Gentile are equally free. In a letter which I received from the American Consul at Jerusalem, he said that he had met the Rabbi, who stated that he had brought with him from this country 18,000 dollars for the poor families of Hebron. The fidelity with which he discharged that duty, induced the Rabbis and Trustees of the congregation of Beth El, at Jerusalem, to send him again to this country on a mission of still greater interest.

"It may not be generally known to our people that since the destruction of our Temple, upwards of 1800 years ago, Israel has been without a place of worship, dedicated with all the solemnities of our faith, and erected with suitable magnificence, to the Divine Architect of Heaven and Earth. The Jews, in their own land, on that land which God gave to them as an inheritance for ever, by a deed consecrated and confirmed by ages, were not permitted to erect a Synagogue, from that fatal moment of the destruction of the Temple even to the present day.

"The army of the Roman conqueror captured and carried away the nation to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreting themselves beneath the fallen columns of the Temple, remained on a spot endeared to them by so many blissful reminiscences, and by the promises of the Great Hereafter. The Roman Centurions pursued them—the Greeks persecuted them—the Persians destroyed them, and, in after ages, the followers of Mahomet visited them

with fire and sword, and the Crusaders trampled upon their necks-yet they refused, under these unprecedented calamities, to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls, written by Esdras, now in their possession, which they bore from the flaming ruins; they read the law in chambers-in caves-confined rooms, and deserted places-for, among their Pagan persecutors, they did not dare to worship openly that God, whose protecting mercies the civilized world now unites to invoke. The Mosque of the Mussulmans reared its domes and minarets on the site of our Temple-Christians erected magnificent Churches and rich-endowed Chapels on our soil; while our people, the rightful inheritors of all that Land of Promise, crawled in abject submission to the walls of the Temple, to bewail their hard destiny—to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them-that Still Small Voice continually whispered in their ears, in accents soft as the cherub's voice, 'Fear not, Jacob, for I am with thee.'

"Centuries rolled on-Nations arose, flourished, decayed, and fell-yet the Jewish people still existed, increased in numbers, and under every privation and

persecution preserved their identity, their faith, and their nationality.

"At length a sign is given; the thunders begin to roll all over Europe; the cry is everywhere heard in despotic governments—To arms! The people are at war with their kings, and the kings are overthrown; priestcraft and fanaticism are overthrown; the sun of liberty begins to rise; the chains of the Jews are unloosed; and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, 'You are free; you have my permission to erect a Synagogue in Jerusalem;' and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected

in the Holy City since the advent of Christianity.

"Friends and brethren, do you understand that Sign? Is it not pregnant with great events? Is not this another seal broken? We can erect a Synagogue, and build a Temple here, and it excites no attention; but when the trumpet sounds from Mount Zion, every ear is opened, every heart throbs. I know full well, that there are many Jews throughout the world, who look upon the restoration of their brethren to the Holy Land as a possible event in the great changes which may hereafter occur, but they take little interest in the signs of the times. Happy in the enjoyment of every comfort here, they only think of their brethren in the Holy Land when their charitable feelings are appealed to; but when the great events of the restoration which are to fulfil the prophecies are talked of, they cling to the home of their birth, and the country of their adoption, and say, My destiny is here. Be it so. I do not blame them; for great sacrifices of life and treasure await the first movements of restoration. We are safe, but let us feel for those brave hearts, who will not forsake their ancient heritage-who cling with ardent devotion to the sacred soil, and who turn their eyes of hope towards Zion, and say 'The time will come, the hour will arrive.' Let us furnish them with the means of living until the trumpet again sounds on the walls of Jerusalem-let us aid to erect a Temple worthy of their faith, their devotion, and their constancy.

"The Jews, I regret to say, know little of the Holy Land and of their brethren who reside in it. It is now the object of Christian research, of Christian veneration, and no learned, pious and liberal Christian visits that sacred spot, who does not feel that the Chosen People of God are at this day the greatest miracle on earth, and have ever been the constant uniform object of Divine Protection. The fate of a nation may depend on many causes; one becomes weakened by unjust and unnecessary wars; another falls from want of energy, character, good faith and industry; a third is without courage to sustain its rights; and a fourth is ignorant, imbecile, and bigoted. The rise, progress, and fate of the Jewish nation, exhibited no such defects of character. We sinned against God because it is the nature of man to be sinful; he punished us as the parent does his child, but, in the midst of our stubborness, our disobedience, and hardness of heart, we did not forget the

Unity and Omnipotence of that Divine Architect of the Universe, and he pardoned us; his arm always has guided us, and amid the vicissitudes of 6000 years, the nation never has been lost; from the day and the hour that God declared us to be his people, down to the present time, we have remained the same people, distinct from all others. Shepherds of the Land of Promise, Slaves in Egypt, a mighty power in Canaan, the revolted tribes captured at Samaria and blended with other nations, still Judah and Benjamin remained, and were still the chosen people. The whole world of idolatry united to crush us, but the handful of God's chosen servants could not be subdued or won to apostacy. By the rivers of Babylon they wept in captivity, but could not forget Jerusalem nor the Songs of Zion; the fiery furnace could not subdue them, and Pagan Kings, awe-struck at their self-sacrificing piety and fidelity, set them free. After seventy years of bondage the faithful were restored to Zion. Punished for their sins thus severely, the Children of Israel reposed 400 years in their Land of Milk and Honey, waiting for that Prince whom God promised to send them, to consolidate and rule over the nation as their temporal Sovereign. But their glory was again destined to be doomed, their light extinguished, and darkness once more enshrouded the people. The ambitious, conquering Romans appeared in great force under the walls of Jerusalem, and summoned them to surrender.

"We have heard of many wars and sieges-of grand victories, and brilliant defences, of intense sufferings and indomitable valour; but where does the page of history inscribe deeds of bravery and personal sacrifices equal to the siege of Jerusalem? Had the Jews been united at that siege-had not the embers of faction been fanned into a flame, and its defenders divided and at war with each other-Titus Vespasianus could never have entered the Holy City. The testimony of Josephus is not always free from partiality when he treats of Vespasian and Titus; he described their triumphs after the destruction of his nation, with that cowardly complacency which characterized the courtier; he was a traitor and fought against his people in the ranks of the enemy; and yet he admits, that the Jews performed prodigies of valor. 'They cried to their besiegers from walls crumbling to rnins, that they courted death which was preferable to a shameful slavery, and that they would exert themselves to the last to prove to the Romans, that no boundary was to be affixed to their determined resistance.' The siege of Jerusalem lasted 146 days; and after unheard-of sufferings, the flames of their Temple lighted the funeral pile of the nation, and 1,100,000 souls were buried in the ruins. From that day they have been in a perpetual state of martyrdom, suspended between life and death. What bloody vicissitudes, what scenes of grief, what barbarities, what ravages, what disasters, what injustice, have not been exercised by the different nations of the globe, against a people devoted to slavery and abandoned by fortune. Pagans, Mahometans, and Christians have by turns occupied the Holy Land, and deluged it with blood. Still our people refused to abandon the country which God had given them. Sentinels on the ramparts, they watched for us, prayed for us. We were driven out among the nations of the earth; our home was nowhere; our people everywhere. Who has done this? Who brought Abram from Ur of the Chaldees? Who sent Joseph a slave into Egypt? Who authorized Moses to lead the people through the Red Sea? Who gave the law in thunder on Mount Sinai? Who raised a long line of prophets who poured forth a living stream of eloquence and divine song, which even the present age cannot hear umoved? Who preserved Daniel in the Lions' den? Shadrach, Meschech and Abednego in the fiery furnace? Our God, your God, who made bare His holy arm in the eyes of all the nations. Shall we not sustain each other when so divinely sustained and protected? Shall we turn a deaf ear to the supplications of our brethren at Jerusalem who have stood by their faith so triumphantly? I hope not.

"It has been said that the Jews at Jerusalem are indolent, are disinclined to labor, are only employed in studying the law, and devoting all their hours to prayer, and prefer leading a life of dependence and want, to one of prosperous active industry. I thank them that they do so. Amid our worldly cares, our pursuits of gain, or limited knowledge of our holy faith, our surrender of many cardinal points—probably from hard necessity—I am thankful that there is a holy band of brotherhood at Zion, whose nights and days are devoted to our sublime laws, our

venerable institutions. I wish them to remain so, I think it our duty and our interest to share our means with them-to repay them with the bread of life, for aiding us with the bread of salvation. Jerusalem should ever be an object of the warmest attachment in our sight. To see the Holy Land sovereign and independent under its rightful proprietors; to know that the Temple will again be rebuilt; to hope to see the standard of Judah once more unfurled on Mount Zion! to die on that spot, and to be buried near David and Solomon in the valley of Jehosaphat, should be

our highest ambition, our earnest hope, our incessant prayer.

"There are some who may consider the permission extended to the Jews in Jerusalem to build a Temple, or a magnificent Synagogue, a concession of little importance; but taken with other extraordinary signs of the times, it has a most important bearing. We may be unmindful and indifferent in relation to those signs, but there is a Divine hand which directs, a Divine agency which controls these movements; there are Divine promises yet to be fulfilled, Divine attributes which are yet to be made apparent to the unbeliever. Since the establishment of Christianity, the world has not seen a revolution equal to that existing at the present moment in Europe; one hundred millions of people are in arms against their sovereigns; it is a struggle indeed for Liberty and Human Rights, but Religious as well as Civil Liberty; the blow is equally aimed at priestcraft, at that powerful union of Church and State, which, for centuries has kept the world in bondage. The allied Sovereigns may succeed in overpowering the people and maintaining their thrones and sceptres, but great concessions will be made to the wishes of the people to avoid a hurricane of frightful outbreaks;-the people are no longer in chains. To the Jews, this great revolution has been a wonderful manifestation of God's providence and watchfulness; it has made them men, citizens, a people, a nation-it has given them rank, position, power,-it has elevated them to the highest offices. Look back 1800 years on Rome, the proud mistress of the world, and see the Jewish captives in chains following the triumphant car of the victorious Titus; see them sold in bondage, see them the architects of the Coliseum and the Pantheon, the servile labourers everywhere. When Rome fell, and Christianity arose, see them even more fiercely persecuted, the inmates of the dungeons of the Inquisition, and the victims of the Auto da Fe? see the chosen people, whose only sin was their belief in one God, locked up at night in the Ghetto, like animals in a cage, and look at them now in Rome; declared to be free by law, and possessing equal rights with their fellow-citizens. See them in France and Germany, and in every country in Europe, filling the highest situations in the governments, the proudest elevations on the benches of law and science, and diffusing everywhere the lights of their deep philosophy, and the fruits of their close and ardent study. And has this great advent been brought about by human agency? I believe it not; -it is part and parcel of those promises-the first step in the fulfilment of that great event which is to manifest to the whole world the power, the unity, the omnipotence of the Lord God of Israel, one God, and the God of all Creation, and that He alone is the King of kings, Redeemer of the world, and the Sole Judge of the earth.

"Other great revolutions are also in progress-quietly, slowly, but securely-the age of Reason and Philosophy among Christians. In every direction, there appear to me evidences of a progressive, but mighty change in the fundamental principles of that faith, which it is our duty and our interest to watch, as developments of the deepest importance to our future destiny as a nation. I have noticed the liberal feelings everywhere evinced toward the Jewish people, an interest in their spiritual character, as much as in their temporal welfare; I see everywhere a change manifested toward us a Sect; there are closer affinities developing themselves among Christians. They are gradually unloosing the chains of a religious prejudice against us, and feel a deeper interest in our fate and final advent. Few adhere, at the present day, to the spiritual restoration of the Jews, while the multitude admit that this restoration must be literal. The promises of God to the chosen People are now more fully recognised, and evangelising them is postponed until after the great events contingent on our Restoration as an independent Power. Reason and Truth begin to resume their empire as the shackles of ecclesiastical power become weakened, and man defends his right to think, to speak, and to act freely and openly, upon all matters appertaining to the Christian faith.

"The result of this religious freedom manifests itself in gradually withdrawing from the great Founder of the Christian faith, the divine attributes conceded to Him by his disciples and followers. Since the Reformation, this change has been gradually unfolding itself; but professing Christians did not dare to express their doubts even to themselves; they were unbelievers ever, but only in the deep recesses of the heart; but now Reformers, Socialists, Communists, Philosophers, openly express their doubts. All Germany is deeply tinctured with this belief, and other Luthers are springing up, declaring their unchanged belief in the sublime morality of Jesus of Nazareth-their entire confidence in Him as an eminent and illustrious reformer, teacher, prophet, brother; but denying his divine issue, his participation in the God-head, and his right to share with the Almighty the attributes of divinity. The Jews are deeply interested in the extension and preservation of Christian morals; to us and to the world it would be a deep calamity to see our laws, our principles, our doctrines abrogated, which have been so beneficially spread throughout the world, under another name. If we were enfeebled and broken down, and had not the power to enforce and carry out the doctrines of our faith, still, happily, they have not been lost to the world, but flourish under another denomination. 'Do unto others as you would desire others to do unto yon-love your neighbour as yourself'-deal justly with all men, honour your parents, be faithful to the governments that protect you, be merciful, be charitable, and love God with all your heart and soul-these are Jewish precepts, advanced as such by a great Jewish reformer, and ingrafted upon the religion adopted by his followers and friends; but their divine origin is unchanged."-New York Tribune. (To be continued.)

### LATEST INTELLIGENCE FROM THE GOLD REGIONS.

BY THE "CANADA," ARRIVED ON THE 19TH ULT.

Extract of a Letter from an Officer in the Squadron of Commodore Jones.

"United States Ship Ohio, Monterey, California, Nov. 1, 1848.

"We arrived here on the 9th of last month. The weather for the last fortnight bas been delightful, very much like our finest October weather at home. The pleasant season has just commenced.

"It will be impossible for persons at a distance to realise the state of affairs here. Gold is the only subject discussed. It is bought and sold in grocers' scales. It is selling for 11 dollars an ounce here, 10 dollars at San Francisco, and 6 dollars at the mines. It is worth over 18 dollars in the United States. At the mines it is the only medium of exchange. The price of a glass of grog is a pinch of gold. The Indians had at first no idea, and have scarcely any now, of its relative value. They would offer all they had for anything that pleased them. A man from the mines told me that he had sold a blanket for 280 dollars in gold, and the hat that he wore up there (an indifferent one) for 64 dollars. Every one that can possibly do so has gone to the mines. There are some fifteen or twenty vessels at San Francisco, which cannot leave because their crews have deserted. They offer 50 dollars a month, and cannot get men at that; the usual wages were about 12 dollars. Those who reap most in this golden harvest are the small traders; for, as a matter of course, the necessaries of life are scarce. One of these men informed me that he retailed flour at two dollars a pound, and said it had been four; he also sold sugar at two dollars per pound, brandy 12 dollars a bottle. Crowbars, pickaxes, &c., sold at first for an enormous price.

"The mine is known to be four hundred miles long and one hundred broad. It is thought to be much longer, but it has not been explored further. A man, without much exertion, can make 1000 dollars a month. Some have made it in a few days. I saw a party that had been in the mines about two months; each one (person) averaged about 1500 dollars a month. A piece weighing 25lbs has been found. The largest piece that I have seen weighed 11b 2oz. The most that is found is small and fine. A man will leave a place at which he does not find more than an ounce a day. The machines are very rude; in fact it would be profitable to work that which has escaped them, were there not richer work all round. The mines are said to be inexhaustible. The present low price of gold cannot long last; for I suppose a mint will soon be established. Nor can the necessaries of life remain long as they are, though they will be high for some time. Nothing for consumption is made here, but cargoes are on their way from South America and the islands, and no doubt capitalists will soon have their agents, which alone would bring gold to near its proper value. I had a revolver, worth about 12 dollars in the United States; as a special favour I parted with it for 3½ ounces of gold, equal to 65 dollars in the United States. Persons are seen with gold valued at thousands of dollars, who, a few months since would have considered themselves fortunate in having twenty dollars in their possession.

The excitement at New York was indiscribable. On the 5th inst., the steamship Crescent City, took her departure for Chagres with 305 passengers on board, amongst whom was the chief engineer of the Panama Section of the proposed Chagres and Panama Railroad. The scene at her starting was of the most animating description, the quays being lined with the friends of those departing for the El Dorado. Another fine steamer, the Falcon, sailed on the 1st, containing two hundred passengers, with their multifarious baggage, amongst which we find enumerated "Bowie knives, packing-boxes, gold sifters, cradles, spades, shovels, picks, buckets of rubber and wood—in fact every conceivable article that could be of benefit in the way of gold digging," besides a cargo whose value was estimated at

70,000 dollars.

The following is stated as the outfit of the Strafford, a barque engaged to carry out the New York Mining Company:—"Abaft the main hatch are arranged the mess tables, yielding comfort and convenience while nourishing the inner man. Away aft is fitted up an admirably selected library, comprising works on every subject, and consisting of fully 3000 volumes. These are the individual contributions of the members, and generous donations from the Bible and Tract Society. For the amusement and enlivenment of the company, a splendid piano and numerous other musical instruments have been presented to these fine fellows; and, to crown all, a glee club has been formed numbering voices of no ordinary sound and sweetness."

This is certainly combining the utlile et dulce! The list of other vessels sailed, and to sail, from all parts of the Union, is far too lengthy for us even to sum up. The New York Herald says, in his city article of the 3rd instant, that upwards of 8000 persons had then left the States for California via Chagres, Vera Cruz, and Cape Horn, although it was only sixty days since the excitement commenced; and that upwards of 20,000 had left ports on the Pacific. The calculation of the writer is that, with the existing and prospective increase of population in California, we may very reasonably expect an addition of one hundred millions of dollars worth to the stock of gold in the world.

That it may be some time, however, before the world will feel the effect of this singular state of things, will be made appear from the following statement by the

same writer :-

"We have already a large capital invested in this movement. Millions of dollars are at present locked up in this trade, and millions more will be in the same position before returns are received and commercial operations give the capital activity. The annexed statement exhibits estimates made from the best authority, of the amount of capital at present employed in the shipment of passengers and property to California.

### " Commerce between the Atlantic States and California.

Vessels departed, direct and indirect, No. 125, value .	2,000,000	dols.
Provisions for passengers, 60 dols. each, No. 7000, value	420,000	"
Fitting out vessels, 2000 dols. each, No. 125	250,000	,,
Shipments of merchandise on speculation	2,500,000	99
	1,500,000	99

Total . . . . . . . . . . 6,670,000 ,,

This amount of capital is at present absorbed by this movement, and it is increasing at the rate of more than one hundred thousand dollars per day. As an offset, we have only received about sixty thousand dollars worth of gold from California; and before we can receive any amount of consequence more than ten millions of dollars will be locked up in the trade. The amount already invested has made many branches of business very active. Provision dealers, bakers, clothiers, &c., have been actively engaged in filling orders, and many vessels have been withdrawn from other employments, and fitted up at considerable expense for the long and dangerous voyage to San Francisco."

### The Natter=day Haints' Millennial Star.

### MARCH 1, 1849.

£800 and £900 in tithing, which we have forwarded to the mountains by the hands of our faithful brethren, President Orson Spencer ond Captain Dan Jones. Those who have donated their tithing, can have the privilege of inspecting our tithing book at any time. Their names and donations will be entered in the tithing records both here and in the valley. I shall only be responsible for the tithing that shall come into my possession; it can be forwarded to me either through the hands of Elder Levi Richards or through the post, or any other safe conveyance.

ORDINATIONS.—Elders William Philips and Abel Evans have been ordained unto the High Priesthood under the hands of Dan Jones and myself. The former, W. Philips, was appointed at the last conference in Wales to preside over the church throughout that country—the latter was at the same time appointed his counsellor. We are confident that these choices were good ones, and that the church will greatly prosper in that country by heeding the instructions of these two servants of God in connexion with Elder John Davies, who is also a counsellor to brother Philips.

EMIGRATION.—The ship Buena Vista sailed from Liverpool a few days since with 249 Welsh Saints on board. Elder Dan Jones, President.

The ship Hartley also cleared from this port for New Orleans a few days since, having on board over 220 souls. About one-third of these were Welsh, the balance English and Stotch—all Saints—under the presidency of Elder William Hulme of Manchester. Five large ships have sailed from this port loaded with Saints during the last four or five weeks. Thus the great work of the gathering rolls on, fulfilling the great and glorious predictions contained in the Book of Mormon, Bible, and other revelations. Hasten thy work, O Lord, that Zion may speedily become a strong nation!

Our last ship will sail between the 5th and the 15th of this month.

### LETTERS TO THE EDITOR.

Kanesville, December 11, 1848.

Dear Brother Pratt,—I now improve a few leisure moments in writing to you, and through you, to the Saints and friends in England. May grace mercy, and peace abide with you and the faithful, henceforth and for ever, Amen.

Your kind letter from Liverpool, dated August 8th, has come to hand, and it afforded me great pleasure to learn of your safe arrival in the field of your present

and future labours; but it grieves me much to hear of brother Spencer's ill health. Is it possible that the climate of that distant country is the agent to cause so luminous a star to set, when it should only be at its meridian! Mortal beings must fade and die in all countries, and this should admonish us all to do our duty while strength, vigor and life animate our earthly tabernacles. The will of God be done. His hand guides our destinies in mercy, and his eye ever watches for our good.

It is a general time of health, peace, prosperity and plenty with us at the Bluffs. Our county is organized; our votes were for General Taylor, and he I believe, is duly elected. May the spirit of justice, of mercy, and of truth guide and direct the

cause of his administration, and may he prove a blessing to the Saints.

News from the Valley since the 11th of October last has been received, and it is good. The crops there have come in very well, though much was destroyed by the crickets, yet it is thought there will be enough for all the population that is there; and they feel confident that they will be able to produce enough to meet the wants of the emigrants that may go there hereafter; and that instead of their taking so much provisions as heretofore, they can load with iron, steel, glass, nails, clothing, boots and shoes, scythes, sickles, and, in fine, every useful article in a community established in a new country, except provisions. Saws, cross cut, mill and circular saws should be taken there.

The Church was never doing so well in the United States before, as our branch is now doing at this place, (at the Bluffs.) The Lord is turning the hearts of the

people towards us, and softening them for our sake.

Elders C. H. Wheelock and Augustus Farnham may be expected in England soon, if all be well.

Most respectfully your brother in Christ, Orson Hyde.

New Orleans, December 15, 1848.

Dear Brother Pratt,-I have written of an earlier date to send by the ship Erin's Queen, and have expected her to sail; and now I expect she will go to sea this morning. There is one thing more that I wish you to understand: yesterday I fell in with one of those sharks, his name is Cook, and the head one of a company of ten in number, who are engaged in taking out permits and re-shipping passengers. They speak five or six languages, and are determined to monopolize the business. This Cook has a certificate from Amos Fielding, Hiram Clark, and others, for the kind manner he has treated our passengers in years past when going to Nauvoo; and he could just as well have got one from Simeon Carter as from others, when at the same time he had taken a large amount of money from the company, and they never knew it, and are perfectly ignorant of it now. They are connected with some office in Liverpool. He told me that when there was a Mormon ship came into port they knew exactly what to do, for they considered it lost; therefore they would send some person (as they have done) on board to make confusion-some one that was not responsible for what they said-bringing bills from some boat, and saying that they were captain or clerk of said boat, and would carry them for one dollar to St. Louis, if they could not get them without; but alas! this would not be done, but they would carry them on account of their particular regard for our people; and then begin to talk to some silly old women, and by so doing draw the wool over their eyes. On this account the last company had to stop here six days, just because they were bamboozled by these runners. I consider that there is but one way to do the business for the best good of the Saints, and that it is for one person to do all of the business, and the rest remember the Mormon creed. Those sharpers are threatening me all the time, but I do not fear them. I am satisfied that the church has not known the extent of their speculations from them, and yet were soaping them all the while.

May God add his blessings to us, and grant us his Spirit, that we may all be enabled to do his will and roll forth his kingdom in spite of wicked men and devils, that the honest in heart may be gathered home and everlasting righteousness brought in, and the Saints be enabled to see eye to eye, is my constant prayer in the name of

Jesus Christ. Amen. Yours in the covenant,

Inserted the Lucius N. Scovil.

"THE BLIND SEE, THE DEAF HEAR, AND THE LAME WALK."

Newbury, January 22nd, 1848.

President O. Pratt,—Since I came here I have witnessed the manifestation of the power of God in healing the sick in this Church, as well as out of it. Two or three cases I will mention: first one woman, not in the Church, who had nearly lost her sight, and was given up by the doctors, came some months ago to our meetings, and desired the elders to lay hands upon her, for she believed that if they did so her sight would be restored. We laid hands upon her, and the next day she was able to go out to work, to the astonishment of her neighbours, and her sight was perfectly restored. She came to our meetings for some time afterwards, and told all with whom she conversed how her sight had been restored; but after a time she left the meetings, and then began to oppose the Saints. She never was baptized, and a few weeks ago died. Again in the month of May 1848, I baptized an old woman of about eighty years of age. She was very deaf, and had been so for some years; and was very feeble, having two bad legs. She was led to the water to be baptized, but walked back herself. Calling upon her some time after her baptism, she desired me to anoint her ears with oil and lay hands upon her, and strange to tell, her hearing has been restored, and both her legs are well, and have not a wound upon them, (to God be all the praise,) and she walks about quite well. Another case is that of a brother who had been confined for some time by a pain and swelling of the leg, and could scarcely get any rest by night or day. He applied to two or three doctors: some of them said it was an enlargement of the bone; others said that the bone was decayed. Brother Banks sent brother Walker to labor here for some time, and he went to sleep at this brother's house: he laid his hands on his leg and healed him, and he is now quite well.

Dear brother Pratt, these are a few of the many things that might be named; and the Saints here have a knowledge of the truth of this great work, independently of the testimony of others. Several families will leave here for the camp of Israel next fall, and we all feel a desire to go, and often sing, and with meaning too, "O Zion, when I think on thee," &c., &c. We have heard very pleasing accounts from our brethren and sisters that went to America last fall; and they write us to fol-

low them.

Dear brother Pratt, ever since I have been in the church, which is now about six years (being ordained an elder the day I was baptized), I never felt more like going a-head than I do now, and I rejoice yet more and more in the great and blessed work. I was twenty years a sectarian, and seventeen years of that time a preacher, and thought I was happy sometimes, but now I know I am, for I have come to a knowledge (my soul praise the Lord.) My desire is to roll forth this work and abide by counsel, that I may be saved with all the faithful, and desire your prayers.

Dear brother, if you think this, or any part of it is worthy of a place in the STAR, it is at your disposal, you can use that wisdom which is given unto you as a man of God and as an apostle of Jesus Christ. From your humble servant and brother in

the new and everlasting covenant,

THOMAS SQUIRES.

Huddersfield Branch, 27th January, 1849.

Dear Brother Pratt,—Being a father of four children and a member of the Church of Jesus Christ of Latter-day Saints, I am desirous that my children should be taught in their youth the rudiments of those principles that I now entertain. But whether I should be able to abide by the principles of the above church or not, I am willing that my children should, and continue therein. Having asked counsel from the council of the branch, I was permitted to form a Child's Ladder, whereby they may ascend to a greater height than their progenitors, in the scale of intelligence and truth. I have, therefore, furnished you with about 100 questions and answers, if you deem them worthy let them form a little book, so as a mother can teach her children when she sitteth down, and when she walketh by the way. I have endeavoured to render them as short as possible, in order that they may be attained by the weakest mind; and where a proof was long and tedious, I have shortened it without removing its sense. I submit the whole to your supe-

rior wisdom and knowledge in those matters—what is good for children and what is not; however, I am solicitious of something of the kind being done. In Star No. 12, Vol. 10., I there find the above in contemplation by brother Thomas Smith. But be it known I am not that person that he in his letter desired to come forth. Upon the whole, I believe to teach the young bud how to shoot, is no small matter indeed. I hope, honoured brother, you will pardon what is weak, as I have had only four and a half years' experience in the church. Every one of those questions and answers are found in the MILLENNIAL STAR and Bible, belonging to the second and third series. And now, should neither of them do, let this letter and the Child's Ladder, be quietly laid aside among those witings that have been weighed in the scales, but found wanting. Your brother in the Gospel,

DAVID MOFFAT, Elder.

THE CHILD'S LADDER, OR A SERIES OF QUESTIONS AND ANSWERS ADAPTED FOR THE USE OF CHILDREN OF THE LATTER-DAY SAINTS.

First Series.

Q.—What is your name? A.—A, B. Who gave you that name? My father.

When did he give you that name? When he gave me up to be blessed by the elders of the church.

How long will you retain the name you now have? Until I receive a new one.

When will you receive a new name? When once I have proved myself a child of God.

Can you prove it? Yes. Rev. ii., 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name.

Hath God given to any man a new name

on earth? Yes.

To whom did he give a new name? To Jacob.

Can you prove it? Yes. Gen. xxxv., 10. And God said unto him, thy name shall not be called any more Jacob, but Israel shall be thy name.

Who hath the greatest name? Jesus

Christ the Son of God.

Can you prove it? Yes. Phil. ii., 9. Wherefore God hath highly exalted him and given him a name which is above every name.

Who is the father of Jesus Christ? God

Almighty.

Was he known to our fathers by any other name? Yes.

To whom? To Moses, by the name

Can you prove it? Yes. Exod. vi., 3. And I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty. But by my name Jehovah was I not known to them.

Psal. cxi., 9. He hath commanded his covenant for ever: holy and reverend is his name.

Is the name of the Lord to be feared?

Is the name of the Lord to be feared? Yes. Deut. xxviii., 58. That thou mayest fear this glorious and fearful name, the Lord thy God.

Doth the Lord put his name in any of his

servants? Yes.

In what servants doth he put his name?

In his angels.

Can you prove it? Yes. Exod. xxiii., 20 & 21. Behold I send an angel before thee. Beware of him, for he will not pardon thy transgressions, for my name is in him.

Hath fallen angels a name? Yes.

Can you prove it? Yes. Rev. ix., 11. And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon.

Hath unclean spirits a name? Yes.

Can you prove it? Yes. Mark v., 9. And he (Jesus) asked him what is thy name, and he answered him, saying, my name is Legion, for we are many.

Hath all the fowls of the air names and

the cattle of the field? Yes.

Who gave them their names? Father Adam. Gen. ii., 19. And out of the ground the Lord formed every beast of the field, and of the air, and whatsoever Adam called them, that was the name thereof.

Yes. Psal. cxlvii., 4. He telleth the number of the stars, he calleth them all by their

names.

Second Series.

What is God? He is a material intelligent personage, possessing both body and parts.

Could he be a being without body and

parts? No. Verily, no.

What form is he of? He is in the form of man, or rather man is in the form of God.

Where do you find these proofs? In the scriptures of the old and new Testament.

Can you prove then that man is in the form of God? Yes. Gen. v., 1. In the day that God created man, in the likeness of God made he him.

Can you mention the parts of his body from the scriptures? Yes. Exod. xxxiii.,

22 & 23. And I will cover thee with my hand; and I will take away my hand, and thou shall see my back parts, but my face shall not be seen.

Can you mention any more parts of his body? Yes. Exod. xxiv., 10. And they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone.

Did ever any man speak face to face with

God? Yes.

To whom did he speak? To Moses.

Can you repeat it? Yes. Exod. xxxiii., 11. And the Lord spake unto Moses face to face, as a man speaketh to his friend.

As the God of Heaven possesses body and parts, doth he also possess passions? Yes. He eats, he drinks, he loves, he hates.

Where have you an account of his eating? When he appeared to his servant Abraham

on the plains of Mamre. Gen. xviii.

Did Abraham know that the Lord desired to eat when he appeared unto him? Yes. Gen xviii., 5. And I will fetch a morsel of bread, and comfort ye your hearts, for therefore are ye come to your servant.

Yes. Mal. i., 2. Was not Esau Jacob's brother, saith the Lord, yet I love Jacob.

What were the things of his hatred? The

palaces of Jacob.

Can you prove it? Yes. Amos vi., 8. The Lord hath sworn by himself, saith the Lord of Hosts, I abhor the excellency of Jacob, and hate his palaces.

Can this Being (God) occupy two distinct

places at once? No.

Can he move from planet to planet with facility and ease? Yes. Gen. xi., 5. And the Lord came down to see the city and the tower which the children of men builded.

With whom did the Lord converse? With

his servant Abraham.

Upon what things did they converse? About the destruction of Sodom and Gomorrah.

Doth the Lord also reason with man? Yes. Isaiah. i., 18. Come let us reason together, saith the Lord. What is Jesus Christ? He is the Son of God, and is every way like his father.

How is he every way like his father? Because he is the brightness of his father's glory, and the express image of his person.

Where do you find that proof? In Heb.

i., 4.

What body doth Jesus Christ possess? Immortal flesh and immortal bones.

Can you prove these things? Yes. Luke xxiv., 39. Handle me and see, (saith Jesus) for a spirit hath not flesh and bones, as you see me have.

Doth Jesus Christ eat in his resurrected body? Yes. Luke xxiv., 42 & 43. And they gave him (Jesus) a piece of broiled fish and of an honeycomb; and he took it and did eat before them.

Doth Jesus Christ exercise all power in heaven and in earth in his resurrected body? Yes. Mat. xxviii., 18. All power is given unto me in heaven and in earth.

Doth Jesus Christ and his Father both possess a body alike? Yes. Col. ii., 9. For in him (Jesus) dwelleth all the fulness of the

godhead bodily.

Can Jesus Christ move from planet to planet with ease and alacrity like his father? Yes. Acts i., 9. And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight.

Can Jesus Christ occupy two distinct

places at once? No.

What are angels? They are intelligences of the human species. Many of them the

offspring of Adam and Eve.

Yes. Rev. xxii., 9. Then saith he (the angel) unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren the prophets.

Are angels then resurrected beings? Some

of them.

What bodies do resurrected angels possess? Immortal flesh and immortal bones.

Are angels glorious beings? Some of them; but they can veil their glory by their body.

#### Third Series.

What are men? They are the offspring of God the Father, and brothers of Jesus Christ.

What is a righteous man destined to be? Like unto God his father and Jesus Christ his brother.

How is he to attain to what he is destined? By coming in possession of the knowledge of God and of Jesus Christ his Son.

How can you prove it? By St. John xvii., 3. And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou has sent.

By what principle is man to come to the

knowledge of God and of his Son? By the principle of Revelation.

Can they not be known without revelation? No. Luke x., 22. No man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him.

Is revelation available to every man? Yes,

upon conditions.

What are the conditions which God requires? Perfect obedience to his revealed law.

What law hath God revealed that revelation can be obtained? To believe in the Son of God, repent of our sins, be baptized for the same, have hands laid on us for the spirit of God, which is a spirit of revelation.

Where do you find that law? In the Testament of Jesus.

Are you commanded to believe in the son of God? Yes, John iii., 23. And this is his commandment—that we should believe on the name of his son Jesus Christ.

Have you any account of the nature of repentance? Yes. Isaiah i., 16, 17. Put away the evil of your doings, cease to do

evil, learn to do well.

Is baptism required after repentance is performed? Yes. Acts ii. 38. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy

Ghost.

Is the Holy Ghost only given to those who obey these laws? Yes. Acts v. 32; And we are his witnesses, and so is also the Holy Ghost, whom God hath given to them that obey him.

By what acts is the Holy Ghost communicated to the obedient? By the act of laying on of hands, which is the fourth law

in the kingdom of God.

Have you evidence for the laying on of hands? Yes. Acts viii., 17. Then (the Apostles) laid their hands on them, and they received the Holy Ghost.

Who have the legal right to lay on hands?

Apostles.

Who was the first Apostle in this dispensation? Joseph Smith.

What is a dispensation? A season of

God's mercy to man.

How did Joseph Smith get in possession of so high and so holy a calling? Through the ministration of holy angels.

What more did the angels make known

to Joseph Smith? The Book of Mormon, the fulness of the everlasting Gospel.

Have you any account of an angel coming with the everlasting gospel? Yes. Rev. xiv., 6. And I saw an angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth.

Have you any account of a book sealed, coming forth? Yes. Isaiah xxix., 2. And the vision of all is become unto you as the words of a book that is sealed—and so forth.

What does the system of the Saints embrace? All truth in heaven, in earth, or in the universe.

What do all these questions teach you? To be humble and mindful of the law of God.

What are you to remember in your youth?
My Creator and Redeemer.

Do you pray? Yes.

What do you pray for? That the people of God may be preserved from the danger of the world—but more so from the evils.

As the day is far spent and the night is at hand, let me hear if you order your words a-right before God? O God, my heavenly Father, I thank thee, in the name of Jesus Christ, for all the benefits of thy mercy this day; and I ask thee to give me thy fatherly care this night; give thy spirit to them that are weary in thy church, and ready to faint, lest they fall from thy ways and die. Expand my young and tender mind, to behold thy law, that I may know thee in my youth, so that I may be able to withstand the evils of the world in my riper years; strengthen and sustain my father and my mother to provide for my many wants, and may I live to render back to thee the gratitude which I owe, even so, Amen.

### Staveley, January 12th, 1849.

Dear Brother,-Whom, having not seen, I love through the grace of God. I enclose you the copy of a letter which I sent to my brother-in-law, Serjeant H. Howitt, of the 7th Royal Fusiliers, together with an extract from a letter to E. R. Reeves, my brother-in-law, for publication in the STAR, if you think it will not too much obstruct its divine light. You will see by the heading of this article that I reside in Staveley. This is a small village about four and a-half miles from the town of Kendal. There is nothing very beautiful or magnificent about it, nor any thing that would be very attractive to the antiquarian, although it was formerly a market-town, and was also the birth place of a crowned head. During a great part of the last century the black arts of witchcraft prevailed greatly in the village and its immediate neighbourhood, and drunkenness and vulgar wickedness swayed their abominable sceptre almost universally over the village, till recently converted in a great measure into spiritual wickedness by the Primitive and Wesleyan Methodists, who still flourish greatly in the village. The everlasting gospel has also been preached often in the village, but without any visible effect. I have held no meetings since I came here, not being able to get a place that I could hold meetings in. I have commenced circulating the tracts, and expect soon to have meetings held here. They are very much opposed to Mormonism, but I am determined to rid my garments of their blood; and I trust there will be some who will give heed to the true gospel.

Wishing you every blessing that heaven affords, I subscribe myself your brother the coverant of peace.

THOMAS HUDDLESTON.

in the covenant of peace,

The following is the letter and extract alluded to above :-

Staveley, Jan. 17, 1849.

Dear Brother and Sister,—You may think me negligent in not writing to you before now, as you desired me to write to you when I was in Preston, but as I have frequently heard from you since I came here, through the letters you have sent to our parents, and brother and sister, I thought it unnecessary for me to write to you; but as you are about to cast me off, and not own me as a brother, because I keep the testimony of Jesus, and assemble with the Saints of God, I thought it ex-

pedient to address a few lines to you upon this subject.

When a man becomes acquainted with the true gospel of Jesus Christ and receives the same, he soon realises the words of his Saviour, "a man's foes shall be they of his own household;" but I am sorry (not for my own sake, but for yours), that you should be opposed to your own welfare, and reject the councils of God against yourselves; but I would ask, wherefore are the Saints so much hated and persecuted? they have done no person any harm, but they are ready to spend their lives for the good of all mankind. It is true their " names are cast out as evil," and they are " everywhere spoken against;" but can they be honest who will cast us off and disown us as brethren, because "all manner of evil is said against us," for such was said against Jesus Christ and his followers, and the people of God were always hated; we are not in the least surprised at the persecutions we endure, for our Master hath taught us, saying,-" if they have hated me, they will also hate you; if they have kept these sayings they will keep yours:" if this generation will not receive the Gospel, when it is preached by men commissioned to preach "the Gospel of the kingdom in all the world, for a witness unto all nations, that the end may come," neither would they have received it had they lived in the days of Jesus Christ; and they who persecuted the Saints now would have persecuted Jesus Christ, "for light is come into the world, and men love darkness rather than light;" " neither come they unto the light, lest their deeds should be reproved;" but they persecute the Saints because the light of the Gospel illuminates the minds of the honest, that they see the errors of sectarianism, and how they are departed from the truth and are turned into fables. I know it is a hard thing for the rich and learned to believe a poor and illiterate man, when he tells him that his religion is become corrupt and disowned of God; "but God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, and things which are not, to bring to nought things that are." Whenever God has committed a dispensation to the children of men he hath chosen the weak and illiterate, "that no flesh shall glory in his presence;" all their talent and wisdom having been received of God, being entirely devoid of man's learning; and the honest man will investigate their doctrine in an honest manner, comparing it with the scriptures,-" to the learned, the iliterate, if they speak not according to this word, it is because their is no light in them." Hath the Saints taught anything that is contrary to the scriptures? Certainly not. There is no man, (no matter how eminent) that can prove one principle of the doctrine of the Saints to be contrary to the scriptures. You may say it is contrary to the scriptures for man to add anything to the scriptures; this I readily admit neither is there any scripture of any private interpretation, consequently no scripture needeth any scripturalizing or altering to something different to what they read; for if inspired men, who wrote and spoke as they were moved by the Holy Ghost, could not make them sufficiently plain, how should uninspired men dare attempt to do it, who have brought themselves under the curse, which John testifies, by writing volumes to make the word of God of none effect, and to make it suitable to their own corrupted opinions. The Saints have not added anything to the scriptures, but we receive whatever the Lord shall give us by the voice of inspiration; neither have we diminished anything from the scriptures, by neglecting those things "which God hath before ordained that we should walk in;" but we believe and attend to all the ordinances of Christ's kingdom (or church), thus proving that we are led by the spirit of God. "He that abideth in the doctrine of Christ

hath both the Father and the Son."

Now dear brother and sister (for such I still own you whether you have forsaken me or not, and I long for your salvation), let me earnestly exhort and intreat you in the name of Jesus to search the scriptures, and investigate our doctrines with an honest mind before you condemn us. Many condemn us for very frivolous things, which they consider wrong through their own erroneous opinions, but when rightly compared with the scriptures, are minutely correct; for instance, my father condemned one of our elders, because he said that a "child is as free from sin as Jesus Christ, and that a man, when baptized by a duly authorized administrator, with an eye single to the glory of God, was as free from sin as a child," when common sense teaches us that if a man be free from sin, he is perfectly free, and it is impossible for any being to be more than perfect; and the scriptures also teach us that, "he who sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren;" and that he that doeth righteousness is righteous, even as he (God) is righteous." You said in one of your letters, that that if the Saints had been what they professed to be, Brother Daniel would have been healed sooner than he was when he was poorly; but I might also argue upon the same grounds, that if Paul had been what he professed to be, why leave Trophimus at Miletum sick; and if the disciples of Jesus were what they professed to be, why could they not cast out a certain devil, because of unbelief, although they had received express " power over unclean spirits." A man may believe the Gospel and still not have sufficient faith to be healed immediately himself when sick; the Lord also trieth and chasteneth his children in various ways, and suffereth them to be distressed in various ways to prove the faithful, "for whom the Lord loveth he

chasteneth, and scourgeth every son whom he receiveth."

Let us next consider what are the first and leading principles of the gospel of Christ according to the scriptures: faith repentance, baptism for the remission of sins; the laying on of hands for the gift of the Holy Ghost; the resurrection of the dead, and eternal judgment are the six first and leading principles of the gospel of Jesus Christ, which is to be preached in all the world for a witness unto all nations, and then shall the end come." Many reject these ordinances as being entitled to salvation, because say they "salvation is freely given us of God, being wrought out and finished by Jesus Christ, and to hold any ordinance as essential to salvation would limit the love and power of God in the redemption of the world, and only make Jesus Christ a stepping stone to salvation instead of a saviour." But surely none but they who are in the depth of ignorance can suppose that rejecting the divine word of God can extol his love and power. The Saints verily believe and know that Jesus Christ "hath died, the just for the unjust, to bring us to God by the sacrifice of himself," and hath "obtained eternal redemption for us," freely offering salvation to all men, for "God hath given unto us eternal life, and this life is in his son." But do all men receive this salvation? if not, whereby shall we know those who do receive it, and what is their great distinguishing characteristic? If we search correctly the scriptures, we shall find it divinely enstamped almost upon every page, and they who reject it are condemned. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ hath both the Father and the Son." Here we at once discover the divine standard by which the Saint of God is known, " he that abideth in the doctrine of Christ." You may say Jesus Christ said," as Moses lifted up the brazen serpent in the wilderness, so must the son of man be lifted, that whosoever believeth on him should not perish but have everlasting life," therefore we can be saved without baptism; but if we search correctly the scriptures, we shall find that to say we believe on the Lord Jesus Christ, and can be saved without baptism, is in itself a contradiction; for Jesus Christ, when giving his disciples their misson, said "Go ye into all the world, and preach the Gospel to every creature—he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe in my name—they shall cast out devils—they shall

speak with new tongues-they shall take up serpents, and if they drink any deadly thing it shall not hurt them-they shall lay hands on the sick and they shall recover." He also said to Nicodemus, "Ye must be born again of water and of the spirit, or ye cannot see the kingdom of God." And we find his disciples were very particular in this ordinance, for upon the day of Pentecost, when the people were pricked in their hearts and said, "Men and brethren, what shall we do?" the answer of Peter was, "Repent and be baptized for the remission of sins." He also commanded the household of Cornelius to be baptized, and in an epistle to his brethren he positively asserted it was a saving ordinance. Ananias also told Saul to "arise and be baptized, and wash away his sins; in short, all his followers were very particular regarding this ordinance. Now this is the "doctrine of Christ," consequently, whosoever does not believe it, does not believe on Jesus Christ. But many say "these signs are done away which Jesus promised." I know they were done away, and the result was, believers were also done away; for Jesus said, "these signs shall follow them that believe;" therefore, as long as there were any true believers, these signs would, undoubtedly, follow according to the promise of Jesus. Many also say, that apostles and prophets are done away, and the result has been, that the Church of Christ was also done away, for the apostle says, "it is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." If, therefore, the foundation was done away, the church could not possibly stand any longer, but the people were left to wander in their own imaginations. Paul says, apostles and prophets, &c., were given "for the perfecting of the Saints for the work of the ministry, and 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," "that we be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and the cuning craftiness whereby they lay in wait to deceive: therefore, as long as there is one person who has not come to the Son of God, apostles and prophets are needed; but seeing they were done away, and overcome by wickedness and unbelief, the people have been led by human opinions, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they laid in wait to deceive, until they are divided and sub-divided into hundreds of different sects, all jarring and contending one against another, without the light of the true Gospel. Paul beautifully describes modern christianity in the third chapter of his second epistle to Timothy. If you will read the former part of the chapter, you will find their express character. I am often led to marvel at the minute description the apostle there gives of a people who were to live about eighteen hundred years in the future. But, Oh! the joy that fills my bosom while thinking on these things, to know that God, in his infinite mercy, hath looked upon us at this critical moment, and hath sent the light of divine truth, that we are enabled to know and obey the true Gospel; for one ray of the spirit of inspiration beams upon our minds, and we are enabled to see the errors of sectarianism, and are led to exclaim-Oh, the vanity of human wisdom compared with the inspiration of God-Oh, the vanity of sectarian dogmas compared with the Gospel of Christ-Oh, the vanity of the great sectarian idol, "without body, parts, and passions," compared with the true and living God-Oh, the vanity of the great sectarian nonentity compared with the Holy Spirit of God. But I must now conclude, and dear brother and sister, I entreat you consider these things. I should like to say a great deal more if this medium would admit, but being inexperienced in writing, and having my daily labour to attend, I cannot; but if you should desire to investigate the Saints' doctrine, be so kind as answer this letter, and let me know, and I will endeavour to send you a few pamphlets that beautifully set forth the true Gospel of Christ. I remain your ever faithful brother,

THOMAS HUDDLESTON.

We are sorry to hear that Thomas still goes to that place of worship; but I should say that he must have lost his senses to go there at all; and if he should still persist in going, I shall cast him off, and not call him brother, for he is going to hell and not to heaven. Tell him what I say, when you next see him, dear brother.—H. HOWITT.

### FAREWELL SONG.

AIR .- " Old Scotland, I love thee."

Old Scotland, I leave thee, tho' thou'rt dear unto me, To go to a land where the people are free; Where the wolf and the roe and the buffalo roam, In the far "Western Wilds," there to seek for a home.

I leave thy gay landscapes, where oft I stray'd
By the den and the dell, through the pine-covered glade,
Where in youth's sunny moments I loved for to dwell,
'Neath the cave and the cairn, where my forefathers fell.
Then "Old Scotland, I leave thee," tho' thou'rt dear unto me.
To go to a land where the people are free,
Where the wolf and the roe and the buffalo roam,
In the far "Western Wilds," there to seek for a home.

No more on thy mountains, majestic and grand,
Shall I gather the "Blue-bell" of Scotia's fair strand,
Nor the "Thistle" that once bloom'd o'er "Sons of the brave,"
Now, trampled and low, 'neath the tyrant and slave.
Then, Old Scotland, I leave thee, tho' thou'rt dear unto me,
To go to a land where the people are free,
Where the wolf and the roe and the buffalo roam,
In the far "Western Wilds," there to seek for a home.

The wild cataract foams frae the heathery hills,
Dashing down the steep glens to the rivers and rills,
Where oft the shrill "Pibroach" its war notes did send,
Waking souls that might break, tho' they never could bend.
Then, Old Scotland, I leave thee, tho' thou'rt dear unto me,
To go to a land where the people are free,
Where the wolf and the roe and the buffalo roam,
'Mong the "Outcasts of Israel" to seek for a home.

Glasgow, Jan., 1849.

J. McLAWS.

LIST OF MONIES RECEIVED FROM THE 5th TO THE 23rd FEBRUAR           William Tilley         £2 1 0         Brought forward           William Sherratt         3 0 0 John Parry           William West         17 0 0 Eliezer Edwards           Thomas Smith, Norwich         2 0 0 Crandell Dunn           David James         0 8 10 James Walker           William Cartwright         4 0 0 George Davies           Geo. P. Waugh         7 0 0 William Speakman           J. S. Cantwell         1 17 8 Dan Jones           Henry Smith         2 0 0 J. Godsall           John Parkinson         1 4 2 T. H. Clark	. £45 0 0 10 0	0 6 17 11 0 0 2 5 0 3 2		0 1 2 0 3 0
John Parkinson       1       4       2       T. H. Clark         Alfred Cordon       5       0       0       John Sherrat         Edward Jones       0       6       9		15		ì
Carried forward£45 18 5	£9	00 1	5 !	5

The address of William Speakman is 7, Pudding Chair, Newcastle-upon-Tyne.

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

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### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. H. 7.

No. 6.

MARCH 15, 1849.

VOL. XI.

### BUILDING OF THE TEMPLE AT JERUSALEM.

Concluded from our last.

If it is asked why has not Judaism preached against Christianity, when Christianity has, for 1800 years, been incessantly preaching against Judaism, the answer is this: Our cause is in greater hands; in good time, the Lord will open the eyes of all who would confer on a mortal the attributes of His divinity; he will give to the world the unmistakeable evidence that He alone is the Great Redeemer, and that salvation is alone with Him. Our unwillingness to preach against Christianity grows out of the fact, that in pulling down the land-marks of that faith, we should assail and endanger many of our own cherished principles and doctrines; and although disbelieving the divine attributes claimed for Jesus of Nazareth, we could not deny or reject His principles, for they were our principles, and He always avowed the faith which we avow.

Without wishing to unsettle any of the principles which sustain the Christian religion, we have asked what would be the effect of separating from the character of Jesus of Nazareth the divine characteristics claimed for Him? The world would become Unitarian Christians, and we are the head of the Unitarians; men would openly become converts to that belief with sincerity, as their hearts would be thereby released from harrassing and perplexing doubts; and Christianity would still be Christianity, in all its high moral attributes. There is enough in the character of Jesus to give to Him a rank among the highest practical moralists, divested of all faith in His divine attributes; more, much more than in the character of Mahomet, who claimed none of those attributes. Jesus declared that "God was a Spirit, and those who worshipped Him must worship Him in spirit and truth;" we declare no more.

We must watch these changes closely as they occur; whatever doubts may shake the faith of Christianity, those doubts can never reach us—we are now as we ever have been, as we ever hope to be, one God, one faith, one people. We have no mysteries, no revelations which are not natural and reasonable. In this position we have stood for ages, and it is a platform which will endure for ever, and on which all religions can stand. We must seek, however, to take advantage of the times and the changes throughout the world, as they may relate to our temporal prosperity. We cannot at this moment tell what important results may grow out of this permission to build a magnificent Synagogue in Jerusalem. One right conferred, one prejudice removed, leads to the enjoyment of other rights, to the removal of other prejudices, and finally the nation begins to lift up its head; education completes the great work; and the Jews of Jerusalem, the great defenders and expounders of the law, become enlightened and liberal citizens, qualified to be intrusted with higher powers.

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Let us not believe that, although our faith is admitted to have a divine origin, salvation is for the Jews exclusively. Salvation for the Gentiles is equally included; He who made the whole earth will protect all the children in it. We are the altar of the sanctuary, on which it is said, a fire shall burn which never shall be extinct; but that fire shall animate and revive all creation alike-the Gentile shall stand before its light, and rejoice in the warmth which it imparts. Had it not been for Christianity and Mahometanism, which sprung up upon the ruins of our nation, and raised aloft our prostrate banner, Paganism would still have flourished; every god would have been worshipped but the true and living One; the heathen would have triumphed at this very day, and all would have been darkness and desolation. From among a few of our own people God raised up a new sect, which with the descendants of Joshua maintained in part his divine attributes, and did not surrender his divine precepts. This intermediate power, though intolerant and persecuting, has still stood between us and utter destruction, and now eight millions of the chosen people—the same people who were at Sinai, at Babylon, and at Zion, stand forth in the presence of all the earth, the miracle of God's Providence; and Christian and Mussulman will march before them in the great advent of the restoration, surrendering their trust, giving up their guardianship, and crying aloud with our great prophet, "prepare ye the way of the Lord; make straight in the desert a highway for our God," and this advanced guard will bear on their banner, as they pass beneath the triple walls of Jerusalem, that verse from scripture which has ever been our guide, "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me." Oh, children of Israel, you know not the great destiny which is in store for you! Study to deserve it, study to meet it, and to merit it by the practice of many virtues, by toleration and good faith, mercy, charity, and forgiveness.

The world calls us a proud people. If there is a nobility on earth; if pure and unadulterated blood, descending from such ancestors as Abraham, Isaac, and Jacob, Moses, David, and Solomon, which courses through our veins, gives us a claim to a national distinction, we have a right to be proud of such ancestry; but that pride should be limited to imitating their wisdom, and cultivating among ourselves that nationality which alone embraces the elements of our restoration. The designs of the Almighty are brought about by human agency; He inclines the hearts of men to execute His great purposes on earth; wars, revolutions, changes in the political world, the dismemberment of nations, the downfall of kings, the elevation of the people, the light of knowledge, the march of science and the triumph of liberal opinions,

are all His work, through his inscrutable decrees.

This permission to lay a corner-stone once more in Jerusalem, to erect a magnificent temple to His honour and to His worship, by His ancient and faithful people, and which we are this day called upon to aid, is another great sign of His divine power and will, foreshadowing the great promises hereafter—the assurances that we shall yet be independent, and worship Him on Zion in freedom and tranquillity.

But I have have often heard my co-religionarians say, painfully heard them say, that the promises of restoration, though repeatedly made, are surrounded with many difficulties; that the land so remote would never repay the sacrifices in reassembling the people from the four quarters of the earth; and that when assembled, bringing them with the languages and usages of many countries, it would be greatly embarrassing to organize the government, and we should be subjected to neighbouring wars and internal difficulties-in short, that we were content with our present condition, and required no change. Such sentiments I know do prevail, but not among all; it is the fruit of toleration, of comfort, of ease, of wealth; but there are hearts which are yet to be touched with the pure love of liberty, and hands strong enough and willing enough to strike a blow for that liberty, when the time arrives. But the work is not to be accomplished by us; our will, our wishes, our doubts, and our scruples, are empty and evanescent; there is a higher power, and a stronger arm, which will direct the movements of the great advent, which will shew us the path; our cloud by day and our pillar by night. Are we not His chosen people, has He not blessed us, when shadowed beneath his protecting mantle, and punished when we sinned, separated and dispersed us when we forgot His holy ordinances, and do we not await His promises of final national regeneration? How can we

doubt the future, in contemplating the past? Has He not said, "I will settle you after your old estates, and will do better for you than at your beginning, and you shall know that I am the Lord?" Has He not said, "for I will take you from among the heathen, and gather you from all countries, and will bring you into your own land?" But you shrink from the desolation of Judea, and fear that the land will for ever wither under its ancient curse. Even there we have been anticipated by the mercy of divine forgiveness. "I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine, and they shall say, this land that was desolate is become like the garden of Eden; I the Lord have spoken it, and I will do it." Shall we ourselves become infidels, and doubt the promises of the Almighty? God forbid. Let us therefore prepare for that great change, which will fill the whole world with wonder and astonishment. Other nations, in breaking the yolk of the oppressors, and becoming rulers in their own land, bring with them their national characteristics. An ignorant people cannot make an enlightened government; but when the trumpet sounds for us on Zion, every country on earth will give up its great men among the Jewish people, and a combination of talent, wealth, enterprise, learning, skill, energy and bravery will be collected in Palestine, with all the lights of science and civilization, and once more elevate those laws which Moses had consecrated to liberty and republican forms of government. Let us commence the great work, and leave its consummation to our great Shepherd and Redeemer.

I hope you will agree with me, that it is a privilege to be permitted to contribute our mite to the erection of this great Synagogue, near the site of the temple, that all Israel should aid in its completion. It will possess one advantage—it will be orthodox. The Jewish religion should never change its original form or type. Reforms create schisms, and promote divisions, beside impairing the unity of our faith. Religion is of the heart; there must be the seat of devotion; forms and ceremo-

nies are all empty without sincere piety.

I must confess that I should like to see some changes in our ritual and ceremonies: while admiring the beauty and sublimity of the Hebrew language, I should still be gratified, if we could introduce in our prayers a portion of the language of the country, in order that we may better comprehend the great responsibilities of our faith. We might also curtail many repetitions, and introduce some beneficial changes; but where are the limitations and boundaries to these reforms, when we once introduce the pruning knife? Where is our authority to change or modify those forms and ceremonies, the native purity of our faith, which we have sustained for four thousand years through the severest sufferings and privations? There are great dangers in all innovations on an established religion; and it is preferable to pursue the plain beaten paths so long adopted by our ancestors, than to venture upon unexplored regions, and carry out reforms, which finally efface the landmarks of our Yet if this is pursued by other congregations, we shall be gratified ancient faith. to know, that there is one congregation in Jerusalem, which will never change its ancient laws and customs; and therefore we can more cheerfully and more liberally extend our aid in the erection of this new Synagogue, under the conviction that it will be founded on a rock which will last for ages. The accommodations to the pious, which a new and extensive place of worship will afford, will attract a greater number of our people to Jerusalem from the surrounding countries. Admonished by the signs of the times, and by the expectation of important events, we find the aged Jews with some little means, coming down the Danube, from the Red Sea, and over the mountains of Circassia, journeying toward Jerusalem, there in holy meditation and prayer, to spend the remnant of their days, and to sit under the wall of the temple, and pray for the peace of Israel, and when they die surrounded by the learned and pious, to be buried in the consecrated earth, near the ashes of the great prophets, the sublime psalmist, and the illustrious of our fathers and ancestors. If there is any consolation in the last hours of life among the truly pious of our faith, it is in knowing that they are to be buried under the shadow of Mount Zion; to be near when the trumpet shall arouse the quick and the dead, at the day of Great Atonement. I never hear the name of Jerusalem, without thinking of that mighty man, whose consecrated fingers struck the wires of his ravishing harp, and gave alarm to the hosts of Heaven-that beloved of God, that warrior, poet,

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king-stern in his friendships, sublime in his orisons, he whose whole heart melted in his love and adoration of the Lord-the good, the great, the illustrious David. Who can read his Psalms without feeling all the pride of religious faith in knowing that he too was a Jew? What a privilege it is to stand by his tomb-what a bles-

sing to lie near him even in death!

I have said that the building of this new Synagogue in Jerusalem would be considered, throughout the world, as a remarkable sign, particularly among a people, who, though separated and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy; like the magnetic shock, it reaches every extremity, like the flash of electricity which conveys intelligence in every direction, the Jews will hear of it and will see the hand writing on the wall. We have been preserved miraculously for great and startling events; God's dealings with his people have been most wonderful; we have passed through the promised punishments; shall we not enjoy the promised blessings? When and how this great advent is to be brought about, is still in the heart and hand of that great Spirit, who depresses and raises up, who breaks down thrones and elevates the oppressed and persecuted; as the great French historian has said, "Providence moves through time, as the gods of Homer through space—it makes a step, and ages roll away."-To the Christian world, which has a common origin with us, and still clings to the Jewish nation as the favoured and chosen people of God, this little expressive sign will not be without its impression—it is one blast of that silver trumpet, which at the dawn of day was sounded from the eastern portals of our temple. Here is the Church of the Holy Sepulchre, in which Christians offer up their pious orisons to the memory of him, who, while on earth, deserved all that the best feelings of the heart could bestow; there the minarets of the mosque of Omar, built on the site of our temple; and there, in simple grandeur, in one corner of Mount Zion, is the new Synagogue of the Jews-the parent and his children, all were happy on the same spot, all wafting the orisons to that Heaven where sits in divine majesty the Lord of Hosts and the God of Israel.

It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's temple yet lie in silent grandeur. Beneath the mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that temple shall stand upon another. At this particular crisis of affairs in Europe, this small sign will arouse the Jews in every direction. They have been busy amid these revolutions. It was not to be expected that a people of their literary, political, and commercial influence -the bankers of Europe, the merchants of England, the statesmen of France, the philosophers of Germany, the agriculturists of Poland, the poets of Italy, the artists, mechanics and soldiers everywhere, could see these mighty events developing themselves on the Continent, without participating actively in their progress and results. They too will hear the distant sound of that trumpet, whose notes will float around

the horizon, and will know who is moving in the great work.

The laying of the corner-stone of the new temple will attract an immense number of the faithful to Jerusalem to witness the ceremony; it will not be built as the old one, on the return of our people from Babylon, with the sword in one hand and the trowel in the other. The building and the builders will be protected and assisted by all religious denominations. For many years I have cherished the hope that I might have it in my power to visit the Holy City-that my country would enable me to say to my people, with the prophet Isaiah, "Hail to the land shadowing with wings, which lies beyond the ruins of Ethiopia, which sendeth ambassadors by sea in vessels of bulrushes," hail to the house of the Jew as well as the Gentile.

It would be to me the proudest day of my life, if I could be present at laying the corner-stone of the new temple of Jerusalem-if I could realise all the associations which spring from the spot where Daniel and Solomon lived-where Isaiah prophesied, and where Maccabees conquered.

Friends and brethren, will you not contribute a small portion of that wealth which God has blessed you with, to aid in the erection of the new building on Zion? Will you not assist our poor brethren in Jerusalem, who are looking to you for aid in this interesting project? Will you not give a trifle, that you might have the gratification of saying, "I assisted to erect this edifice dedicated to the Most High in his own-his cherished city of Jerusalem?" I know you will: when was an appeal made to the charitable feelings of the Jew to aid his brethren, that it was not cheerfully, liberally responded to? All have an interest, an inheritance in Jerusalem; Jew and Gentile; all expect to unite in pious zeal, in holy charity, in mutual forgiveness, on that day, when the nation is to be gathered together .- The honored messenger, now here, the Rabbi Echiel Cohen, who is to convey the fruits of your bounty to the Holy Land, will be, I hope, enabled to say, "I met my people in the western world, with hands that had hearts in them-who felt and who prayed for the peace of Jerusalem, who gave me the gold of Ophir, as we gave Solomon of blessed memory to erect the temple which yet lives in our hearts, and the prayers and the blessings of the faithful await them." Send him not away to the banks of the Jordan without purse and without scrip. Let us give our mite, no matter how small. I know full well, my friends, how many claims you have upon your bounty -strong and natural ones; engraft this one upon the rest; you will not feel its pressure; but it will be to you a grateful, pleasing remembrance, that when this contemplated edifice is completed, that you have had an interest in its erection, and your names will be impressed upon the hearts of a people whose lives are devoted to piety, and whose prayers are offered for our temporal happiness and eternal salvation.

## REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

" He that speaketh lies shall perish."-Prov. xix, 9.

Among the numerous productions which have, for the last nineteen years been circulated against the doctrine believed and taught by the Saints, it seems that another pamphlet has been palmed upon the world by some unknown author, who was ashamed to have his name appear in connexion with his own glaring misrepresentations.

As this secret author, in the first page of his pamphlet, has used no arguments, therefore there are none to answer; instead of arguments he seems very much inclined to apply to the Saints and their doctrine such phrases as the following, viz.: "absurd notions"—"a gross, a stupid, and an unphilosophical fraud"—"delusion"—"grovelling sensualism of Mormonism"—"clumsy and inartistic imposition"—"Atheism and blasphemy"—"fanatical followers"—"weak dupes," &c. Very polite terms, Mr. Author! Genteel epithets! Doubtless the "clergymen of different denominations" must feel themselves highly honoured in approbating such irresistible logic!

On the second page of the "Remarks," a violent attack is made upon the Book of Doctrine and Covenants, and Book of Mormon. The author condemns the revelations given through Mr. Smith, because he supposes they originated in selfishness. One of the extracts to which he refers reads thus:—"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whose receiveth you, there will I be also, for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and my angels round about you to bear you up."

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my dis-

ciple; and by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth, until I have completed my work which shall be cut short in righteousness."

Now we ask the candid reader to compare the foregoing with the commands which Jesus gave to his apostles in ancient days, as recorded in the tenth chapter of Matthew, and he will find a striking analogy between them. A blessing was to attend those who administered to their necessities, while a heavy curse, greater than that which Sodom should receive in the judgment day, was to befall those who would not "receive them nor hear their words." Is it not equally certain that similar blessings or cursings will be apportioned to those who receive or reject the servants of God in any age in which they may be sent? We leave it with our readers to judge whether it is more selfish to travel from city to city, without purse or scrip, trusting in God and to the charity of a cold-hearted coveteous generation, than it is to settle down in one place and hire out to preach for a good fat salary of

some thousands per year like many modern clergymen.

Mr. Smith is called by this writer an "avaricious impostor," because he obtained a revelation requiring the Saints to contribute a certain portion of their property to build a house unto the Lord, and for other public purposes. But, we ask, Was Joseph, in Egypt, an "avaricious impostor," because he gathered up all the money, cattle, horses, and property in Egypt; and afterwards made a standing law that all the people should pay one-fifth part of all their annual increase. Was Melchisedec an "avaricious impostor," because he received tithes from Abraham? Was Moses an "avaricious impostor," because he received a revelation requiring all Israel to pay their annual tithes for the support of the Levitical priesthood, who officiated at the temple? Were the ancient apostles "avaricious impostors," because "as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet."—Acts iv. 34 and 35.

This author next says that "Smith produces many revelations confirmatory of his headship in the church—that God would reveal his secrets to him only, and to no one else." This, sir, is a glaring misrepresentation: there is nothing in the Book of Covenants that limits the spirit of revelation to Mr. Smith only. The whole tenor of that book goes to show that every faithful person may receive revelation, in a greater or less degree. It is true, Mr. Smith, like Moses, was appointed the only revelator to the church, but this did not prohibit individuals from obtaining revelations for their own personal benefit, though they had no authority to obtain revelations to govern and direct others, or to control the church in its belief: this alone was confined to Mr. Smith, and to such as should be appointed to the same office. The seventy elders of Israel could prophesy and receive revelations in the days of Moses, but we are not aware that they were authorized to obtain laws or commandments for the government of Israel, or to write revelations to control their faith; this appertained to Moses and to such only as were appointed to that authority. Hence the Lord said, "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house? With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."-Numbers, xii.

This logical author seems to think that Mr. Smith could not possibly translate the Book of Mormon by the means of the "Urim and Thummim," which was before prepared, (which he contemptuously styles "Moroni's spectacles,") and at the same time translate by a power from on high. But we ask, when Aaron received the sentence of judgment through the "Urim and Thummim," will you not admit that he received it by a power from on high? Did ever any inspired man ancient-

ly receive a revelation through this sacred instrument, that was not given by a power from on high. This ignorant author finds fault with the prophet Moroni because he had written his record, according to his knowledge, in the Egyptian characters. How would he have him write, if not according to his knowledge? Must a prophet write the revelations of God in characters or letters of which he has no knowledge? Every prophet that has ever written a revelation or vision, has written it according to his knowledge. Luke, in writing his history of the doings and sayings of Jesus, wrote according to his memory, at the same time having the Holy Ghost to bring all things to his remembrance, whatever was needful to write.-Luke, i, 3. Luke wrote according to his knowledge, and according to his memory, and yet he wrote by the inspiration of the Spirit; and so did the prophet Moroni; and what he wrote he professes to have written by authority, being commanded of God, though he admits the imperfections of the Egyptian hieroglyphics in which he wrote. Every person will admit that some languages have more imperfections than others. The revelations of God are perfect, though they may, like the Book of Mormon, be recorded in an imperfect language; yet, when they are translated by the inspiration of God into a more perfect language, like the English, they will be more perfectly expressed. Moroni, after acknowledging the imperfection of his record, (it being in the Egyptian characters,) says, "if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record." From this we learn that the imperfection of which he speaks did not appertain to the revelations which God had given, but to the language or characters in which they were written.

This author, finding nothing in the Book of Mormon but what is consistent, is at last compelled to invent a barefaced falsehood; and then he endeavours to palm it off upon the public as though it was in that book. He says, that in the Book of Mormon "the Lord is made to say that they (the remnant of the tribe of Joseph, then inhabiting America) are the other sheep which are not of the fold of Israel." Now the Book of Mormon says no such thing: it only represents the Israelites in Ancient America as inhabiting another fold, separate and distinct from the fold occupied by the Jews in Palestine. The word "fold," in the Book of Mormon, has no reference whatever to the origin of the sheep, but only to the place they inhabited. That there are more folds than one, and that the word fold means place, is evident from Jeremiah, xxiii, 3, which reads thus: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to

their FOLDS."

In the next paragraph of your pamphlet you have falsely accused the author of the "Divine Authority" of ranking Joseph Smith with former impostors, and you pretend to quote my words to that effect; but you yourself, and all other persons who have read my tract on "Divine Authority," know that you have grossly misrepresented the same—that your pretended quotation is no where to be found in my tract, but is wholly a production of your own corrupt heart to deceive the public.

The next subject touched upon by this Dunfermline author, is the working of miracles. He seems to think that every person among the Saints, must, immediately upon entering the Church, possess all the promised miraculous gifts, or else, in his estimation, "Joseph Smith is demonstratively proved to be an impostor." But we know of no revelation, either ancient or modern, which says that these miraculous gifts promised, shall be received and exercised the moment one enters the Church. Christ did not say that these signs shall follow the believer the first day nor the first year after they believe in him. If these signs follow the believer at any subsequent period of his life, either at or near the time of his first entering the Church, or years afterwards, it would prove the promises true, and the message to be of God. Therefore if all the Dumfermline Saints (who are yet in their infancy in the Church) have not attained a full measure of all the gifts of the gospel, they need not be discouraged by their enemies, there is time enough yet to receive many blessings, and for all the promises of Jesus to be fulfilled. Thousands, since the rise of this Church, have been healed, both in the Church and out of it, insomuch that our enemies have been astonished, and have sought to impute these miracles to some other power than that of God. Therefore if miracles be a proof that this Church is of God, we have an abundance of evidence—in the blind seeing; the deaf hearing; the dumb speaking; the lame walking; the sick recovering, and in the copious manifestations of the power of God. As the Saints increase in faith, in knowledge, and in holiness, these miraculous gifts will increase in their midst, and all the believers in Christ will realise all the blessings promised, and shall eventually be armed with righteousness, and with the power of God in great glory; while all liars, and wicked, corrupt, and adulterous sign-seekers shall perish off the earth, and be thrust down to hell.

On the fourth page of this Dumfermline tract, the author charges one of the Saints in that vicinity of preaching contrary to the doctrines contained in our books, but when the candid reader reflects upon his numerous misrepresentations in many other instances, he will know how far to put confidence in this charge.

On the same page, this sage philosopher says that, "it is one of the established laws of optics, that no mortal eye can, by any possibility, see a spirit." Will this very wise author be so kind as to inform the public by whom this "law of optics" was discovered, and by what process of reason and demonstration it became an "established law?" Have any of our great modern opticians analyzed a spirit and ascertained its incapabilities of reflecting light, so as to effect the optic nerve of the eye? We are bold to assert that such a law of optics never was discovered; and no work on optics, either of ancient or modern times, demonstrates or establishes such a law. Were those three personages spirits who took dinner with Abraham, and afterwards walked with him quite a distance towards Sodom? or did Abraham see them with his mortal eyes? If he did not see them with his mortal eyes, we have good reason to suppose that he saw them through his mortal eyes as instruments; (all parts of the mortal body are only instruments by which the spirit of man sees, hears, feels, &c.) Abraham does not appear to have been in a vision or a sleep at the time, but apparently enjoyed the exercise of all his senses as at other times, yet one of these personages with whom he conversed the most, was the Lord, whom we all acknowledge to be a spirit. Although we disagree with this author in regard to the spiritual man not being capable of seeing a spirit through his natural eyes, or the eyes of his body, yet we believe in the testimony of Jesus, that "No man (that is natural man) hath seen God at any time." The spiritual man may see God even through the natural eyes, or the eyes of his body, like Abraham-like Jacob-like Moses. While the natural man, or the man who is not born of God, has not this privilege, not that it is impossible and contrary to the "laws of optics," but that it is contrary to the mind of God that such a man should see him and live. This deceptive writer says, the book of Nephi (chapter xiii.) speaks of nine persons being caught up into heaven, but if he will read the chapter again, he will find that it speaks of but three instead of nine, who were so caught up. (To be continued.)

### WHO HAS AUTHORITY TO BAPTIZE?

30, James's Street, Southampton, Feb. 27, 1849.

My Dear Friend,—I duly received yours on the 24th, agreeably with my promise, I hastily answer, in the midst of pressing business, so please excuse the brevity of my reply.

Having read your letter carefully, and divesting it of extraneous matter, your particular desire is to know "who is really an authorized person to baptize?" Before answering this important question, I would remark your letter controverts itself. In the first place, you think from St. Paul's remarks, on the invidious disposition of some, who "turned the grace of God into lasciviousness," and "preached out of envy;" by which you infer, that any person who knew what Christ's laws were, might take the liberty of enforcing these upon their fellow men, and be perfectly legal in the sight of God, "whatever their motives might be." Again, without hesitation you affirm, that after discovering in the scriptures that baptism was "for remission of sins," and being anxious to obey that command, your only

difficulty was, to find a person in whom was vested authority to officiate! Well, sir, in calm reflection, I perceive from your own letter, that no sooner did light burst upon your mind, enabling you to discover this ordinance of ancient days, than the same light required you to find the accompaniment "PRIESTHOOD," which Paul emphatically declares belongs to no man "but He, that is called of God as was Aaron." Now, sir, taking this for your guide, you perceive Aaron was called to his office, and received his authority through the inspired servant of God, who, himself, had received authority by direct communion with the heavens. Having ascertained this important "foundation" of PRIESTHOOD, and reasoning from analogy, you need have no difficulty in knowing who "has really this authority." · For, if there are men claiming to be thus called, and vested with the PRIESTHOOD of the same order as that conferred upon the Son of God and his immediate disciples, you can easily know whether they are "mere pretenders" like the others or not; as it is written, "they that do the will of my heavenly Father will know of the doctrine, whether it be of God." The first act which you already admit to be baptism "for the remission of sins." But previous to obeying this sacred and glorious ordinance, every honest man who is searching for truth, when he hears the inspired servant of God, will have the whispering of the still small voice, saying, "this is the way, walk ye in it;" taking the bible for your guide, you must admit that the above is the only means at the disposal of any man. And no one can condemn that which he has never tested, unless he feels disposed to wear the crown Solomon justly awards to him, and one which any of us feel no disposition to possess.

Now, sir, if I were to argue with an infidel, he would at once say, if there is a God who is perfect, and a friend to creation, he must give them laws, which, like himself, must be perfect and unchangeable, and such as not only can be heard and obeyed by all; but at the same time there must be also a perfect order of administrators, or confusion would arise, which is contrary to the works of a wise being; for every great object sought, must be gained by a perfect union and harmony in every part. And which of the works of God, that are beyond the touch or corruption of mortal man, that does not justify this reasoning? and like stars that

glitter in the firmament-

"For ever singing as they shine; The hand that made us is divine."

The religion of God, or in other words, a system of government given unto man, to enable him to perfectly understand and fulfil the object of his creation, also, must be of divine origin, so plain, so simple, and so mighty, that the simplest of minds can grasp its first laws and observe them; and as the result of obedience, receive such a reward, as will not only establish a perfect conviction in the mind of the obedient, but serve as a stimulus to the possessing of more knowledge, until he has acquired "all truth," which he can progressively obtain, by diligence, humility,

and "perseverance to the end."

Now, my dear sir, you must at once acknowledge from your extensive acquaintance with the writings of reputed servants of God, that the above was their object, and they were encouraged, again and again, with the hope of one day regaining the presence of the Father and the Son, by their faithful adherence to laws and AU-THORITY; and although I have said an infidel would reason thus, I do it not to offend you who believe the scriptures, but to shew that an entire unbeliever in revelation would honestly require such for the religion of God; you may then say from my observations, I expect infidels to become followers of Christ; well, I hope they may, for this they assert, and I respond to the assertion, that modern Christianity in its mutilated, crooked, vague and mysterious "GRANDEUR" is a hideous monster, a terror to the ignorant, a mint to the few, a bugbear to the many, a disgrace to the whole, and the parent of infidelity; and I would to God that all men knew "the truth as it is in Jesus." Then, oh! then, would that soul-blightening monster, superstition, be banished from the earth, taking its place among the things once used by Satan, then the bugbear private opinion, this bone of contention, would be buried, never more to disturb society. These, dear sir, have been used by "the Prince of Darkness" in this old world to advantage, yea, fearfully. I could

almost weep over the ruin effected by these instruments; but my heart is made glad with "tidings of great joy, to you and all men," that "the day-star has arisen" in such dazzling splendour, that bids fair speedily to dispel the gloom of darkness throughout the earth, and introduce another reign, when infidelity shall be overcome, "when every knee shall bow, and every tongue confess that Jesus is

the Lord," and his ways are one eternal round.

I entreat of you, then, by the title you take, "a searcher after truth," to read the writings of "The Church of Jesus Christ of Latter-day Saints," and when you have opportunity, attentively hear the servants of God, and though in their mein they are simple and poor, they have become so, "that others through their poverty might become rich," to establish "truth in righteousness," (for the love of it) and not for the paltry fading toys of an accursed world, that has engendered bigotry and war, till "the God of Israel" "has decreed a consumption upon the whole earth;" the wisdom of the wise shall be insufficient for this day of vengeance, the earth shall be swept with the besom of destruction, FAMINE! WAR!! and PESTI-LENCE!!! destructive elements indeed. Thrice happy shall they be who shall escape the same. And now I ask you, sir, before this universal destruction takes place, what is to be expected in the world? The wicked shall become more and more wicked, till they have rendered themselves by deeds of darkness, as unworthy of the mercy of God, as the "antideluvians" or "Sodomites." And by their abominations will not the more virtuous of the universe be as sick of their position, as righteous Lot "whose soul was grieved by their wickedness?" And where shall they look for deliverance if not to heaven? and how can heaven send, or appoint a place of deliverance to men on earth, if not through the voice of God, or the ministry of angels? Who then can say in truth and reason, "there is no necessity for a PROPHET?" or who can prove that JOSEPH was not the man raised up by God to bring this deliverance? (after examining his claims?\*) If no one can put a negative to these; are they, who have received the priesthood through this channel, (revelation in our own day) not righteously qualified to attend to this, and every other ordinance in the "KINGDOM OF GOD?" That they in concert with the angels of heaven may gather out the righteous, "as wheat into a garner," that ultimately "all things may be gathered together in one in Christ, whether they be in the heavens or on the earth."

Now, my friend, I boldly affirm that there is not to be found under the heavens a man, who has humbly obeyed God's laws by our administrations, that shall say it is false. But, sir, hearken unto this grand truth-scores have been put to death for the truth's sake in this generation, hundreds have had their dwellings and goods destroyed before their eyes, and driven by ruthless mobs over the wide shelterless prairies of North America, during the inclemency of winter's bleak and consuming blasts, not only barely clothed for such journeying, but even many scarce able to procure the commonest necessaries of life; yea, more, many wounded in the defence of their wives and children, have crimsoned the boasted land of liberty with their BLOOD; and through these accompanying privations, have filled a premature grave. Yes! many of the feeblest of God's creation have been outraged; many fair women and helpless children have not escaped the ravages of their persecutors! neither the beauty of women, the innocence of children, nor the infirmity of age has been a preventitive; but all have shared alike "the inhumanity of man;" and last, "to test their depth of love for God and truth," have they been called literally "to leave houses and lands," to wander forth by thousands, to enter into "the mountains" to escape this sweeping destruction, "for the fulness of the Gentiles has come in," that they may lift up their "standard," offering an asylum to the oppressed of every clime; that they may gather in this place a righteous stock, to again people the earth, when it has been cleansed from its present pollution, and then literally fulfill the grand promise made, throughout various ages, that " the meek should inherit the earth."

I must hasten to a conclusion, I have extended my remarks much more than I intended; but I trust it will not be a charge to your patience without a recompense, I would then add that these noble martyrs for truth, and their surviving re-

<sup>·</sup> Please read the "Divine Authority of Joseph Smith," by Orson Pratt.

latives have given a testimony to God and men, that they not only knew the truth, but bore their heavy trials with that spirit and disposition that entitle their memory to everlasting respect, and I briefly add my humble moiety of testimony, that I know it is the work of God. I know that angels visited and conferred on Joseph the Priesthood of God. I know that the twelve apostles of this generation are mighty and noble men, and not only I, but all with yourself, that shall obey God's laws, will also know and testify to its truth. I hope then you will go forth now, and render obedience to the law of baptism, by any servant of God in the Church of Jesus Christ of Latter-day Saints, and you shall rejoice and praise God for his goodness. May it be even so, Amen.

Your friend and humble servant,

T. B. H. STENHOUSE.

To Mr. R. Cue.

### The Latter=day Saints' Millennial Star.

### MARCH 15, 1849.

EMIGRATION.—The ship "Emblem" cleared from this port (Liverpool) for New Orleans, on the 12th inst., having on board about 100 of the "Latter-day Saints." They were destined for California—the land of treasures—the home of the righteous. Elder Robert Deans, from the Edinburgh Conference was appointed their president. We shall not send any more ships loaded with Saints until the latter part of August or the fore part of September. But if any individuals, families, or companies, either in the Church or out of it, wish at any time, to emigrate to New York, Boston, Philadelphia, or any other port in America, and will send their address, names, ages, and deposits of £1 per head, they shall have their berths secured, and be notified by letter what day to be in Liverpool.

### LETTERS TO THE EDITOR.

56, St. Peter Street, 2nd Municipality, New Orleans, February 7th, 1849.

Dear Brother,-I take my pen to write a few lines to you, to let you know of our welfare. The Saints are now enjoying good health, and the most of them are in good work yet. This has been, so far, an uncommon warm winter for this place, and business has been very dull. About the 15th of December that much dreaded monster, that walketh in darkness and wasteth at mid-day, (the cholera,) began to show itself, and has laid many thousands prostrate. This frightened many thousands that they immediately left the city; but I told the Saints that the best way was to stand to their post and trust in the God of Israel to protect us, as this was one of the scourges of the last days; and as we had been so highly favoured as to live in the evening of time, the right way for us was to show our faith by our works; and the whole of them showed by their acts they would do so. The air was very badly affected by the epidemic, quite a number of the Saints were attacked. myself among the rest, but we have truly great reason to be thankful to God that our lives were all spared from this calamity, while others were dying upon the right and the left; not more than five or six were saved out of 100 in the charity hospital; take the time together, and part of the time, over 100 died there daily. It has mostly subsided now.

The ship Lord Ashburton arrived here last evening, and brought brothers Thompson, Milner, Hews, and families, all in good health and spirits. The Lord

Sandon has not yet arrived.

I would be very glad to have all the emigrants arrive here, if possible, by the 25th of April, as I would be glad to leave here soon after that for the Bluffs. We have

very high water here at this time, and as there is so much snow at the north, I think it will be favourable for us to go up the Missouri river.

Yours in the covenant,

L. N. SCOVILL.

Llanelly, Carmarthenshire, Jan. 29, 1849.

Dear Brother Pratt,—I had waited for your letter at Merthyr until Saturday morning, but as it had not then arrived, and as we had a new Chapel to open here on Sunday, I set off here and only arrived in the middle of the afternoon meeting.

This is a very commodious and well built Chapel, situated in the centre of the

town, and will accommodate above a thousand persons with seats.

Yesterday, during each meeting, it was crowded to overflowing, notwithstanding public notices had been published in every other chapel here, prohibiting any of their members attending, upon the penalty of being "turned out of their synagogues;" how much like the ancient Pharisees are their children! Doubtless they were much mortified at their discomfiture, and chagrined when some of them had to pass our chapel and saw it crowded inside with attentive hearers, and the streets outside and round the lower windows thronged with people. I feel persuaded that much good has been done; so far the ramparts of sectarianism are scaled, and some of their chief coronets were yesterday publicly baptised; many others promise to desert their "black flag" to-day by being baptised. Our public meetings continue through to-day also. Cheering news salute my ears daily of the progress of the Gospel in Wales. In this town over two hundred have been baptised in the last two years, more than a dozen in the last few days past, and the place all in an uproar now.

The persecutions about Merthyr increase and wax hotter as the time grows night for the Saints to emigrate, but I am not alarmed for my life, because I believe that my existence will be prolonged to torment the emissaries of hell much more than

ever yet. With love to sister Pratt and family, and your dear self,

I remain your brother, &c.
D. Jones.

78, Muslin-street, Bridgeton, Glasgow, February 27th, 1849.

President O. Pratt.—Beloved brother, enclosed you will find a Post Office Order for £7 10s 4d. This is only a small portion of what we expect to send you in a few days. We have a large number of books, &c., on hand, but they are going off rapidly. The branches are now settling up their accounts. It is a law here, that every branch shall be even with the Glasgow Office, twice in each quarter. In so large a conference it is no easy matter to keep every one in his place and bring about promptness where there has been slackness. When I came here I found the branches greatly in debt-the conference in debt-great carelessness in the spread of the printed word, &c.; since then, we have put in circulation 15 or 16,000 tracts, also many pounds worth of books. There is a spirit of emulation among the Saints, both officers and members, to provide themselves with the books of the law, and all standard works of the kingdom of God. Many, very many are now in possession of the Book of Doctrine and Covenants, and are giving it a careful perusal who never saw the inside of one before, and would likewise have the Book of Mormon, could they get it. The Saints in the various branches are organising themselves into companies, for mutual assistance in the purchase of books upon the plan recommended by me in my letter of last month. We will need, at least, a gross of the Books of Mormon as soon as issued, to meet the demand occasioned by this union of action.

Universal peace and union prevail in this conference, with but few exceptions. There are some who even hold the priesthood that were in rebellion (under-handedly) when I came here, and who are still watching for evil. I have found it essentially necessary, in some instances, to use the pruning-knife as the sickle, but I am happy to state that such instances are rare. Upon the whole I am extremely well pleased with the Saints in this conference, and anticipate great things being done by the union and faith of both officers and members. There have been about 230 baptized in the last eight weeks, and we have prospects of many more obeying the Gospel in

the remaining five weeks of the quarter. We expect to be able to send you a large remittance of money in a few days, and will make every effort to give you the money for every single Book, Star, or Pamphlet sold, before our next conference. I am aware of the great difficulty you must labour under by a want of promptness in the conferences. Hence, I am the more anxious that this conference at least, should be

prompt in all its dealings with the STAR OFFICE.

I earnestly desire an interest in your prayers, that the Lord may bless me with wisdom sufficient to enable me to govern all things that are placed under my charge in righteousness before him. My daily prayer to God is, that he will bless you with wisdom and understanding, to enable you to direct and control all the affairs of the churches in the British Isles, with dignity and honor to yourself, and to the advancement of the kingdom of God on the earth. Give my love and esteem to your household. May grace, health, and happiness rest and abide with you and all yours, is the prayer of

ELI B. KELSEY.

Port William, Feb. 24th, 1849, Wigtonshire.

Dear Brother Pratt,—I sit down in the midst of a cloud of "Peat Reek" (the smoke of turf), to converse with you a little by the means of pen and ink. In the first place let me say that my health has not been so good this some time back, (I will apprise you of the cause before I conclude this communication). I hope you and your family enjoy the blessing of good health. It is now near two months since I left my family for this region of country, and took the Newcastle-upon-Tyne rout, in company with Elder William Speakman, who had a few weeks previously suffered the loss of his wife, which he feels much. I was with him a little over two weeks, and visited many branches of that conference. I think I never saw a country so thickly populated as the country immediately adjacent to Newcastle-upon-Tyne. That conference is destined, in a future day, to represent as many branches and members as the Glasgow, Edinburgh, or Manchester conferences. I believe it equals Manchester and its suburbs, for a density of population. Brother William Speakman seems cut out for such a field of labor; he is prudent, wise and intelligent, and enjoys the unbounded confidence, the universal

love and esteem of the Saints in that conference.

I found the Saints in Gatehouse all in good standing except two, these I have had to separate from the Church; they had indulged in taking intoxicating liquors to excess. This practice has been the curse and overthrow of many a good man and woman, and threatens to be the downfall of many more. Men have invented many beverages for the belly, in the shape of drinks, but I have found nothing yet to exceed cold water, as a refreshing beverage. God has sent that which is of the greatest use to man in the greatest abundance, and has adapted the nature of man, from infancy to old age, for the use of that invaluable element, both as a drink to refresh the stomach, to sweeten the blood, and to invigorate the mind; also as the means of washing away the filth of the flesh, and to give power and strength, health and beauty to the skin. Having seen so many of my brethren and sisters lose their way, and degrade themselves through this abominable Gentile practice, I consider that it is my duty, as well as the duty of every true servant of Christ to show an example that will tend to curb this baneful and destructive evil.

The branch of Gatehouse numbers eight members, including one teacher, all in good standing. I have scattered much seed in Gatehouse and its immediate neighbourhood, but owing to the cold nature of the soil, it does not germinate so soon as

it would in a more southern latitude.

I have been two weeks in this place, which is about thirty miles from Gatehouse, and have preached five times. The people are divided, as they were in the days of Paul, some contend for the truth and some against it. Your tracts are going their rounds from house to house, the minister has received a "Divine Authority," and a "Remarkable Visions." I have no public place in which to preach, but preach in the peoples' houses, or any where else where there are people to hear me. We have one Latter-day Saint in this place, brother Joseph Maxwell, I baptized him about three months ago. He is a man of years and experience, and bids fair to be very

useful, I have made him an Elder. We are sowing the seed in this place, and hope

to reap soon if we faint not.

It requires great endurance, perseverance, patience and determination in a man who labors in Scotland, (especially in this part of it) to open places which are entirely new; this you learned yourself when you laid the foundation of the Edinburgh Conference. Notwithstanding the things I may suffer in this labor, I will sow the seed of the word of God in hope, and if I do not reap, another will, and the glory shall be the Lord's. Amen.

Yours truly,

G. D. WATT.

Macclesfield, Jan. 28, 1849.

Dearly beloved President Pratt,—As I am about to leave the land of my nativity, to go to the place appointed for the gathering of the Saints of God to rear a

house to the Lord, I felt to write to you my feelings at this time.

It is now near ten years since I obeyed the Gospel of our Lord Jesus Christ in Manchester, and soon after was called to take part in the Ministry, in which I have been engaged about nine years. In which time, beloved brother, I have seen the power of God manifested in many marvellous ways, in healing the sick of nearly every kind of disease. I have known of more than 500 cases of healing, through the ordinances of God's appointing, namely, anointing and laying on of hands. I know this work is of God, and that God has owned the kingdom organized by his servant Joseph the Prophet, whose blood has flowed for its truths; and here I bear testimony to all people, that it is the truth of heaven, and will roll on through every obstacle that may appear, and will renovate the world, and bring about all the precious promises made to the fathers from the beginning.

But beloved brother, there is one thing that I wish to make known, and by it I trust it will be a way-mark for all into whose hands it may come. I have proved the words of our beloved President Brigham, that any teaching any other thing than the first principles would bring them into hurtful snares. Yea, dear brother, many sleepless nights, with deep sorrow, have I had before the Lord my God on account of my unwise course; yet I have sought to make every restitution in my power, and wish to do it still, for I have an object, that is, to save myself and family, and do all I can for the furtherance of this work; and wherein I have grieved any one, I now ask this boon—that they will forgive; for I wish to be at

peace with all on the earth.

I have ever had the work of God at heart, and a great desire to push it on; and now after five years travelling and four years labouring on Sabbaths, having presided over several conferences, namely, Manchester, Bradford, and Macclesfield. I bid adieu to the Saints, praying that God may bless you in your important station, and the Saints in England. I feel my heart say the Lord bless you all, and gather you to Zion is my prayer, Amen.

From your affectionate brother, in the bonds of Christ,
CHARLES MILLER.

Stourbridge, Feb. 27th., 1849.

Dear President Pratt,—The following account which I send you, I have copied out of the British Banner, of February 21st., which I have no doubt will be interesting to you, if you have not seen the particulars previously. And I pray that the God of Israel will bless Captain Dan Jones and all his company, and give them a safe voyage to Zion's shores, where they may rejoice (with their kindred spirits) on the mountains of Israel, is the prayer of my heart, even so. Amen.

I am your affectionate brother,

In the new and everlasting covenant,

JOHN JOHNSON.

"EMIGRATION TO CALIFORNIA."—"THE LATTER-DAY SAINTS."—"On Tuesday last, Swansea was quite enlivened in consequence of the arrival of several wagons loaded with luggage, attended by some scores of the "bold peasantry"

of Carmarthenshire, and almost an equal number of the inhabitants of Merthyr, and the surrounding districts, together with their families. The formidable party were nearly all "Latter-day Saints," and came to this town for the purpose of proceeding to Liverpool in the Troubadour steamer, where a ship is in readiness to transport them next week to the glittering regions of California. This goodly company is under the command of a popular Saint, known as Captain Dan Jones, a hardy traveller, and a brother of the well known John Jones, Llangollen, the able disputant on the subject of "Baptism." He arrived in the town on Tuesday evening, and seems to enjoy the respect and confidence of his faithful band. Amongst the group were many substantial farmers from the neighbourhoods of Brechfa and Llanybydder, Carmarthenshire; and although they were well to do, they disposed of their possessions to get to California. It is their intention, we are informed, not to visit the gold regions, but the agricultural districts, where they intend, they say, by helping one another, to reside in peace and harmony, and to exemplify the truth of "brotherly love," not in name, but in practice. Amongst the number who came here, were several aged men, varying from 70 to 90 years of age, and "whose hoary locks," not only proclaim their "lengthened years," but render it very improbable they will live to see America; yet so deluded are the poor and simple Saints, that they believe that every one amongst them, however infirm and old they may be, will as surely land in California safely, as they started from Wales. Their faith is most extraordinary. On Wednesday morning, after being addressed by their leader, all repaired on board in admirable order, and with extraordinary resignation. Their departure was witnessed by hundreds of spectators, and whilst the steamer gaily passed down the river, the Saints commenced singing a favourite hymn. On entering the piers, however, they abruptly stopped singing, and lustily responded to the cheering with which they were greeted by the inhabitants."-Cambrian.

### EXTRACTS FROM CONFERENCE MINUTES.

### MACCLESFIELD.

Held Feb. 4, 1849.—At this conference were represented 6 branches, containing 261 members, including 13 elders, 23 priests, 6 teachers, 5 deacons, removed 8, received 11, 2 cut off, 8 emigrated, and 30 baptized.

JOSEPH CLEMENTS, President. JOSEPH WALKER, Clerk.

#### WARWICKSHIRE.

Held Feb. 11, 1849.—There were represented in this conference 577 members, including 1 high priest, 28 elders, 46 priests, 14 teachers, 10 deacons, 64 added by baptism, 22 excommunicated, 2 received by letter, 8 removed, and 1 dead.

ALFRED CORDON, President. RICHARD TILT, Clerk,

### CHELTENHAM.

Held Feb. 25th.—At this conference were represented 20 branches, containing 545 members, including 1 high priest, 36 elders, 30 priests, 21 teachers, and 16 deacons. During the past quarter 32 had been baptized, 12 received by letter, 6 removed, 5 cut off, 3 died, and 23 emigrated.

JAMES W. CUMMINGS, President. JAMES S. BALLINGER, Clerk.

#### MY HOME'S IN CALIFORNIA.

Where are you going? whither away?
Why leave this land? in liberty stay.
I'm going home to regions of day,
There to join in a sweet cheering lay—
And my home's in California.

I fleeing am from regions of night,
And journeying onward to mansions of light;
And straining my eyes to catch one sight,
The goal of my hopes—my heart's delight—
My home in California.

Without regret I can leave behind
Bab'lon's strifes, and all of that kind;
Religions of man, most wretchedly blind,
All—all I leave, yes, all to find
A home in California.

I'll bid farewell to kith and kin,
All things below that God calls sin,
All thoughts that guilt would usher in;
All these I shun that I may win
My home in California.

I'll go—I'll think on those who stay,
And for them, too, how oft I'll pray,
That our great God will op'n a way,
That they may all with true words say,
My home's in California.

Then come, ye loving Saints, and sing The praises of your powerful King; And all your gifts around you bring; New joys arise, new pleasures spring From home in California.

London.

JOHN HYDE, Jun.

John Morris John Arch Alfred Cordon John Holt Wm. McKeachie Geo. P. Waugh James Marsden J. S. Cantwell	£1 2 1 1 18 5 7 1	1 0 8 0 0 0 5 0 6 8 0 0	0       Crandell Dunn       3       0         0       J. Godsall       5       0         0       Thomas Smith, Norwich       6       10         8       James Stevenson       1       6         0       William West       7       0         0       Henry Campbell       0       3	0 0 2 10 0
Carried forward£	38 1	0 7	£91 13	10

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand; £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

I gave notice to the Saints in one of the last numbers of the Star for 1848, that till near the time of my departure (March, 1849,) the "Voice of Warning" should be sold retail price for cash at 1s. 1d each copy. The retail price will henceforth be 1s. 6d. each, so long as there are any of the present edition on hand;—these will be supplied from the Book Office, as usual, at 1s. 4d. each copy. This is now a standard work, having been long tried and approved, and I would earnestly recommend all who wish to do good to lend it to the honest enquirer amongst the first of our books. How many now in the kingdom of God give thanks because they read the "Voice of Warning?"

Thomas D. Brown.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 7.

APRIL 1, 1849.

VOL. XI.

### CHARITY.

(From the Gospel Reflector.)

In consequence of our bold testimony and the much plainness and simplicity which we use in describing the apostacy of the church, we are often accused of not having charity for all people who profess to worship God

according to the various systems of religion that are now extant.

Therefore I think it necessary to insert a few remarks upon this subject, and set forth in plain terms some of the apostles' ideas of true charity. Some have supposed that it is impossible for us to be actuated by true charity, when we are so particular in describing the awful condition of apostacy, that so many of the human family are in; and also when we contend that there cannot be but one right way to serve God, or in other words but one plan of salvation. Some say they have charity for all. Very good; but does true charity lead any person to believe that the doctrines of all societies are right, or that there is more than one true plan of salvation? The apostle Paul has given the following description of charity, -"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."-1 Cor. xiii chapter. From the above we learn that charity rejoiceth not in false doctrines but rejoiceth in the true doctrine of Christ-"Charity rejoiceth not in iniquity," &c. We will now examine this subject and see whether or not the scriptures teach more than one true gospel. Paul says,-"Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. i. 8. Here we see that the apostle has denounced a curse upon any individual who should be so presumptuous as to preach any other gospel than the gospel of Christ. Certainly no other gospel than the one the apostles preached, and the ancient saints obeyed,

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is the power of God unto salvation: and the curse of God inevitably will follow any person who deviates from it in his teaching. Christ said, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."-John x. 1. Now it is plain that there is but one entrance into the kingdom of God: all other pretended entrances are the works of men who try to climb up some other way. How many doctrines did Christ acknowledge to be true? I answer only one, and that was the one the apostles preached; and pronounced a curse upon all who should preach a different one. But says one, those Christian societies that call themselves orthodox, only differ in non-essential points. I reply, the scripture says nothing about non-essential points of the doctrine of Christ. The gospel is a perfect law of liberty, because, a perfect being devised it, and if it is changed in the least, it is rendered imperfect. For this reason I conclude that it is the very height of folly, to believe there can be more than one true order of the gospel. And a man must be obedient to every principle of it, or it cannot be said in truth that he is obedient to the gospel of Christ. But to proceed.

Charity in the full sense of the word is the love of God shed abroad in the hearts of the people of God; love towards your neighbours; assistance and friendship in the time of distress and danger. For instance we see a person in danger, and he ignorant of it, it would not be charity in us to flatter him in his dangerous condition, and thus expose him to more danger, or in other words, if any person is deceived, and is in a dangerous condition, and we know his condition to be an awful one; it is a charity in us, not only that, but it is our duty to warn him of his danger and entreat him to forsake the evil way, instead of acknowledging his delusion to be good, and thus flatter him in

wickedness.

Now let us examine the charity that Christ had for the Jews.

At the time he made his appearance among them, they were divided into sects and parties, and had broken the covenant the Lord had made with their fathers while in the wilderness. Notwithstanding, the Mosaic law was given by divine direction, and the children of Israel blessed when they performed all the ordinances of that law, yet the Jews had made it void through the tradition of their elders, and imbibed erroneous opinions, grieved the spirit of God, apostatized, and were fit subjects to reject the Messiah. Christ said to the Pharisees and Sadducees, &c., "But woe unto you Scribes and Pharisees hyocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (See Math. xxiii. chapter.) The Scribes, Pharisees and Sadducees at this time professed to be Moses' disciples and to worship God according to the law. Christ commanded his apostles saying, "go ye into all the world, and preach the gospel to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." From the above we learn that with all the religions the human family professed, they all had to come to the standard of Christ, and comply with the requisitions of the gospel, or be damned; none were exempt from this command. Furthermore, Christ said to the Pharisees, "you are of your father the devil and his works ye will do: for he was a liar from the beginning." Paul said, "O thou child of the devil," &c. No person who believes the bible, doubts but what Christ and the apostles were actuated by true charity when they described the wickedness of

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the above mentioned people, notwithstanding the boldness of their testimony,

and plainness of their assertions.

Now if Christ and the apostles had had the same kind of charity that the people want us to have, they would have said to the Pharisees, Sadducees, Scribes, Alexandrians, Syrenians, &c., go on, you are doing well; this difference of opinion is only of minor consequence. And if they had thus flattered them, what would have been the consequence? Would it not have involved them deeper in sin and iniquity, and caused them to drink a greater draft of the intoxicating spirit of delusion, and encouraged them in their works of darkness? Let the reader answer this question for himself. It certainly was pure charity that inspired Christ and his apostles to reprove the world for their sins and corruptions; and why should it be considered an uncharitable act in the Latter-day Saints to do the same, providing the world are in similar circumstances. Indeed, the Jews were in a state of apostacy when Christ came, and they were all commanded to bow to his sceptre, and obey his gospel, and no other way, plan, gospel, or system of religion would save them

from the consequences of their sins.

Now if the Christian world in general are in a state of apostacy, which by the bye we have already proved, as will be seen in the first number of this work, and we have a knowledge of it, or in other words a knowledge of the predictions of the prophets and apostles, on this subject: if we have charity for them, we will warn them of these things: "Knowing the terror of the Lord," says the apostle, "we persuade men." Therefore, knowing the apostacy of many who profess Christianity and the awful consequences except they repent, and that Christ will come in the clouds of heaven, and with a flame of fire to take vengeance on them who know not God, and obey not the gospel of Christ; charity prompts us to lift up our voices, and proclaim repentance, and the necessity of obedience to the commands of God. Again, the apostle says, as we have before quoted: "Though I have the gift of prophecy and understand all mysteries, and have not charity I am nothing." No one who believes the bible doubts but what Christ and the apostles were influenced by a philanthropic spirit, or charity, when they prophesied to the Jews their destruction. But we would naturally infer from the above quotation, that it is possible for a man to have the spirit of prophecy, or a knowledge of future events, and yet be in a degree destitute of charity. With the spirit of prophecy, or knowledge that Christ had of the destruction that was coming upon the Jews, if he had remained in silence, would he have showed that he had charity for them. Certainly not. The circumstance of Jonah disobeying the command of God and taking a passage on board the ship for Tarshish, instead of going to Nineveh, is a remarkable instance of this kind. The Lord by the spirit of prophecy discovered to Jonah the great wickedness of the inhabitants of that city and the awful destruction that he had resolved to bring upon them, if they would not repent. Now Jonah having a knowledge of these things, also the pride and haughtiness of the Ninevites, concluded that if he testified these things to them it would cross them in their feelings and the finger of scorn would be pointed at him and he would have to suffer much in order to accomplish this work. Therefore he determined in his own mind (no doubt) not to go to Nineveh, but let them dwell in ignorance, and the destruction overtake them unawares. Thus we see that with all the knowledge he had of the destruction that would have come upon Nineveh had it not been for repentance, he was destitute of charity and turned from the path of duty.

Now if we have a knowledge of the second coming of Christ, and the

terrible destructions that will come upon the wicked at the time, or those who are not prepared to meet him, shall we hold our peace, and make no exertion to reclaim them, that they may meet the Lord with joy, and not with grief? Furthermore, it would be an act of injustice to destroy a people, without first giving them a fair warning of it. The prophets, Christ, and the apostles, have predicted the following concerning the destructions of the last days, at, or previous to the coming of Christ, "Out of Zion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him He shall call to the heavens from above, and to the earth, (that he may judge his people.") Ps. l. 2-4. Christ speaking of his second coming said: "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only. But as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the son of man be." Math. xxiv. 36-39. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night, For when they shall say peace and safety, then sudden destruction cometh upon them, \* \* and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v. 1-5. Now from the above predictions we learn that the Lord has decreed a destruction upon the human family, and that the Lord Jesus is coming, and will overtake them as a thief in the night. And shall we remain in silence? no! we will testify these things, that the honest in heart may arouse from their slumbers, and prepare themselves to meet the awful day. If we have a knowledge of these things, and make no exertion to rescue others from the impending destruction, we shall incur the displeasure of the Lord like Jonah. Charity inspires us to proclaim the truth, regardless of private feelings or men's opinions, that the Lord's people may be called out of Babylon, or from the midst of confusion, that they partake not of her sins, and receive not of her plagues, for her sins and iniquities have reached to heaven, and her judgments slumber not, (see Rev. xviii. 4, 5.) "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." - Gal. i. 10.

# REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

" He that speaketh lies shall perish."-Prov. xix, 9.

### (Continued from our last.)

On the fifth page of the "Remarks," the author seems to think that it is contrary to scripture for God to authorize his servants to curse, or for him to avenge his enemies through his servants. But we inquire,—will not the Lord cause all his enemies, and those who reject his servants to be cursed? Did he not anciently give his servants power, that "whatsoever they bound upon the earth should be bound in the heavens?" Did not Paul curse those who loved not the Lord Jesus

Christ? (1 Cor. xvi, 22.) Did he not curse, not only man, but even "an angel from heaven," if he should preach any other gospel than the one the Apostles preached? (Gal. i, 8, 9.) When Paul was smitten upon the mouth, did he not say to the high priest which caused it to be done, "God shall smite thee thou whited wall?" (Acts xxiii, 3.) If Ananias and Sapphira were smitten dead for telling a falshood in the presence of Peter; and Elymas for his wicked opposition to the truth, was smitten with blindness in the presence of Paul; who can say that the Lord will not show forth like power in the last days, and acknowledge the blessings and curses that shall be pronounced through his servants, by his authority, in his name, and according to his will? Will not the two witnesses, mentioned in the xi. chapter of the Apocalypse, have power to smite and kill their enemies who shall seek to hurt them during the days of their prophecy? Will they not "have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will," until "they shall have finished their testimony" and be killed in the streets of Jerusalem? That God will execute vengeance upon the wicked through the medium of his Saints, is clearly predicted in the Psalm exlix. The Prophet David says, "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: THIS HONOR HAVE ALL

HIS SAINTS. Praise ye the Lord."

This author supposes that the Book of Mormon cannot, by any possibility, be the new covenant, as is stated in a revelation given through Mr. Smith, and refers to several passages of scripture, which he supposes to be contradictory to that idea. In reply we say, that there are many covenants which God has made with individuals in different ages of the world; as, for instance, the covenant with Noah, concerning seed time and harvest-the covenant of circumcision, made with Abraham and his seed—the covenant of the law upon Mount Sinai—the covenant made with Israel forty years after in the plains of Moab, (Deut. xxix, 1)—the covenant made with David and the Levites, concerning their posterity-the covenant of the Gospel, &c. Among these various covenants, there are two designated by the terms "Old" and "New." The old covenant of the law was done away in Christ, and by him the new covenant of the Gospel was introduced in its stead. The Jews, having rejected this new covenant, were broken off; the Gentiles, having received it, were grafted in. But soon after the Apostle's death, the Gentiles also "trangressed the laws-changed the ordinance, and broke the EVERLASTING COVENANT," (Isaiah xxiv,) and have corrupted the earth with their abominations, having lost the authority, powers, and blessings of said covenant. But now, in the dispensation of the fulness of times, God hath renewed the everlasting covenant as made manifest in the Book of Mormon. This covenant, now renewed for the last time, is the same as introduced by Christ and his Apostles; and Paul testifies in Hebrews viii, that the gospel covenant is the New Covenant predicted by the prophets. Therefore, unless the Book of Mormon can be proved not to contain the gospel covenant, there is nothing unreasonable nor unscriptural in the Lord's calling it the " New Covenant." Now every one knows that the new covenant of the gospel, as revealed anciently, did not produce the results upon "the house of Israel and the house of Judah" that Jeremiah predicted; for that covenant was to cause all Israel and Judah to "know the Lord, from the least of them to the greatest of them." That same covenant renewed in the last days will produce the results predicted. The time for the gospel covenant to take effect among Israel, was placed in the future by Paul, (Rom. xi, 25, 26 and 27.) He says, "that blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS." Here, we see, that the fulness of the Gentiles must first come in before the gospel covenant will save all Israel and take away their sins. To this end, and for this purpose the Lord has renewed it, and sent it forth by his angel to be preached to every nation,

kindred, and tongue of the Gentiles first, to bring in their fulness, after which, it

will produce all the results predicted upon both Israel and Judah.

On page sixth, this author quotes a clause from a revelation, given January 19th, 1841, commanding the Saints to build the "NAUVOO HOUSE," and let Mr Smith and his heirs for ever afterwards occupy a certain portion of the same. (For be it remembered that Mr. Smith himself furnished a larger amount of capital towards its erection than any other person.) "In the same generation," this author exclaims, "in which he uttered his predictions" he was "slain with impunity." "The establishment at Nauvoo is overthrown. The Saints are utterly exterminated from their Nauvoo Zion. Yea, their very Temple became a college in the hands of their enemies, and was ultimately consumed by fire!" If the author had read a little further in the same revelation, he would have found a very plain intimation that the Saints would be hindered from doing the work assigned to them. It reads thus:--" Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not and hate And this I make an me, saith the Lord God. example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression saith the Lord your God." Some five or six years after this prediction, the Saints were hindered by their enemies from completing that house. This was nothing more than what might have been anticipated from the intimation given in the revelation. Previous to the period in which this revelation was given, and for some time afterwards, the Saints enjoyed peace and tranquility in Nauvoo, and in the regions round about, and to all human appearance there were no fears to be entertained that they would be hindered from building until the Lord indicated it by revelation. Therefore the martyrdom of Joseph Smith and the persecutions of the Saints, instead of weakening the evidence of the truth of the revelation, are confirmatory of its divine authenticity.

The author of the "Remarks" seems to exert every power of his mind in misrepresenting our doctrine, in order to deceive the public. He says, that in the Doctrine and Covenants, sec. ciii., par. 35, "indisputable evidence is given of a fact which the Mormons uniformly deny, viz., that the Scriptures are of no estimation in the

opinion of a true Mormon."

The clause from the revelation reads thus: - "And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God; for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings saith the Lord your God." We see nothing in this passage to prohibit the Saints from believing in the Scriptures, but directly the reverse, they are, in this very quotation, required to believe not only in the Book of Mormon, but "in the revelations which God had given them." Now what "revelations" has the Lord given unto his Saints? I answer, the Scriptures, together with the Book of Mormon and many other revelations. As a proof that the Scriptures are included among the revelations which God has given for the government of the Saints, we further quote-" Thou shalt take the things which thou hast received, WHICH HAVE BEEN GIVEN UNTO THEE IN MY SCRIPTURES FOR A LAW, to be my law to govern my church." (Doctrine and Covenants, sec. xiii, 16.) Hence, "that which is more or less" than a belief in the Scriptures, and in all other revelations which God has given to the Saints, " cometh of evil and shall be attended with cursings and not blessings."

The death of Mr. Smith is next referred to by this author. The cruel, cold-blooded martyrdom of Mr. Smith and his brother, by an armed mob, who had painted themselves black for the occasion, is a circumstance too well known to need any comment here. Joseph Smith died a noble martyr for his religion,—innocent

of any crimes against the laws of his country: and in all cases, where he received a trial before the courts of his country, he was honorably acquitted. The various crimes alledged against him by his murderous persecutors were never sustained. His murderers, knowing him to be innocent, had not the most distant hope of condemning him by the law, -they merely issued their perjured writs against him for the purpose of dragging him into the midst of his enemies, where they could murder him with impunity, and where he had no friends to protect him. Mr. Smith never escaped from any former prison, as this author pretends; he was taken by a band of heartless murderers in Missouri, who had just imbrued their hands in the blood of many of the Saints, and who had dragged little children from their hiding places, and murdered them, with the most horrid oaths. By this fiendish band, he, with many others, were thrust into prison, where they were kept many days, and were offered "human flesh" to eat, and threatened with death constantly. At length, however, they took them from prison and escorted them several days' journey over the country, still saying that they intended murdering them. The most of the guards became beastly drunk, while the balance, being a little more humane, were unwilling to have them murdered, therefore they advised the prisoners to leave for the State of Illinois. Thus Mr. Smith escaped from this blood-thirsty banditti. Mr. Smith was not endeavouring to escape from Carthage prison, as this author insinuates, at the time this painted mob first made their appearance in the distance. They had rushed upon the building-burst open the door-shot dead his brother Hyrum, and severely wounded elder Taylor, one of the twelve, before he, (Mr. Smith) went to the window, where he leaned partially out, as if to shield himself from the shower of balls which were pouring through the door; in which position he was shot by the mob without, and his body fell to the ground. Before he expired he was taken by the mob and placed against a well-curb, after which four of the gang simultaneously raised their guns and shot him dead. This is according to the testimony of eye witnesses to the whole scene.

This author proceeds to quote the words of our Saviour; -"It cannot be that a prophet perish out of Jerusalem." And concludes that Mr. Smith could not be a prophet because he perished out of Jerusalem. But we ask, Where did Peter and Paul perish? At Rome. Were they prophets? Yes. Paul declares, Ephesians iii, that God had made known to him a certain mystery, by revelation, "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and PROPHETS by the Spirit." Christ promised all of his apostles the spirit of prophecy, and expressly told them that the Holy Ghost should show them things to come. Look at the numerous prophecies contained in the writings of the apostles, all of which prove to a demonstration that they were great prophets, and yet the most of them perished out of Jerusalem! It is very evident from the adjoining passages that our Saviour only intended to convey the idea of the wickedness of Jerusalem, compared with other cities, and not that no prophets should, in a time to come, perish out of Jerusalem. We do not wonder at this author using such flimsy, ignonorant, and foolish arguments; for there are none that can be used against the truth. Gross slanders, foul misrepresentations, and persecutions, are the only weapons that the devil or any of his emissaries ever used to overthrow the work of

God.

The next effort of this unknown author is, to quote a sentence from my tract ("Divine Authority") and then, with all the cunning that he possessed, endeavour

to misrepresent its meaning.

The sentence which he denounces, reads thus:—How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonize with the system of Jesus and his apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The purity and infallibility of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favor of his divine mission." "What does this amount to," inquires this deceptive author, "but that Smith has invented a more perfect system than that of Jesus Christ?" And further, this author assumes that, "the system introduced by Christ has been on the earth under

heaven these eighteen hundred years." But this is his own assumption without proof. Indeed, it is a false assumption; for the system of Jesus Christ includes inspired apostles and prophets, and all the miraculous gifts of the Holy Ghost which Christ promised. Now we ask this author if all these have been on the earth during "these eighteen hundred years? If not, then the system of Christ has not been on the earth during that time. It is true, we have the history of that system as it once existed on the earth. But where is the system now? Fled from under heaven, leaving only a history by which mankind understand that it once had place on the earth. The system introduced through Joseph Smith which embraces inspired apostles and prophets, and all other powers, gifts, and blessings, is diverse from every system under heaven, and yet it harmonizes and agrees in every particular with that system which Jesus once had on earth, but which has not, because of wickedness existed among men for many centuries past. Indeed, it is the same system renewed—the same offices, gifts, and powers restored, that mankind may once more have the system of Jesus among them preparatory to his second advent.

On page eighth of the "Remarks" the author pretends to quote a revelation contained in the fourth section of the Book of Covenants, purporting, as this falsely pretends, that the New Jerusalem should be built in this generation, and that it should be dedicated by the hands of Joseph Smith, jun. Now, every one who has read the Book of Covenants, knows that there is no such declaration in the book, and that this author has quoted falsely to deceive. Mr. Smith, in the year 1831, dedicated by commandment the temple lot; but there is no revelation that says he shall dedicate the New Jerusalem; neither is there any intimation in the revelation that the New Jerusalem should be built in this generation. These are falsehoods of this wicked author's own invention, which he has endeavored to palm off upon the public as though they were in our books. It is difficult to conceive how "clergymen of different denominations" could approbate such wilful and barefaced falsehoods as are contained on almost every page of the "Remarks" unless they were of the same spirit as its author. With regard to the New Jerusalem, we believe that there will be such a city built by the direction of the Almighty, in the place that he has appointed, and that it will be built between this and the expiration of the Millennium-that it will be preserved when the earth passes away-that it will afterwards come down out of heaven upon the New Earth, and that it will be the abode for ever of immortal and glorified beings. We also believe that the old Jerusalem will be built upon the land of Palestine-that it will never afterwards "be plucked up nor thrown down," (Jer. xxxi, 38, 39, and 40,) but will be preserved when the earth passes away, and will also come down upon the New Earth after the New Jerusalem has descended, and that both cities will be occupied from thenceforth with glorified and immortal beings, who will inherit the earth for ever and ever.

The dimensions of this last city that John saw descending, are given in the twenty-first chapter of his book. John says, (verse 16,) "And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs," which is 1500 miles; now it is rather improbable that the city should be 1500 miles in length and breadth, but it is not improbable that it should contain 1500 square miles; for 1500 square miles could all be contained in a city less than thirty-nine miles in length and breadth. Therefore, the measurement of the angle, no doubt, had reference to the superficial contents. John further says, "The length, and the breadth, and the height of it are equal." Does this mean that the height of the city is to be nearly 39 miles, or equal to the length and breadth, or as our Scotland author says, "a perfect cube?" We think not. The expression was, no doubt, used to represent the great equality that existed in all parts of the city, as for instance, the length of parallel lines running in one direction (as north and south) should all be equal; and parallel lines running at right angles (as east and west) through any part of the city should also all be equal; while the height of the buildings in one part of the city should be equal to the height of the buildings in any other part of the city. A perfect equality seems to characterize every part of the city, that is, the length in one place is equal to the length measured in parallel directions through any other place: the same equality characterizes the breadth, and the same equality characterizes the buildings. We have no idea that the buildings will be 39 miles in height so as to form "a perfect cube." Indeed, we very much doubt whether the buildings will be as high as the wall; for John says, the city "had a wall GREAT and HIGH." How great and high was this wall? Only "an hundred and forty and four cubits." Now, if the height of this city was to extend up 1500 miles, or even 39 miles, this wall could not be called "great and high" when compared with such huge buildings. The wall would be immensely lower than the houses, and therefore would be very ill-proportioned to the city; but from the fact that the wall is called "great and HIGH" we may draw the conclusion that these splendid mansions were lower than the high wall with which they were surrounded.

(To be continued.)

### EXTRACTS FROM CONFERENCE MINUTES.

### WORCESTERSHIRE.

Held Mar. 11th, 1849.—At this conference 11 branches were represented, containing 276 members, including 15 elders, 24 priests, 9 teachers, and 11 deacons. During the past quarter 18 had been baptized, 11 cut off, 10 received by letter, 7 removed, 36 emigrated, and 1 dead.

JOHN LYON, President.

### BEDFORD.

Held Mar. 11th, 1849.—At this conference 14 branches were represented, containing 417 members, including one of the seventies, 30 elders, 26 priests, 10 teachers, and 5 deacons. During the past quarter 144 had been baptized, 18 cut off, and 2 emigrated.

JAMES FLANIGAN, President.

### SOUTH CONFERENCE.

Held March 18th, 1849.—At this conference 10 branches were represented, containing 804 members, including 12 elders, 44 priests, 27 teachers, and 25 deacons. During the past quarter 54 had been cut off, 14 received by letter, 20 removed, 25 emigrated, 5 dead, and 316 baptized.

JOHN HALLIDAY, President. L. TINDALL, Clerk.

# The Natter=day Saints' Millennial Star.

### APRIL 1, 1849.

The presidents of conferences are hereby informed that brother G. D. WATT has labored in this country faithfully for three years, in the midst of many difficulties and hardships. It is his privilege to return to the land of Zion, next fall; but the conference over which he presides is unable to give him the necessary assistance to help him and his family across the great waters; he is however able to obtain the means by the handy work of his own hands, in the business of cutting likenesses with the scissors. We give Brother Watt liberty to travel among the conferences to obtain means in this way, while at the same time he will preach and instruct the Saints, where opportunity permits. We therefore call upon the presidents of conferences to use their influence with the Saints to aid him in thus obtaining means.—Ed.

In consequence of the increased circulation of the STAR, we have been compelled to reprint the first five numbers of Vol. XI, which we expect to be able to issue in a short time; then, orders standing over for these, will be executed; and we would recommend the book agents to ascertain how many in their respective districts will require these or any of them to complete their volumes.

We now would record with feelings of commendation and gratitude, the conduct of some of the wealthier brethren and sisters. Many that went out during the emigrating season this spring, were aided in part, or altogether, with the means necessary for their deliverance; possibly near two hundred have thus been assisted, some by gift and some by loan, "to be returned in labor, produce, or cash, as the righteous law shall direct;" and some to be returned in one or two seasons, as agreed, to this country; and no doubt the honest and industrious will fulfil their engagements: but if they should not, will they escape condemnation? no. And will the liberal not be rewarded? they will. Is it not blessed to give-to have the power and disposition to bless and comfort the Lord's people? it is. And "he that giveth to the poor lendeth to the Lord, and he shall in nowise lose his reward." Have not many of the diligent and faithful been thus assisted? Will not the Saints, by their faithfulness and diligence, obtain like favors? they will. And will not the richer brethren yet strive to obtain similar blessings to those who have acted thus? yes. Have all the faithful and diligent been gathered? no. There are two sorts yet left, those who have proved themselves in the priesthood, and as yet cannot be spared, and those who have not yet proved themselves, unto whom more time is given. Up then, brethren, be active and the Lord will bless you; neither faint ye nor be weary in well doing, for in due time ye shall reap your reward." Great will be the blessings of those who fulfil their engagements honorably, honestly, and faithfully, according to the law of God, which is a righteous law; and greater will be the blessings of those who have assisted, and who will yet assist the poor to gather, inasmuch as they continue humble and faithful; they shall endure to the end-they shall be saved and exalted in the Kingdom of God.

### TO MR. D ..., MERCHANT, LIVERPOOL.

Dear Sir,—Since I called upon you, I have meditated upon your objections, arguments, and assertions; and I most freely own the interview has confirmed me in my belief—that the Church of Jesus Christ of these the Latter-days, is of a truth, the Church and kingdom of God,—and that I have a good foundation to build my faith upon, I think must appear evident, from the following review of our conversation.

I would first remark, your desire to evade conversation on our doctrines and ordinances, or rather the doctrines of Christ and of the Bible, is not less remarkable than common; almost all men, especially those commonly called *preachers*, purposely avoid these, and prefer haranguing for hours on the practices of the Saints—"The life that we now lead in the flesh"—The character of Joseph Smith, of whom they know nothing, but manifest a credulity in newspaper stories so great, that I am led to inquire; have they so entertained the seducing spirit that they are given over "to believe a lie" rather than the truth?

You think the Saints act as "hypocrites"—if they take any medicine, because they believe these promises—"They shall lay hands on the sick, and they shall recover."—"Are any among you sick? let him send for the Elders, who shall anoint him with oil, and pray over him, and the prayer of faith shall save the sick, and the Lord will raise him up."

I believe the best of the Saints "pray when they are afflicted, and sing spiritual songs when they are merry." They also know that "the prayer of faith avails much." But I also commend those who "cleanse their stomachs, bowels, and blood, with mild herbs, administered by the hands of a friend." If I should partake of any infusion or decoction for this purpose, say of senna, rhubarb or sarsaparilla, and these preparations had been made by a druggist, if he has added any drugs or

poisons to make this medicine more effective, and should I partake of the same, ignorant of the addition of poison, would this harm me? Most assuredly, no. Else there is no truth in the promise of God. "If ye drink any deadly poison, it shall not harm you." Let the Saints know in all such cases when these herbal purifiers are not made by themselves, ask the spirit and blessings of God to rest upon themthat this and all His promises to His children may be realized by them. We have in our churches, those who like Luke the physician, have forsaken the arts of men, in the exhibition of medicines, that they may minister the word and the spirit; having been called and set apart to this more acceptable work; and from these, in preference to others, if I required it, I would take the herbs, leaves, decoctions, and infusions of woods and roots that God has so abundantly provided for cleansing the blood, and causing the wheels of life to move more freely on. Again you would limit the liberty of the Saints, "you must not wash in mineral waters for the cleansing of the diseased skin-no, no, only the laying on of the hands." For my own part, if I required to cleanse my skin, I would wash either in the waters of Harrowgate, Cheltenham, Saratoga, or of the great Salt Lake, and if wisdom dictated, imbibe them also; and with God's blessing on medicines of his own preparing, not only consider myself safe, but have great-much greater faith in this, than I possi-

bly could in any prepared by the degenerate wisdom of apostate man.

You ask, "have not our chemists, druggists, and doctors acquired much useful knowledge from schools, books, and practical observations?" I suppose they have; but tell me, if you can, how many more they have killed than they have cured? Have they not "sought out many inventions?" Have they not speculated, theorised, and experimented on the body of man? Have they not dug deep in the human body, lacerated and defaced that which is the image of God, and hid their works in the dark? They have, and I hesitate not to say, with them God is not well pleased; indeed the dissecting room and its indescribable indecencies which I have occasionally witnessed are an offence, an abomination, and a stink in the nostrils of the great God. If he had intended that man should by his own invention discover various modes of curing sickness, would he ever have set an ordinance in his church for the healing of the sick? No! Again, if a man's work is done on the earth, and "there is an appointed time to man upon the earth," can the medicines or wisdom of man, preserve or prolong the days of such a one? No! Or if sickness lay hold on him whose work is not yet done on earth, can the destroying angel or death cut short his days? No! What so simple and effective in such a case for the speedy removal of the disease, as the ordinance of God, "lay hands on the sick, and

they SHALL RECOVER."

I would here pause and compare the wisdom and power of God as revealed unto us in the Gospel,—and the folly and weakness of fallen man, so abundantly manifest in his innumerable inventions to save sinners and heal the sick. To me, the simplicity of God's plans shows forth in majestic grandeur His almighty power. When man asks what he must do to be saved, God replies, "Repent and be baptized every one of you, FOR THE REMISSON OF YOUR SINS, and ye shall receive the gift of the Holy Ghost by the laying on of hands."-But the tedious, drivelling, expensive, gaudy, and innumerable inventions of man purposely to receive and confer these blessings, appear to me as foolish as they are in vain. Were I to proceed and show what, in the wisdom of man, is considered necessary for salvation—the essentials and non-essentials, the orthodox and heterodox, my object in this letter would not be attained; their forms, ordinances, doctrines, creeds, and sects are as the number of a man-666! God's scheme is simple, noble, and like himself. "Arise and wash away thy sins."-Again, the sick are commanded to call for the Elders, who are to lay hands on them, pray over them, anointing them with holy oil, and the Lord will save and heal them-how simple! and who doubts the ability of God thus to heal? Compare with this the nostrums, unintelligible, and as innumerable as the minerals, poisons, drugs, and systems of cure invented by man. The called and sent of God go forth to administer for the remission of sins and the healing of the sick in the name of the Lord, without purse, without price; but, alas! alas! how different is it with men and their systems, "no pay, no cure," neither can their salvation be obtained by the living, or for the dead, unless these hirelings are well paid for-what? nothing, and worse than this-the displeasure of God.

Am I not at liberty to have my teeth and gums cleaned and attended to by the dentist, as I am to have my clothes made by a tailor? Certainly I am, or is the practical skill of the surgeon altogether to be laid aside, because of the erroneous theories of physicians? No! In certain cases of broken bones, &c., under the directions of the priesthood, the skilful manipulation of a practical surgeon, accompanied with the ordinances God has set in His church are commendable, and a speedy cure to the faithful will follow. If matter has collected from cold and inflammation of weak parts, say a gum boil. Is this sickness? I think not. Shall I then take my own knife-perhaps not very clean, or the cleaner lancet of my brother, if he has one, and who can see this better than I can, or of a surgeon, and thus get quit of my pain sooner? Or shall I continue to suffer till nature throw off this painful matter? Let others do this that will, I should prefer the former course, and who can condemn me? The law of God does not. So then you perceive the Saints of God have "the liberty of the sons of God," and use it in this, as well as in other matters, and are not to be judged by the world. "Know ye not that the saints shall judge the world." We pretend to have received the spirit of God, and the gift of the Holy Ghost, the comforter that leads into all truth, and so long as we are guided by this heavenly intelligence, we are not likely to err-and surely they who are much if not altogether in error-in "gross darkness and under a thick cloud," are not well calculated to judge, however much they may be inclined to condemn us.

I now proceed to another subject in our conversation-"that the Lord should ever have a righteous seed on the earth." If there were present with Jesus some, or even one that should not taste of death,-if he would that they should remain on the earth till he came again,—if these words of Jesus were fulfilled, and I think you would find it difficult to prove that John the beloved disciple ever died, then there has been a righteous seed on the earth; you seem to be under the impression that the above quotation is from the bible; I do not at present remember that it is, and I am unwilling to say that it is not; nor have I time at present to examine whether it is: but I think I can clearly prove from the same record that an apostacy-a great falling away was to take place in the last days, a time when men would not endure sound doctrine, when the gospel would not be on the earth; "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." (1 Timothy iv, 1, 2, 3.) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away." (2 Tim. iii, 1-5.

John saw an angel bringing the gospel to the earth; had it been on the earth at this time, is it at all likely that God would send it again? No. The sending of it, and that too, by a holy angel, proves that it was not on the earth that no man held it, or had the authority of God-the priesthood to minister in its ordinances; if he had he could have confirmed the priesthood on his fellow, by revelation, as Moses did to and upon Aaron; but no, the gospel had to be brought back from heaven, and that too by one who held the Melchisedec Priesthood, which is after the order of the Son of God; who could confer it upon one on the earth as he had been, and only thus, I apprehend, and by faith and obedience could a righteous seed be again raised up to minister acceptably in the name of the Lord on the earth: further, it is evident, when ever God had faithful and obedient sons on the earth, he communicated his will to them, by sending holy messengers, or by the revelations of his spirit, Rom. i, 16, 17, and those men have always held the power of God in earthen vessels; hence it is also evident that God has not had a church-His church on the earth; for the churches of men have had no revelations-no ministrations of angels-no power; they have in some instances had the form; but they most strenuously "deny the power," or the necessity for such a power as the power of God; they emphatically say-if not in as many words, -we admit there has been no revelations, no ministrations of angels, and no power of God; "these are all done away, and no longer needed!" Oh, what

delusion! Have these not received strong delusion, that they might believe a lie and be damned? Paul says, "The gospel of Jesus was, and it always is the power

of God unto salvation."

Let this for ever stand true, and let all others that hold for aught else, have the portion of the liar unless they repent; that whenever God has a church and people on the earth he REVEALS his mind and will to his people, and they believe and obey him in all things; and his church will alway be built upon and by apostles, prophets, evangelists, &c.; and never without these. From this also you may decide, whether any of the sects for ages, or now are His church. They are not. See, what is their foundation? a pope and cardinals form the foundation of one; a king and bishops of another, Mahommed of a third, Knox, Calvin, Luther, Wickliff, Wesley, Whitfield, &c. &c.; all form foundations for different parts of the same rotten and tottering edifice, that soon must fall; for it is not built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone. There is much bawling and crying aloud about this Jesus and about their bodiless God; but he answers them as the prophets of Baal were answered, when the power of God was made manifest, when the faithful Elijah offered his offering to Israel's God. Some of the sectarians of modern days cry louder and louder to their God, tell him to come down in their midst and make manifest his power! but fortunately for them he hears them not; could they endure or abide his presence? No. Indeed they do not believe in revelation, and how then could they

expect to get it?

If you say we have a priesthood legally called and ordained, I reply let us examine it: you refer no doubt to the laying on of the hands of the Presbytery practiced still in John Knox's church. Has this any power in it? Is there any conveyed? Have they any who impose their hands? NO. If so, what are its effects? Where did these get it? Did they obtain it from Knox, or the German reformers, or the English? If from any of these, whence came their calling and ordination? From the Church of Rome.—Is this a pure fountain? What do all sectarians—her own daughters—say on this subject? That she is the MOTHER of—HARLOTS! This places the daughters in a position neither to be envied nor mistaken, and their name! Do they, indeed, deserve it? Suppose for a moment however that the Church of Rome was a pure fountain: are not all her descendants by their schism and secession cut off? They are. Had she the power to do this? Certainly she had; for the apostolic power conferred was to bind on earth and it should be bound in heaven, to loose or cut off on earth and it would be loosed in heaven: and what she imparted in the name of Jesusshe could withdraw. But if you reply she herself had become an impure apostate, then I ask whence have your ordinations come? From an impure fountain? certainly, for you do not believe in revelation, and none of the above weak foundations ever claimed, having received their gospel or ordination from any one on the earth, then holding the priesthood of God in purity, or from any angel or heavenly power. You will at once admit that the antiquity of any system or church is no proof of its being genuine, or the true church of God; or all others must give place to the Romish; and the Dissenters to the Church of England, &c.

There is another point I would draw your attention to: In the Church of Jesus Christ established in these the latter days—the fulness of the everlasting gospel is preached and practised—whereas among the sects you find only the broken fragments scattered, each having a small portion, some more and some less; in one you find some of the ordinances that were and are in the Church of Christ; in another, ordinances altogether disregarded; in one, faith and repentance alone are taught as necessary to salvation, in another grace is obtained solely by good works; in one the salvation of the living only attended to; in another, the dead are not forgotten, but a great price is paid for their pretended deliverance; in one, plain dress seems to form a marked portion of their religion, in another the work of God is all un-

seen, and in the heart; the outward man being only-

A heavy clog and burden of clay, for the Dissolution of which they long and pray, That their spirits may speedily flee away, To bask and sing, in everlasting day!

Each holding for and advocating that form approved by the founders of his sect, and its propagators; but ALL "denying the power of God." In the Church of Jesus Christ, you have the fulness of the everlasting gospel, which is the power of God unto and upon all them that believe and obey—you have faith, repentance and baptism by the living, and for the dead—you have the form of God-likeness, also the power, and administered by men, in the order of God, who hold his power.

How is it that you and most others, clergy and laymen, prefer declamation to argument—heap, and repeat innumerable and false newspaper stories, but decline comparing your doctrines and theirs with those of the Saints, with those in the bible? Is it a consciousness that all is not right in your state? It is. We have suffered much from slander; all manner of evil has been spoken against us falsely for the truth's sake. Surely the promised blessings will be ours one day. Amen.

Allow me, dear sir, before I close to show you, if possible, that these are the calamitous times of the last days so often spoken of. Have not perilous times come? Are not men's hearts failing them for fear, looking for the things that are coming on the earth? Have there not been signs in the sun and moon, and great distress of and among nations? Have not pestilence and famine been stalking through the earth and wasting the inhabitants thereof at noon-day? Doth not the earth waste away as well as the inhabitants thereof? Has not the earth lost power to bring forth roots that were to man as the staff of life? Have not thrones been cast down? Do not others totter to falling? and who by the wisdom of man can tell when and where these things shall end? Look well and mark our social, political, and commercial condition in this kingdom, whither have peace, union, and prosperity fled? they are measurably gone? Did not the angel that John saw coming from the heavens, and bringing back the gospel to the earth, cry aloud, "the hour of His judgments is come, fear God and give him glory"-that is, become his sons by obedience. Solomon says, the crown and glory of an old man are his children. Are his judgments over? surely no. Who shall abide the yet farther pouring out of the vials of his wrath, and the day of his coming? Only those who enter into an everlasting covenant with Him, by obedience, and who flee from the wrath to come, for the refuge that is set before them in the gospel-even those who gather to the land blessed for the gathering of the sons of Zion-Israel's seed—the pure in heart.

"Oh! say you, I can do very well with your doctrines, inasmuch as they are scriptural; but this gathering and Joseph Smith I cannot do with at all. Could you not as well begin to build churches in this country and teach those correct scriptural principles in them; and are not some of every nation to be saved?" John saw those that had been saved "out of," not "in," but "out of every nation, kindred, and people," &c. We dare not disobey God, neither the teachings of his priesthood and spirit, all these cry aloud, "come ye out of her my people"—Yes, come out of Babylon or confusion. And regarding Joseph Smith, let Christ declare to those who now despise, but will when he comes "wonder and perish," why he chose a young man, weak and illiterate—a man "despised and rejected of men, a man of sorrows and acquainted with grief," and caused him to be ordained as a Prophet, Revelator, and Restorer to his church again on the earth; for my own part, I can wait this public defence of a man much beloved in the heavens and much abused, as all his brethren the prophets have been, on the earth, for I already know him to be the sent of God, through whom a dispensation of the

gospel of power has been committed again to this earth.

Should you, sir, be convinced that we are the church of God, how great your trials to enter and become one of us, and how much greater after you have received the spirit of God! to descend from an honorable position among the sons of men, and commingle with the despised poor, to endure the scoffs and sneers of your rich compeers and former companions, the disobedience, frowns, disapprobation, and partial rebellion of your wife, clerks, brothers, sisters, and friends, and the possible loss in a measure of your business and connexion.—Alas! how hard it is for a rich man to enter the Kingdom of God, and to endure and be saved therein! how many apostate fashions, customs, and luxuries of "civilised life" have to be given up! But, sir, reflect for a moment, do these confer and increase the real happiness or enjoyments of men? no; they often add to his sorrows and bring

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misery, ruin, and pain. And "what will not a man give in exchange for the salvation of his soul?" Were not the ancient, patriarchal, pastoral enjoyments of the sons of God far more conducive to peace, health, and happiness, than the artificial, collected, civilised chicanery of this enlightened age? most asssuredly they were.

That you may be led and guided by the Truth to the obedience of Faith, and share in the salvation, blessings, and enjoyments of the sons of God in His king-

dom is my earnest prayer in the name of the Lord. Amen.

T. D. BROWN.

Liverpool, March 18, 1849.

## LINES SUGGESTED ON ORSON SPENCER LEAVING ENGLAND, FOR THE VALLEY OF THE SALT LAKE.

Pilgrim o'er the mighty waters,
Sad, we all bid thee farewell,
Though, perhaps, it will not reach thee,
Whither thou art gone to dwell.

Pilgrim o'er the mighty waters,
May the ship her canvass sweep,
And the waves with softer motion,
Safely guide thee o'er the deep.

Pilgrim o'er the mighty waters,
Thou hast left a name behind,
That shall stand when nations tremble,
And the judgments rolling wide.

Pilgrim o'er the mighty waters,
Saints shall hail thee on that shore,
And thy children run to welcome
Their long-expected father home.

Pilgrim o'er the mighty waters,
Thou shalt return to thine own land,
Deck'd with laurels, full of honor,
In the fight for Israel's cause.

Pilgrim o'er the mighty waters,
We hope to meet with thee again
In the rocky mountains, whither
All the Saints will gladly aim.

Royal Leamington Spa.

L. HART.

### LINES BY MARY SHIELDS.

SPOKEN AT THE SAINTS' SOIREE, GLASGOW, JAN. 1, 1849.

Enwrapt in thought, I stood, one day of late, Reflecting on the glories of our future state, No tongue can tell—nor pencil's art reveal The peace—the joy of heart I then did feel; It was as if it passed before my view, The glories of a thousand years below; I felt the Spirit of the Lord within, For all was tranquil, joy and peace of mind. I stood as in the silence of repose, And viewed the stakes of Zion as they rose: Cities, temples, towers—grand was the sight! It filled my soul with joy—yea, pure delight.

It was not only one that I beheld-or two-But countless splendid buildings lay in view; Gardens, with their fruit trees laden to the ground, All, all was peace and harmony around; No thorns-no briers-nor weeds were growing there, No filthy smoke, nor foul distemper'd air; But soft refreshing was the gentle breeze That wafted 'mong the foliage of the trees, The Grape, the Fig, the Box Tree, and the Pine Grew tall beside the cool, clear, crystal spring, The "Tree of Life" with all its kinds was there; The perfume of its fruits I thought embalm'd the air; There was no tyrant near, to mar their happy hours, No hungry beast of prey was prowling to devour; The beasts of every kind, the myriads of the air, All seem'd to harmonize, all seem'd to have a share. Confusion was not there-nor jealousy-nor strife, Pure love beam'd forth from every eye-all, all was endless life; The Saints, and only they, with pure delight Were there t'enjoy the splendour of that sight. With these few lines I'll close-I only felt to write, What heaven reveal'd in vision—the spirit did indite; Imagination some may say, and memory their stores upturned; To me it was delightful, and with joy my bosom burn'd.

Scotstown, London Road, Glasgow.

### LIST OF MONIES RECEIVED FROM THE 10TH TO THE 23RD MARCH.

James Walker       10         J. S. Cantwell       2 16         G. A. Mart       0 11         Henry Campbell       0         Henry Smith       2         W, McKeachie       3	5 3 0	1 0 0	Brought forward£18  Isaac Dacer	5 0 19 0	6 0 9 0
Carried forward£18	8	1	£38	13	4

Just published, "THE KINGDOM OF GOD," Part I. Price 5s. per hundred; £2 5s. per thousand £10 per five thousand.

"THE KINGDOM OF GOD," Part II, and III. can now be had. Price as above.

Also just published, a Tract, entitled "REMARKABLE VISIONS," the same size as the STAR. Price 10s. per hundred £4 10s. per thousand; £20 per five thousand. This tract should be extensively circulated, as it embodies a vast number of facts important to this generation.

We have to apoligize for an error in the amount of our Money List, as it appeared in part of the impression of our last Number, the amount received was £61 13s. 10d, and not £91 13s 10d.

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### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. 11. 7.

No. 8.

APRIL 15, 1849.

VOL. XI.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

" He that speaketh lies shall perish."-Prov. xix, 9.

(Continued from our last.)

As this Scottish author has, for reasons best known to himself, kept his name in the dark, in the remainder of our reply we shall, for the sake of convenience in reference, call him JOSEPH PATON. We do not pretend that this is the author's real

name, but only assumed as a convenience for the time being.

Mr. Paton finds fault with a revelation which speaks of a priesthood conferred "upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth for ever with the priesthood which is after the holiest order of God." He supposes it altogether unscriptural for God to restore again to the earth the Aaronic priesthood. But what says the scripture upon this subject? God commanded Moses to anoint Aaron and his sons, and he says, expressly, that "their anointing shall surely be an EVERLASTING PRIESTHOOD throughout their generations." (Exodus xl, 15). The same covenant of an "everlasting priesthood" was made with Phineas, the grandson of Aaron, " and his seed after him." (Numbers xxv, 13.) The same priesthood existed among Israel before Aaron and his sons received their anointing, and before the law of Moses was given. (Exodus xix, 22-24.) The same priesthood administered not only the ordinances of the law, but also the ordinance of "Baptism for the remission of sins," which is one of the ordinances of the gospel. For instance, John the Baptist, who was a literal descendant of Aaron, inherited this "everlasting priesthood" by virtue of his birthright, and the covenant of priesthood made with his fathers; yet he officiated in a gospel ordinance. John, and the seven churches of Asia were not only washed from all their sins by the blood of Christ, but were also made here in this life, " Priests unto God and his Father." (Rev. i, 6.) That the priesthood of Aaron will again officiate on the earth is clearly predicted in numerous passages of scripture. The Lord says (Isaiah lxvi) "that Israel shall be brought as an offering unto the Lord out of all nations, upon horses and in chariots, and in litters and upon mules, and upon swift beasts, to his holy mountain, Jerusalem." \* \* \* " And I will also take them for Priests and for Levites saith the Lord."-(Verse 20 and 21.) And in the 22nd and 23rd verses he declares that the seed and name of the Levitical priesthood should remain as long as the new heavens and the new earth should remain, and that "from one new moon to another, and from one sabbath to another, all flesh shall come to worship before him." Thus we see that the Aaronic Priesthood will not only exist when Israel is restored from all nations but will continue to exist after all wickedness is destroyed out of the earth, and under its administra-

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tions "all flesh will come and worship before the Lord." And as the New Heavens and Earth will have no end, neither will this Priesthood have an end, but shall abide for ever with the greater priesthood, which is after the order of the Son of God.

We will now proceed to quote a few more passages in relation to Priests in the latter times. (Isaiah lxi, 4, 5, 6.) "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the Priests of the Lord. Men shall call you the Ministers of our God: and ye shall eat the riches of the Gentiles, and in their glory shall ye boast

yourselves."

(Jeremiah xxxi. 8, 12, 13, and 14.) "Behold, I will bring them from the north country, and gather them from the coasts of the earth and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither." \* \* " Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; AND THEY SHALL NOT SORROW ANY MORE AT ALL. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the PRIESTS with fatness, and my people shall be satisfied with my goodness, saith the Lord." Thus it may be seen, after Israel has returned and repaired "the desolations of many generations," and their sorrow has for ever ceased, that still they have "PRIESTS" among them. The prophet Malachi (chapter iii, 1-4,) when beholding the glory of the Lord, and the majesty of his second advent, when he should "suddenly come to his temple," exclaims " But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years."

At the second advent of our Saviour, the "sons of Levi" will be purified and purged as gold and silver. At the first advent, the "sons of Levi" rejected the Messiah, and their offerings were no longer accepted; but when he "suddenly comes to his temple," then shall that priesthood offer pleasant offerings unto the Lord in righteousness, as in the days of old. For further testimony concerning the existence of the Levitical priesthood and their administrations in the temple in the latter times, see Jeremiah xxxiii from the 6th to the 26th verses, also Ezekiel xx, from the 33rd to the 45th—Ezekiel from the beginning of the xl to the end of the

xlviii chapter—Zechariah xiv—Joel ii.

The establishment of the Aaronic priesthood again on the earth, preparatory to the second coming of our Lord, is an event so clearly predicted in the scriptures that had Mr. Joseph Smith failed to incorporate that priesthood with the Melchizedeck in his organization of the Latter-day church, it would at once have proved him an impostor. But, sir, the very fact that Mr. Smith has not followed the false traditions of the religious world, but has, in direct opposition to the vast variety of erroneous creeds and doctrines with which he was surrounded, restored the Aaronic and Melchizedec priesthoods, shows that he was endowed with a wisdom far superior to that of the millions of false teachers who have disgraced the name of Christianity during the last seventeen hundred years. The prophets have clearly predicted the existence of the Aaronic Priesthood, at the times of the restitution of Israel and the Second Advent. The Lord, by Mr. Smith, has fulfilled the prediction, and established its existence among men. This, then, is one more testimony in favour of Joseph Smith's divine mission.

Mr. Paton next quotes a passage from a revelation in the Book of Covenants which reads thus—" Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." Mr. Paton considers this very "dogma-

matic," presumptuous," and "at variance with the teaching of scripture." But we ask Mr. Paton and all of our readers to compare the above passage with Jesus's teachings to his apostles (Mathew x, 14, 15,) " And whosoever shall not RECEIVE YOU, nor hear your WORDS, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land

of Sodom and Gomorrha in the day of judgment than for that city."

On the 10th page Mr. Paton supposes that there is "no infallible standard" but the scriptures. Now nothing can be more absurd than such an idea. Every truth is an infallible standard, whether it is contained in the bible or in any other book. Wherever truth is found, or by whatever process it is obtained, it is infallible in its nature and becomes a standard of comparison for certain other truths which are closely connected with it; hence by the aid of truths already known, other truths are brought to light, which, in their turn also become standards of comparison. Thousands of truths in modern times have been disovered by the aid of reason and observation, which can never be proved true nor false by the scriptures alone. Newton did not establish the truth of his doctrine of universal gravitation by the scriptures-Mr. Paton's only "infallible standard;" neither did he demonstrate his doctrine of fluxions by the scriptures; neither did Kepler demonstrate his eliptical theory of the planetary orbits by the scriptures. Mr. Paton's only infallible standard never would have detected the heresy of the Ptolemaic system of the universe, which was so successfully overturned by Copernicus and his followers. If there is no infallible standard but the bible, by which to judge between truth and error, and condemn heresey, we hope that Mr. Paton will come forward speedily with his only standard, and by it decide whether the undulatory theory of light, or the corpuscular theory be true; for the learned world have for a long time been oscillating between these two theories, not knowing which to condemn as heresy. According to Mr. Paton, there is no way to condemn either as heresy, only by the scriptures. We ask, Could not the antediluvians receive Noah as a prophet or condemn him as a fanatic without the aid of the scriptures? How could Jeremiah prove to the Jews from any previous revelation that he was sent of God? What former scripture could prove the truth or falsity of Ezekiel's prophecy? If scripture is the only guide into truth, will Mr. Paton tell us what part of said volume justifies himself and the "clergymen of different denominations" in doing away as unnecessary in this age, inspired apostles and prophets, and the miraculous gifts of the spirit? We should like to have chapter and verse upon so important a subject. The Holy Ghost is a far more universal standard of truth than the scriptures. The Holy Ghost will guide the servants of God into ALL truth; the scriptures without the Holy Ghost, will only guide into a few truths. The Holy Ghost can unfold the grandeur, majesty, and glory of heavenly worlds, while Mr. Paton's only "infallible standard" can give no such visions. The Holy Ghost can waft the servant of God to the third heavens, and show him things not lawful to be uttered by man, while the scriptures have no such power and can impart no such knowledge. The Holy Ghost can heal the sick-can speak with tongues, and can perform many other mighty works; while the scriptures, without the Holy Ghost, can do none of these things. The Holy Ghost is greater than the scriptures, for by him the scriptures were given; hence the Holy Ghost is an infallible standard as well as the scriptures. The Holy Ghost being a universal standard of truth, while the scriptures are a very limited standard; yet both standards agree in one, and never contradict each other. That which contradicts any known truth is not of the spirit of truth, but is false. A false doctrine cannot always be detected by the scriptures; but when referred to that universal standard—the Holy Spirit, it can always be detected, for the Holy spirit deceives no one.

In my remarks upon the evidences in favour of Joseph Smith's divine mission, ("Divine Authority," page 13,) I have, among numerous other evidences adduced, referred to the late discoveries of Catherwood and Stephens in Central America, as confirmatory evidence of the truth of the Book of Mormon. Mr. Paton considers this as no evidence at all, and refers to the discoveries of Baron Humboldt and many other antiquarians, long before Mr. Smith translated that book. Now no one will dispute the fact that the existence of antique remains in different parts of America was known long before Mr. Smith was born. But every well informed person knows that the most of the discoveries made by Catherwood and Stephens were original—that the most of the forty-four cities described by him had not been described by previous travellers. Now the Book of Mormon gives us the names and location of great numbers of cities in the very region where Catherwood and Stephens afterwards discovered them. This, therefore, taking into consideration all the circumstances, is an additional evidence, of a very positive nature, in favour of the divine inspiration of this unlearned and inexperienced young man.

With regard to the old Spaulding story concerning the origin of the Book of Mormon, we remark, that it has been exploded by the most incontrovertible testimony years ago, and its lying propagators have been made ashamed of their corrupt glaring falsehoods. (See P. P. Pratt's Reply to the Rev. C. S. Bush; also Tay-

lor's Answer to the Rev. Robert Heys.)

Mr. Paton next refers to the 29th chapter of Isaiah, and to my remarks upon it, and falsely pretends that the metallic plates of the Book of Mormon are represented in my tract ("Divine Authority,") as being Ariel, the city where David dwelt. He says, "If the metallic plates be, as Mr. Pratt pretends, this Ariel," then they are "cursed of God." Mr. Pratt, sir, has made no such pretensions: it is only another of your own misrepresentations. Now if our readers will turn to the 29th chapter of Isaiah, and carefully read the first four verses of that chapter, they will discover that the prophet predicts, first, the distress that should come upon Ariel, and, secondly, predicts another event that should be unto the Lord as Ariel. This last event is expressed in these words, "And it shall be unto me AS Ariel." How was it with Ariel? Her people was to be distressed and afflicted with "heaviness and sorrow." How was it to be with the people or nation who should be "AS ARIEL?" Its distress, of course, was to resemble that of Ariel, or else it could not be "as Ariel." The distress of the nation that the Lord says "shall be as Ariel," is clearly pourtrayed in the 3rd and 4th verses, " And I will camp against thee round about, and will lay seige against thee with a mount, and I will raise forts against thee; and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Now, we ask, What nation upon the earth has been visited with a distress resembling that of Ariel or Jerusalem? We answer that the book of Mormon informs us that the nation of Nephites who were a remnant of Joseph inhabiting Ancient America, were brought down to the ground by their enemies. Hundreds of thousands were slaughtered in their terrible wars. Their distress truly may be said to be "as Ariel." Ariel was sorely distressed from time to time, and forts and other fortifications raised against her-similar judgments happened to the remnant of Joseph. Isaiah does not say that Ariel shall speak out of the ground, but he clearly shows that the nation which should be distressed as Ariel, after being brought down, should speak out of the ground. The words of the prophets of Jerusalem or Ariel, never spoke from the ground, their speech was never "low out of the dust." But the words of the prophets among the remnant of Joseph have spoken from the ground and their written "speech" has whispered out of the dust. Isaiah declares, that it shall be "as the voice of one that hath a familar spirit. It was not to be the voice of a distant, vague, uncertain spirit but "a familiar spirit," one that could be familiarly understood, and that too, by the most ordinary capacity. The term familiar does not necessarily imply evil, as Mr. Paton would have the public suppose. There were many corrupt persons in ancient times who had not only a familiar but constant intercourse with evil spirits and were possessed by them; and because of the constant familiarity of these spirits with those persons, they possessed, they were frequently termed "familiar spirits." As was remarked above, the term "familiar," does not always imply evil. Jesus was familiar with his disciples, while to the world he was more distant and spoke to them in parables. The Holy Ghostis a very familiar spirit in the tabernacles of his servants, sometimes making familiar to them things that are not lawful to be uttered or written. The voice of the ancient prophets of America has familiarly whispered from the dust in the ears of the present generation, simply and familiarly revealing the ancient history of that continent-and in a very familiar manner portrays the wonderful works of God among a nation whose history was before unknown. What a marked

contrast between the definite, plain, and "familiar spirit" in which the Book of Mormon unfolds the ancient history of America, and the wild, vague, and distant conjectures of learned antiquarians! It is as the voice of the dead proclaiming repentance to the living. It is the voice of those who have slumbered low in the dust, sounding an important and solemn warning in the ears of a corrupt, wicked, apostate race of Gentiles who have made "lies their refuge," and "under falsehood have hid themselves."

(To be continued.)

### LETTER FROM WILFORD WOODRUFF.

Cambridgeport, Massachusetts, March 1st, 1849.

Elder Pratt,-Beloved brother.-As this is my birth-day, also the first day of spring, my mind is led this morning, more than usual, to reflect upon the signs of the times of the globe upon which we dwell; and while meditating upon Zion and her messengers, my mind flits across the ocean, and runs over the wall, and takes a view of a large company of swift messengers who are the HORNS of Joseph, used to push the people together from the ends of the earth. These meditations create a desire to converse a few moments with brother Pratt, so while all nature is locked fast in sleep, before the dawn of day appears to startle man from his slumbers, I seat myself to say a few words to you. I said this was my birth-day, yes, I am 42 years old this day, how such figures look to a man while counting up his years in this probation. The very sight of them crowd into the mind a flood of thought even more than tongue can utter or pen can write. The last 16 years of my life I have spent in endeavouring to preach the gospel of Jesus Christ, and build up the kingdom of God in connexion with my brethren. The past is gone, I have no desire to recall it, I would not wish to live my life over if I could. I feel like looking forward and not backward. I have a great desire that I may spend my future days doing the works of righteousness, honoring the priesthood and my calling, saving the souls of men and building up the kingdom of God, that I may have a place with the faithful at the end of the race. Turn my eyes which way I will, either towards Babylon or Zion, and I find the movements and signs of either of them at the present day are fully keeping pace with the wheels of time. It is deeply interesting to see, hear, feel, and live in this age and gaze upon the scenery of the whole earth, rushing like a mighty cataract to finish its work. While the high-minded Jew, in the height of his pride, was exhausting his talents and oratory to prove to the Roman and the world his right to independence, greatness, and power, the Son of God was in lamb-like meekness bowing to the ordinance of baptism and all the rites of the gospel and commandments of his Father, looking forward to the day when he should make his second visit to his brethren with his reward upon his head. So at the present day, while the emperors, kings, princes, lords, nobles, presidents, governors, statesmen, with all the great men of Babylon, have been making a desperate effort to maintain their dignity and appear to a good advantage before the whole earth, many of the most noble spirits that ever dwelt in flesh, like Jesus and the apostles, have been meekly submitting to the ordinances of the gospel, and like little children have been subject to the authority of the holy priesthood, and have made every sacrifice required, and labored day and night to build up Zion, that the honest in heart and meek of the earth may have a place to flee to in order to escape the just judgments of of that God whose rod is now suspended in the heavens, and about to fall upon the earth, and lay great Babylon with all of her greatness, pomp, power, and glory in the dust. My prayer to God is, that every elder of Israel and Saint of God throughout the whole earth, may be encouraged to labor diligently and faithfully while the day of harvest lasts, for soon night will come when no man can work; they will be just as sure of their reward as was their chief captain and head.

Brother Whipple, who left the valley late in the fall, informed me that the Utah Lake is abundantly supplied with the mountain trout, of a very large size, and all the streams, putting out of the mountains into the Western Jordan, abound with trout from a quarter up to three and four pounds. He watered his land from Mill Creek, and when shutting off the water, could go into the field and pick up any quantity he wished of very fine trout.

The rage of the gold fever still continues throughout this country. More than

200 ships have left our ports loaded to the brim with goods and gold diggers, and hundreds of others are preparing to go, and tens of thousands of people are beginning to turn their attention that way. It seems as though all the nations of the earth now believe in gathering to California, and sinners are gathering much faster than Saints, though not to the same place. The fulness of the everlasting gospel, established by Joseph Smith, in these last days, was much reproached because its founder was accused of being a gold digger, but that part has now become very popular until all the world believes in gold digging, and many thousands are manifesting their faith by their works, and a far greater number are desiring to do so.

Thomas Benton, of Mo. is advocating, before Congress, the propriety of establishing a railroad from Mo. through the south pass to the Pacific, with a branch to the city of the Salt Lake. Every possible route is inquired into to get to the gold dig-

ings both by sea and land.

Elder Babbitt called upon me, and wished me to say to you that he had been to Washington and had got a post office established in the valley. Mr. Haywood, postmaster, and he, (Babbitt) had taken the carrying of the Mail from Kanesville to the valley, six times a year, and that all the friends could now correspond with their friends in the valley the same as in any other part of the U.S., if sent via Kanesville.

The slave question in Congress, is the great bone of contention and is now presenting a formidable appearance, and laying a firm and sure foundation for the overthrow of this government, and it is much nearer their door than they are aware of. I have written, to the presidency in Zion, a report which I expect soon to forward, embracing my tracts, a representation of all the Saints throughout my field of labour, which I make out to number 807 souls, including Philadelphia, Creamridge, Toms River, N. J., New York city, Long Island, New England States, Canadas, N. B., Nova Scotia, &c., 200 in Philadelphia; this 807 includes Saints, Mormons, Hickory Mormons, hot, warm, cold, &c., &c. I have also written concerning Washington government affairs; the subject of introducing school books into the valley, what kind, sent copies of books and reports from boards of education, what I can obtain school books for, &c.; also I have sent a file of the New York Weekly Herald, and written to the Recorder or Historian of the Church upon the signs of the times, embracing the revolutions of all the earth during A. D. 1848, as far as I obtained the facts or accounts of them. In closing up my address to the Historian, I expressed my feelings in a few words concerning Zion; and as I have been making some extracts from my journal, to you, I think I will continue it and give you my remarks to the Historian, upon Zion, which are as follows:-

I cannot close my record upon the signs of the times of 1848 without turning my eye towards Zion, yes Zion, which is not now merely a phantom of the brain, or a name, but actually a living thing; truly she is yet but a babe just borne, yet she has a tabernacle—the mountains of Israel—her bed is in the chamber of the rocks—her garden one of the rich valleys of Ephraim. She speaks and her voice is as the voice of God. She has a spirit which burns like flames of fire-she has power, and has started a little stone rolling from the mountains of her habitation, which increases as it goes. It is causing the earth to quake and tremble: take care ye nations, it will grind you to dust! She has messengers which go and come at her biddingone of them can chase a thousand, and two put ten thousand to flight: they command the elements and they obey them. She has an ensign for the nations to flee to,-she has a law which will soon govern the earth. She is born in the generation that David had a view of. O praise the Lord, I am a witness that mine eyes have beheld her. She has keys to open and no man can shut—and shut and no man can open. Her power is from heaven where she has noble senators who plead her cause both day and night. This is the Zion I seek after-the Zion I speak of-her church is the Church of Jesus Christ of Latter-day-Saints. Her city was "sought out" in A.D. 1847, and the Lord has favored her from that time, and during the year A.D. 1848, the Church was organized with a First Presidency of three persons, viz., Brigham Young, Heber C. Kimball, and Willard Richards, who gathered to the Mountains of Israel, in the Valley of the Great Salt Lake, Great Basin, North America, and have taken with them some three thousand Saints, with their flocks and herds, which makes a population of about seven thousand souls, in the city of the Great Salt Lake. The Lord has also blest their land which has brought forth in

abundance. And while the Lord has been multiplying blessings upon Zion, in her quiet habitations, her messengers have been crying aloud to the nations of the earth and the Isles of the sea, preaching the gospel unto them and uttering their testimony in the power of God and gift of the Holy Ghost, until they have gathered their thousands together, until one of the twelve apostles of the Lamb (Orson Pratt), estimates that it will take three hundred ships to remove the Saints from the British

Isles alone, to the land of Zion.

The Saints who were gathered into the valley of the Sacramento have discovered such vast mines of gold, silver, copper, and other precious ores that the report of it is creating great excitement throughout the world, especially throughout the United States, until tens of thousands are rushing to the gold regions to try to obtain the precious metals. And as the hand of God has been so visible in all the signs of 1848, may he continue his work through 1849 and all following years, until his arm shall be made bare in the eyes of all nations, until Zion shall arrive at her full strength of manhood. 'For brass may she have gold, for iron silver, for wood brass, for stones iron. May her exactors and peace officers be righteous men; may her nobles be of Ephraim and her governor proceed out of the midst of him.' May all of her messengers be armed with righteousness, in the power of God, in great glory. May all the nations of the earth fear and tremble because of her law. May the wicked find her sons terrible when they go to battle against her, and not have power to stand before them. May her dwelling places be distinguished by a pillar of fire by night and a cloud by day; and in fine, may she arise and shine forth, and spread herself abroad with all that perfection of beauty, power, and glory which has been spoken concerning her, even to the full expectation of God, ANGELS, and MEN. WILFORD WOODRUFF.

March 5th.—Brother Whipple, from the Salt Lake, spent the day with me yesterday. We had a good meeting in Cambridgeport, quite a number of strangers out. I confirmed two individuals which we baptized on Saturday, one was a gentleman from Switzerland, who is well acquainted with the Swiss, German, and English languages, and I think will be useful in a future day.

W. W.

### LETTER TO THE EDITOR.

Aberdare, March 19th, 1849.

Dear sir and brother,-St. Paul commands all to "render honour to whom honour is due," &c. Many are the false assertions, circulated by calumny about our beloved brother Cap. D. Jones, since he first commenced his glorious mission in Wales; all proceeding from slanderous accusers, who love darkness rather than light. You will therefore excuse me, if I leave my pen to describe the impression his holy conduct has made upon my heart; and I can assure you, thousands in Wales, besides .-Solomon said that there was a time for every thing; if he had known Cap. D. Jones. he would certainly have said, with one exception. He had no time but for the building of Zion, and he brought every moment subservient to this, as the principle thing that would tend to exalt and glorify the name of God for ever. Like John the Baptist, he was a "burning and shining light," confuting error by solid, clear, short, and convictive arguments, with one object always in view; the good pleasure of God, doing good, rather than gain applause. In truth, it can be said of him, that he was a man of observation and reflection; with soberness, righteousness, and godliness. continually assimilating his mind with ardent love and ambitious zeal to fulfil the soelmn duties of his exalted station, so that he might be approved by his master, as a good and faithful servant. His sublime, generous, diligent spirit, applied itself with new exertion continually, as circumstances and experience opened an enlarged field for duty; and the prosperity that followed his labours in the Lord, creating holy delight, filling his heart with satisfaction and firm hope, that the kingdoms of the world, will soon become the kingdom of our Lord and Saviour Jesus Christ. Sacred scriptures, immediate revelations from God, supernatural agency of the Holy Spirit, were the source, standard, and rule of his sentiments, so that his religious principles shone before the multitude that attended his lectures. with such argumentative force and clear reasoning; that the traditional vail, which blinded the understanding was rent in twain; and truth, the "treasure of the

holiest," revealed to the astonished view, rejoicing in victory over blind zeal, prejudice, and bigotry. His clear head, good heart, solid sense, and serious piety, removing all obstacles, so that the arrows of truth pierced the heart with conviction. His mind calm and dispassionate, viewing his theme in every light, collecting his best thoughts upon it, clothing them with the simplest, yet powerful words of " Iaith ei fam" (mother's language) to answer the comprehension of the lowest of his auditors; drawing the attention also of the learned to the astonishing convincing effects of his hidden might and power. Remarkable for aptness, in the illustration of his subjects, by sensible images, &c; always exhibiting the fulness of the Gospel through the merits and compassion of an unchangeable Saviour, to all who would believe, repent, and be baptized for the remission of their sins; holding forth to the obedient, self-evident knowledge, of the purest and noblest kind; inspiring the young converts in the midst of persecuting foes, with resignation and fortitude; spreading before them the conflict on one hand, victory and a crown of everlasting life and boundless happiness on the other. He was particularly successful in acquiring with his audience, Authority, disposing his principles with clear method, solid arguments, adorned with words well chosen, proper and expressive; a quality belonging to the Welsh language beyond all others, according to the testimony of many learned men. Cool in the rational, easy in the familiar, earnest in the persuasive, &c., such qualities, with Divine inspiration, naturally gave him authority which astonished his hearers.

In conversation, free, friendly, easy, and unreserved, like the magnet attracting the mind towards the "sides of the north, as the honoured place, where the city of the Great King should be built in the mountain of his holiness, beautiful for situation, soon to be the joy of the whole earth as the chosen Zion of the Lord; having desired it for his habitation, and his rest for ever, where he will abundantly bless her provision, satisfy her poor with bread, clothe her priests with salvation, and cause His saints to shout aloud for joy. Nothing so seasonable, important, and entertaining, to the temper of his mind, as a conversation with those who

were asking the way to Zion, with their faces thitherward."

Our beloved brother's affection and humility on one hand, his resolution and courage on the other; bearing the contempt of the world with dignity and appulse with decency; had gained the affection of the members of the church of Jesus Christ; particularly those holding the priesthood, to such a degree, that the thought of parting for a short time, would cause a sensation, not to be described by words. It would be a difficult matter to find in Wales, among from three to four thousand Saints, one, where some kind office, useful instruction, &c., had not been received; particularly the children of adversity; who can testify, that his kind sympathy and consoling advice always cheered the soul; "when hungry," he, with our beloved sister, his consort, "fed them; thirsty, gave them drink; naked, clothed them; sick, visited them, &c." The poor officers in coming to my house, one would say, "I was without a hat, but brother Jones gave me this (exhibiting my brother's best;) another, I was without clothes, but the Captain gave me this suit; another, I was without shoes, but Mr. Jones gave me these." At first, it was a riddle with me where my brother kept his American store; as "give him, give her, give them," was his language, and never did I hear him say, "give me." At last I remembered that his store was in Heaven; and that his Father "supplied all his need according to his riches in glory."

In counsel, at the head of his brother officers, his goodness, wisdom, and benevolence, shone in a courteous, free, condescending, affable, open, unreserved, and friendly manner—to all, without affectation, or stiff, morose, conceit towards any. In connection with the public, he took great care that his doctrines and language should answer the capacity of his hearers; his ambition, whilst treating of the highest subjects, to be comprehended by the lowest understanding. His knowledge of them, not so flattering as that of the learned "Cambray," who said, "that there are always three-quarters of an ordinary congregation who do not know those first principles of religion, in which the preacher supposes every one to be fully

instructed."

The difficulties he met with in the execution of his office were not few, nor far between; having by hard labour, night and day, worn out the strength of his constitution, so that the weakness of his body greatly troubled his mind. The great

men of Wales at first despised and looked with scorn upon the obscure Mormon missionary; and all the religious camps thought themselves secure under the instructions of their learned theologians; but their peace was not of long duration; the arrows of truth sent forth by our brother, began to pierce and cleave the heart, so that many asked, "what shall we do?" and, of course, the same answer delivered formerly by a sent servant of God, was applicable to the same question now; therefore, without wresting the scriptures of truth, and thinking himself wiser than God, his answer at all times was, "repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And the little band who flocked under his standard of truth, soon exhibited the signs of being called, "chosen and faithful." The little one, also soon became a thousand, to the total destruction of the peace of the numerous religious sects of Wales. Then the stir was made, and the general cry to conflict was, forward; and all the camps, who were formerly in battle array, one against another, now joined in a covenant of everlasting peace. "Pilot and Herod made one;" and the heroes and champions of learning appeared in front, making a grand array with the multitude on one hand—the little Mormon missionary on the other; shewing a contrast far more wonderful than that of Goliah and the youthful shepherd, David. And amongst the number of the multitude I shall set myself in the hindmost rank. But what astonished me, was, that the armour I then wore, was nought but the traditional perplexing doctrines of the learned, which were blown like chaff before the Euroclydon of truth, that proceeded from the Mormon missionary. In the midst of this great perplexity, my comrades resorted to the lying tower of the prince of darkness for amunition; and brought forth all manner of lies, calumny, &c., when somethousands left the camp of villany and joined the Mormon legion; and we soon found out the benefit of the change; not only in getting into better company, but getting the whole armour of God, with the power of the everlasting priesthood concentrated in the gift of the Holy Ghost. So that with indescribable joy we can say, that our "souls have been plucked as brands out of the fire, and our strings fallen in pleasant places." The first engagement was not the only victory; the Mormon missionary went on, from conquering to conquer, until the offensive camps were soon constrained to turn into a defensive state; and the loud cry for the American false publications, "come over and help us." And surely the devil has a faster skiff than any of the Atlantic steamers, for in the short space of a few weeks, the well filled black ship, with the glorious treasure arrived; and the varied characters of Hogarth and Punch could not equal the varied visages of the enemy, while pursuing with avidity the quack exiles of life, contained in these devil's charms; and the great men, who had for their motto, "no addition to the word of God," made wholesale additions, and exceeded the American father of lies. As you know, newspapers and journals are combustible things; so stock being so great, was overheated; the camps took fire, and are burning ever since; and hundreds continually flocking to the despised Mormon city of refuge; and the wonderful letters begin to form themselves into the position of "Babylon the great is fallen." And the Mormon missionary, the hero of the day, to the great astonishment of thousands, has now returned to the camp of Israel with the first fruits of his victory, to the glory of God and eternal shame of the devil.

Dear sir and brother,—The false assertions of the sectarian churches in Wales induced me to pen the foregoing reflections; doubtless they may give you half an hours amusement.—They proceed from an honest heart, but a very young scribe; therefore, excuse the attempt which is far below doing justice to the exalted char-

acter of my adored father, Captain Dan Jones.

My beloved brother, Mr. Wm. Phillips, president, sends his kind respects to you, &c., "Elijah's mantle has fallen upon Elisha," this is the pass word with all the Saints.

I do thank my heavenly Father for continual promises that obstacles shall be removed, and that I shall soon commence my mission in Brittany, &c. I have in the course of the last twelve months, baptized about one hundred, which I consider a fair commencement.

Your obedient servant and brother in the new and evelasting covenant, W. Howells.

### EXTRACTS FROM CONFERENCE MINUTES.

### LIVERPOOL.

Held Feb. 25th, 1849.—This conference represented 12 branches, containing 835 members, including 40 elders, 46 priests, 31 teachers, and 12 deacons; 40 emigrated, and 69 baptized, during the past quarter.

MILO ANDREWS, President. J. S. CANTWELL, Clerk.

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Held March 18th, 1849.—At this conference were represented 21 branches, consisting of 1 high priest, 43 elders, 49 priests, 43 teachers, 18 deacons, 1,222 members, total 1376; baptized during the last quarter 195, received 34, removed 33, cut off 16, emigrated 48, died 2, scattered 38.

WILLIAM GIBSON, President. GEORGE PEDEN WAUGH, Clerk.

### GLASGOW.

Held March 25th, 1849.—At this conference were represented 26 branches, consisting of 1 high priest, 1 seventy, 78 elders, 78 priests, 75 teachers, 43 deacons, 1426 members, total 1700; baptized during last quarter 275, received 66, removed 56, cut off 46, emigrated 57, died 30, scattered 30.

ELI B. KELSEY, President. WALTER THOMPSON, Clerk.

### SHEFFIELD.

Held March 25th, 1849.—This conference represented 1503 members, including 1 high priest, 47 elders, 83 priests, 46 teachers, and 26 deacons; baptized during the past quarter 322, cut off 20, removed 49, received 29, emigrated 57, dead 5.

CRANDELL DUNN, President. HEZEKTAH MITCHELL, Clerk.

### LINCOLNSHIRE.

Held March 29th, 1849.—This conference represented 7 branches, containg 358 members, including 16 elders, 25 priests, 11 teachers, and 4 deacons. Since Dec. 25th, 1848, 95 had been added by baptism, 62 had emigrated, 6 removed, 6 cut off, and 1 dead.

W. L. CUTLER, President. J. E. TAYLOR, Clerk.

### DERBYSHIRE.

Held April 1st, 1849.—This conference represented 10 branches, containing 357 members, 2 scattered; including 42 elders, 24 priests, 15 teachers, 10 deacons; baptized during the past quarter 16, cut off 36, removed 5, received 11, emigrated 5.

Lewis Robinson, President.

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# The Latter=day Saints' Millennial Star.

### APRIL 15, 1849.

BOOK AGENTS.—In all of our balance sheets which we shall hereafter send to the present book agents, we shall incorporate all the debts contracted with the office, by the Conferences, through their former agents. The Conferences are particularly requested to immediately settle up and completely balance their old debts, contracted through their former agents. To prevent disappointment the Conferences should positively forbid their sub-agents from entrusting out Books, Stars, and Pamphlets, so that timely remittances may be made from the sub-agents to the general agents, and from them to our office. In this way conferences will always have on hand either the books or the money, and will be able to do their business more punctually.

Immediately after the reception of the eighth number of the present volume of the STAR, our agents are requested to state, by letter, whether they will require, in pamphlet form, any of the "Reply to remarks on Mormonism," and how many, as we intend concluding the article in the next number, and shall soon take down the type. The "Reply" will be of the same size as the "Divine Authority," and of the same price. Let there be no delay, as we shall only publish about the number ordered.

### PRIESTCRAFT IN DANGER .- A DRAMA.

BY WILLIAM M'GHIE.

ACT I. wood wabons mai

Scene I.—Lord Aimwell's Castle.—Dr. Clamour sitting in the Breakfast Parlour.—Enter Lord Aimwell.

Lord Aimwell.—Good morning, my dear Doctor, I am delighted to see you; but I confess I am as much surprised as delighted. You said on parting, last night, that our breakfast hour would interfere with your Sabbath duties, in the performance of which, you said you were very punctual, and therefore we would not be favoured with your company this morning.

Doctor Clamour.—Oh! my lord, you'll not have heard; she's not well.

L. A.—Who's not well? you perplex me. You're not married—you have no

sister. Dear doctor, do tell me quickly, who's not well?

Dr. C.—The fact is, my lord, my congregation consists of my clerk, the sexton, and the sexton's wife; now the sexton's wife is a woman of delicate health, and when she cannot come out, we cannot muster the number required by the Rubric, and, of course, we have no sermon on those days. I walked over this morning, and found the good woman suffering from head-ache; and as I had breakfasted but slightly, I thought I might as well come back to your lordship's regular breakfast.

L. A.—(Musingly.)—I am sorry to confess I have hitherto bestowed too little consideration on matters of religion; your present explanation has opened to my mind a wide field for reflection. And this is our State Church! A church which costs the nation so many millions sterling a-year to support her! There must be something remarkably wrong, either in the system itself, or its workings. Dear doctor, do you believe a church like this worthy of a revolution and civil war every ten years?

Dr. C.—My lord, you astonish me! your words seem scarcely to betoken a true son of mother church. Worthy of a revolution and civil war every ten years! Between ourselves, what would become of the higher ranks of society without our State Church? If keeping the great mass of the people in subjection, and subservient to the will of the few, be worth anything—if keeping the aristocracy in quiet possession of all their posts, pensions, sinecures, and estates, be worth anything—if preserving "our glorious constitution," (the wonder and admiration of the world,) free from innovation, be worth anything,—then not only every ten years, but every ten days, yea, every ten hours, she is worthy of such a contest as would sweep off our serfs by the thousand, and drench our nation in seas of blood, if necessary.

L. A.—(Aside.)—And this from a minister of the Gospel of Peace!—(To the doctor.)—But, doctor, you have left one consideration in the back ground, which, if

brought forward, would tend mightily to strengthen your argument.

Dr. C.—What is it, my lord? what is it? if any point of importance has escaped my

memory, do let me hear it?

L. A.—You have forgotten to include in your long list, the inexhaustible sinecures and emoluments of the clerical profession, by which priestcraft is supported, and of which you, yourself, are enjoying the sweet fruits.

Dr. C.—Thank you, my lord, thank you; I perceieve you are perfectly able to do it

for me.

L. A.—I beg your pardon, my dear doctor, I assure you, I have no wish to offend; my object is to elicit truth, come in what shape it may, I feel my need of enlightenment on such subjects; and, I confess, the remarks you have already made have

struck me as being foreign from the sentiments which a minister of the Gospel of Peace should entertain. I love and venerate the religion of Jesus Christ; but surely it was never intended to be used as a cat's-paw in the hands of power for the enslavement of mankind? I love my Queen and country; and as I have been, I hope I shall still continue to be a useful subject, doing all in my power to effect the perfect freedom, both in mind and body, of my countrymen. And I think that religion, instead of being set up as a barricade to hinder the emancipation of mankind, should be used as the only weapon to effect such a glorious object. But as we will be favoured with your company throughout the whole of this day, I think we could not do better than pursue this interesting subject; in the mean time, as the family are stirring, we had better prepare for breakfast.

[Exuent.]

Scene II .- Liverpool Harbour .- H. C. Kimball, Solus.

And these are Britain's shores. And this is Liverpool. Here, in this busy harbour, are ships from every nation under heaven, importing and exporting merchandise of almost every description. Here, man from every corner of the world meets his brother man of different clime and colour. And he who, by the most polished address, can best deceive and cheat his fellow, boasts of most civilization. Here, 'midst this busy hum of trade and commerce, I stand a homeless, friendless stranger. Amongst all these living masses, moving to and fro, I recognize no friendly face to bid me welcome. I almost feel as if I were a being of another world. A being of another world did I say? It is true I am so in a certain sense, I am an ambassador from God to man. I am the bearer of a commission from him who is "King of kings and Lord of lords," to all the kings, governors, rulers and people of this lower world; and in obedience to this commission I am come to Britain. It is true I am a stranger and in poverty—what then; my master, who protected me, and paid my charges through the continent of America, and across the great waste of waters, will not desert me now; I have faith that he will not, and faith like mine must bring me meat, drink, and lodgings, and a rich harvest of souls into the bargain.

Enter G. D. Watt, walking musingly along, at last he casts his eyes on H. C. Kimball, and starts back in astonishment.

G. D. Watt.—Gracious heavens! 'tis he! 'tis the very identical person I saw in my vision of yesternight!—his countenance—his dress—his gait—all—all are the same! they are imprinted on my memory in such a manner that I cannot be mistaken, yes, sure enough—he is a stranger, and as such should claim the sympathy of every feeling heart. I'll speak to him forthwith.

(Addressing H. C. Kimball.)—Good morning, sir; you appear to be a stranger

H. C. K.—Good morning, sir; that I am a stranger you may learn from the fact, that you're the first of British blood I've yet exchanged words with. And 't is not many minutes since I first set foot on British ground. I have travelled many thousand miles by the command of God, to preach the gospel, and cry repentance to the inhabitants of this land; and thanks be to God, I am thus far in safety, though with-

out money or friends.

G. D. Watt.—Without money you may be, but you have at least one friend you may rely on, sir; I love to deal plainly with all men, and, perhaps, you'll be surprised to learn, I left my home this morning purposely to meet you here. Last night my sleep went from me, and I lay musing on the signs of the times, when suddenly there shone a light around me, above the brightness of the sun, clear, pure and transparent; I marvelled at the sudden change, and looking around, I saw the figure of a man, advancing from the farthest corner of the room towards my bedside, I marked the figure well, and 't was yourself, sir; every feature of your face is the same, and the very same dress from head to foot, I even marked your walk so well, I feel assured I could have known you by it. Advancing to my bedside, with mild benignity of countenance, you informed me of your present journey to this country, and that you would land in this harbour this morning, and requested me to meet you here about this time. You then smiled upon me with a smile so sweet, I think I feel its influence now, and turned and walked away. The light receded in the same degree, until I was left in total darkness. Wherefore I have not been disobedient to the heavenly vision, for such I feel assured it was; and now let us retire from the crowded bustle of this place, to the nearest house where we can procure refreshments, of which you must stand much in need, and I shall then learn in what manner I can best serve

you.

H. C. K.—Blessed, for ever blessed, be our God, whose protecting power is so marvellously put forth in behalf of his servants! and may the choicest blessings of God rest upon you, whom he has so richly favoured with a revelation of his will. I am ready to follow where you lead; let it be to some retired situation, where we can pour out our souls in thankfulness to God.

G. D. W.—Here, just at hand, is a temperance hotel, in which I am acquainted. I perceive, by the flag suspended over the door, there is a meeting of the order, but I

doubt not we shall be accommodated with a private room. Let us enter.

H. C. K.—Stay: let us examine the inscription upon this flag.—(Reads.)— "TRUTH IS MIGHTY AND MUST PREVAIL." Why, my guardian angel, we are rich in omens of success this morning. Yes, blessed be God, truth is mighty and must prevail, until the false and rotten systems of men are crumbled into dust, and the kingdom of God is firmly established on their ruins. From henceforth I adopt this inscription as my motto, and under this auspicious flag let us enter, and mature our future plans.

Scene III .- A beautiful Lawn in front of Tythington Manse .- Dr. Clamour, Solus.

'Tis strange, that while all nature's lulled in sweet repose, and not a breath of evil stirs the world, my couch I cannot keep. I'm like a demon-a haunted demon, who runs a race in reckless desperation, pursued by phantoms of his own creation. Reflect, I dare not; much I fear, reflection, instead of closing up these wounds already made, would burst them up a-fresh, with force incurable. Something must be done, to soothe my feelings, and calm my troubled soul! What shall it be; shall I turn a traitor to the cause I have so long espoused, and boldly stand forth for the truth and God? Alas! I fear I cannot; already I am idolized as the champion of the church, and how should I dare to meet the censures of that body and the world! and, above all, how could I leave the titles, dignities, and wealth by which I am surrounded, and go forth like him I now impiously dare to call my master, without a place to lay my head?

Or, shall I still go on as I've begun, in spite of my convictions, to batter down all

who come in opposition to the views of mother church.

Nay, even here I am not safe. A strange, restless, enquiring spirit begins to creep into the very highest of our aristocracy; and this spirit, aided by the light diffused from Mormon doctrines, spreading through the land, bids fair, at no distant date, to hurl about my ears that fabric I so fondly lean on, and with it, all my reputation and my wealth. When such men as Lord Aimwell begins to challenge priestcraft, and can so well define the uses that it is basely put to, then farewell to priestly honours, But I will—will—(Enter a boy with a packet.) What's this you've brought, my boy, something of importance, surely?

Boy.—Ant please your reverence you'll give me something for rising sae early. Dr. C.—(Throwing down a penny.)—There's a penny for you, pick it up, and

be gone. Boy .- (Looking disdainfully at the penny.)-Aye, Aye, i'ts nae lee to say, "As cauld 's charity at a priest's door." Ye 'll better pick it up yoursel, sir; it 'll soon kittle Exit boy. anither in ye're black coat pouch.

Dr. C.—Our order, once so venerated, is now of low repute, when boys like that can openly deride it. But now for the packet, we shall see what it contains. (Opens and

reads.)

Rev. Sir,-We are truly sorry you were prevented by indisposition from attending our meeting last night. We hope you will quickly recover, and live long to aid our cause on the earth. I am requested to give you the particulars which transpired at said meeting. You are aware that our good bishop called a secret meeting of the clergy within his diocese, to concert such measures as would effectually put down that new set of impostors, risen up under the name of Mormons, who are at present committing such havoc amongst our congregations. There was a full attendance of our rev. ministers, and most alarming were the accounts brought in from all quarters, of the progress of the impostors. It is said, that one of their number, styled an Apostle,

landed in England, and immediately commenced preaching and baptizing all who believed. And such miraculous power followed, that many, upon coming out of the water, commenced preaching likewise, by which means, they have spread over the land like an inundation. And what is more marvellous still, they say, that great signs follow the believer, insomuch that the blind see, the sick are healed, and the lame walk. Some of the clergy testified to several miracles of this kind, which came under their own observation. We dare not enquire from whence cometh this power, but must just pronounce it from the devil. These doctrines, so destructive to our system, are spreading with such rapidity, that, in some instances, whole congregations, clerk, sexton, and all, have been taken from us; and it is evident, if we let them thus alone, all men will believe on them, and the craft from whence we obtain all our wealth will be destroyed. But, alas! the worst remains to be told. We could come to no certain conclusion as to what can be done. We much fear we have been too long in setting ourselves to work. Time was when we could have persecuted them, even to the death, but now, that cursed law, liberty of conscience, prevents us only in an underhanded way. Public discussion has been found to be rather injurious than otherwise. They are such profound scriptorians, and speak with such certainty and power, there is no coming against them with effect. There is but one method left us to attempt, and even that is doubtful. Their preachers are generally, with but few exceptions, low, ignorant, illiterate men, and such as are liable to the sneers of the learned. We can, on this score, hold them in derision, and never spare plenty of ridicule; raise the hue and cry of false prophets, impostors, deceivers of the people, &c., and hire such characters as are willing to annoy them in every possible way, and bring them into trouble with the authorities. By such means, we hope to keep, at least the respectable and wealthy portion of the community from joining them. We leave these hints for you to act upon as you see fit. We feel assured you will do all things for the best, the case is one of pressing urgency. We would only hint further, that you can, in your capacity of magistrate, do yourself ample justice when opportunity offers. No more from, dear sir, yours, &c., THEOPHILUS THUNDERCLOUD, A.M.

And can it be that matters are come to this, no use now in halting between two opinions. My mind is made up. From henceforth I am the bitter and determined enemy of Mormonism, and shall show Lord Aimwell, and the world, my bitter enmity to all delusion. (Tears the letter and stamps upon it.) Oh, that I had the power so to tear and stamp upon this most accursed sect. But no—let me go about the task in the true spirit of dissimulation. There's honest Saunders Snoddem, a true born Scot, and staunch supporter of the presbyterian order, to him will I go, and sound his feelings in a subtle way; I hope to gain his co-operation, and then for the campaign.

Scene IV.—A neat rural Cottage.—Saunders Snoddem and his wife Janet in earnest conversation, the latter with a new Testament on her lap.

Saun.—It's a gay while sin the scriptures has gitten sic an o'erturn, as we hae gien them this morning. And now, Janet, sin we hae made up our mind to lea' the religion o' our forefathers and become saints by name, as weel as principle, we wad do weel to consider the effect it may hae on our warldly interests.

Janet.—It's weel upon threty years now, sin we first linked our fate thegether, and I think that's the daftest word I've heard you say in a that time. We hae aye lean'd on religion for the love o' itsel, without letting our warldly interests rule the choice, and I hope we'll do that still.

Saun.—True eneough, Janet, true eneough, but an alteration o' circumstances whiles alters cases; our former form o' religion had aye a large share o' popularity, and being in fashion, it brought nae persecution after it, for ye ken, the devil aye likes his ain. But ye'll fin an act now lass, ye maun lay ye're accounts to hae ye're name cast out as evil, and a manner o' slanderous reports 'll be raised against us to the detriment o' our character; maybe, to the turning us out o' house and ha', and the loss o' the wark that's gi'en us a comfortable bit o' bread.

Janet.—Weel, weel, this might a be sae, though there's some o't no very likely. I dinna think his lordship (God bless 'im) has a particle o' a persecuting spirit in 'im. He has been a kind master to us, and likes weel to reward industry, without asking what ye're religion is. It was but yesterday he came spanking in here, set himsel down at the

GRANDER POETRY. TO THE 127

fire, and cracked wi' me as if he had been ane 'o oursels. I did not think there was as muckle guid sense in a the nobility put thegither. I dinna ken what for, but my heart warms to him, and I dinna believe he wad be guilty o' a dirty action. But though the warst should come to the warst, tho' we should be turned into the wide warld to beg our bread, we wad be unworthy o' the name we're gaun to take on us, if we loot a thought o't come between us and our salvation.

Saun.—I dinna ken, Janet. I hope the best, but I think it right to fear the warst. And oh, its awfu to think on the possibility o' turnin' back "like a dog to his vomit,"

or "like a sow that was washed, to her wallowing in the mire."

Janet.—I used aye to rejoice o'er the firm determination o' character ye used to evince on every occasion, and I think, as far as I ken mysel, ye hae nae right to fear flinching in me. We should aye mind that great scripture truth, "No man putting his

hand to the plough, and looking back, is fit for the kingdom of God."

Saun.—Janet, ye hae aye been dear to me, and mony happy days we've spent thegether; but never were ye as dear, and never was I as happy as at this moment. Yes, I fin now, that through the assistance o' the Holy Speerit, we'll come off victorious.—(Looking through the window.)—But wha's this coming up the avenue at this early hour? as sure 's am leevin, its his reverence, Dr. Clamour, and he 's comin straight up to our door, I canna unerstan what he can be wantin we us.

Janet.—I'll lay my lug tae a bawbee, he 'll hae heard ye were at the meetin yestreen, and he 'll be comin up to joke ye about it. If he be, I wadna miss 'im.

Saun.—It's no likely that 'ill be his errand. But we'll see; whist, he's at the door.

### Enter Dr. Clamour.

Dr. C.—Peace be here this morning. I am afraid my early unusual visit has

disturbed you in your devotional exercises.

Saun —No a bit, sir, no a bit; our morning prayers have been offered up this hour and half back; and sin that, we have been instructing oursels frae the scripture in some o' the fundamental principles o' the religion o' Jesus.

Dr. C,—I am rejoiced to see you so usefully employed, especially in times like these, when doctrines so subversive of our holy religion are afloat in the world. You'll have

heard of this new set of impostors, risen under the name of Mormons.

Saun.—Deed hae I, sir, deed hae I. We had a very stirring discourse frae a minister o' that body yestreen.

Dr. C .- Last night! and you heard them! You amaze me! Where was it?

Saun.—In Tythington, no that far awa.

Dr. C.—Indeed! and are they come under our very noses. I never heard of it till this moment. Now tell me seriously, Saunders, what did you think of the stuff you heard, you would no doubt think it very absurd.

Saun.—Weel, sir, as ye appear to be curious, ye's get it a' in few words. I had heard a heap about their delusion; and when I heard o' the meeting, I thought there was nae use in takin the thing second hand, I would just step oer and hear for mysel.

Janet .- Ye'll do well to try that plan o't yersel, sir.

(To be continued.)

### A SONG FOR THE SAINTS.

Tune-"Long, long ago."

Soon we will gather to Zion's fair land;

Will, will you go, will, will you go?

Then we will join with a glorious band;

Will, will you go, will you go?

Hundreds and thousands have reached the shore,

Where there is plenty in basket and store,

Where there are prophets inspired, as of yore,

Will, will you go, will you go?

On Zion's hill stands a light to the world;

Will, will you go, will, will you go?

Jehovah again has a standard unfurled;

Will, will you go, will you go?

Come then, O ye nations, of every hue,

Fly to the ensign that's set up for you,

Come do not doubt, what I tell you is true;

Will, will you go, will you go?

The day's drawing nigh when the wicked shall mourn;
Will, will you go, will, will you go?
When Israel's outcasts again shall return;
Will, will you go, will you go?
O will not that be a most glorious day,
When Jesus will unto his faithful ones say,
"Come, enter, inherit celestial day."
Will, will you go, will you go?

'Tis because we are warned that we flee from this land,
Will, will you go, will, will you go?
And if we prove loyal, with Christ we will stand;
Will, will you go, will you go?
But those who are wicked, rebellious, and proud,
Shall call to the hills and the mountains aloud,
"Fall on us and hide us from Israel's God,
Woe, woe is unto us, woe."

Then we who are true, let us all join and say,
Will, will you go, will, will you go?

And O let us warn all that come in our way,
And say unto them, will you go?

And when we have warn'd all, and told them the plan
By which salvation must come unto man,
We'll go home rejoicing and join with the band
Who have said to the world, will you go?

W. E. SHAW.

### LIST OF MONIES RECEIVED FROM THE 23RD MARCH, TO THE 7TH APRIL. William West.....£ 24 0 0 Brought forward...... £86 15 8 John Parkinson ...... 2 10 0 James Armitstead ...... 2 16 Geo. P. Waugh...... 14 11 0 Thomas Smith, Norwich ..... 4 9 per W. McMaster..... 0 15 0 3 0 0 Joseph Clements ..... J. S. Cantwell ...... 1 17 9 Henry Beecroft ..... 5 0 0 W. McKeachie ...... 20 0 0 Thos. H. Clark..... 2 10 4 Alfred Cordon ..... 9 10 0 Crandell Dunn ...... 15 0 0 J. Godsall ...... 14 0 0 G. Halliday ...... 15 4 10 J. Hackwell per G. Halliday ...... 4 15 2 W. Cartwright ...... 2 0 0 James Walker ..... 10 0 0 £151 19 5 Carried forward.....£86 15 8

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### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 9.

MAY 1, 1849.

VOL. XI.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED "REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—Prov. xix, 9.

(Concluded from the last number.)

Isaiah not only speaks of the overthrow and utter abolishment of "the multitude of all the nations that should fight against Mount Zion," but also very clearly describes the wickedness and gross darkness in which all these nations should be involved. He declares they should "be drunken, but not with wine,-they should stagger but not with strong drink;" "For," continues he, "the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned," &c. Here we perceive, that the multitude of all the nations who fight against Zion were to be so completely enveloped in darkness, that they would be drunken and stagger, their eyes should be closed, and they should be in a deep sleep; the prophets and seers were to be covered, or not acknowledged among them: and finally, "THE VISION OF ALL" were to be as the words of a sealed book. The vision of all the prophets and seers who had spoken since the world began, was to be unintelligible -not understood by those corrupt benighted nations. It is true they have multiplied millions of copies of the Bible. But so great is their wickedness, that the powers, gifts, and blessings of the Bible are unknown among them. Having closed their eyes in a profound, deep, and drunken sleep, the vision of all, or the inspired writings of all the prophets and seers with which they are acquainted are not understood,—they are not the words of a sealed book, but as the words of a sealed book which are given to a learned man who is unable to read them. So the vision of these inspired prophets and seers contained in the Bible has been presented to the nations, but they are unable to understand it. As Professor Anthon, though a learned man, was not able to comprehend or read the words transcribed from the sealed book of Mormon, so the present generation, though learned as to the wisdom of the world, are, in consequence of wickedness, unable to comprehend "the vision of all." As well might Professor Anthon undertake to translate unknown Egyptian characters by his learning, as for a wicked generation who are in a "deep sleep," to undertake to understand "the vision of all," without the aid of inspired men.

Mr. Paton asserts, that "Isaiah says, the sealed book was given to the learned." We wish Mr. Paton to understand distinctly, that Isaiah says no such thing. Isaiah speaks of the "words" of a book being presented to the learned, and not the book itself. Mr. Paton enquires, "Why did not he (Smith) give the book, or plates, (to the learned) as he ought to have done, to fulfil the terms of the prophecy?" I answer that if he had sent the book to Professor Anthon, instead of some of the transcribed words it would not have been a fulfilment of the terms of the prophecy; for Isaiah expressly says the "words," and not the book, were to be delivered to the

I

learned. And Isaiah also says, the "BOOK," (not the words of a book, "is delivered to him that is not learned, saying, Read this I pray thee, and he saith, I am not learned." To the learned is presented the "words of a book:" to the unlearned is delivered the "book" itself. The former says, "I cannot" read it: the latter says, "I am not learned;" Mr. Paton says, that neither could read it. But Isaiah says that, "In that day, shall the deaf hear the words of the book," consequently, it must be read by some one. And as the Lord declares in the same connexion that he would "proceed to do a marvellous work and a wonder" which should "cause the wisdom of the wise to perish," we have every reason to believe that he causes the unlearned to read it, which would indeed be a marvellous work and a wonder, and a very effectual way of causing the wisdom of the wise to perish.

Mr. Paton thinks it very strange, that none of the inspired writers of the Old or New Testaments should predict any thing about the Urim and Thummim by which the Book of Mormon was translated. On the same principle we ask, why did none of the inspired writers predict, that the Lord Jesus Christ should appear to Saul of Tarsus; or that a great vision should be shown to John on Patmos? Why did not Isaiah or Ezekiel predict that a "white stone" (not "specs") should be given to those who overcame with a new name written in it? (See Rev. ii., 17.) When Mr. Paton has satisfactorily answered these questions, we presume that he will be perfectly able to understand why the prophets did not mention every minute circumstance

connected with the coming forth of the Book of Mormon.

On the 7th and 8th pages of the "Divine Authority," I have referred to the prophecy of Ezekiel, c. xxxvii., in relation to the two sticks upon which that prophet was commanded to write. I need not here repeat my remarks again; but refer the reader to what I have there said. Mr. Paton very confidently asserts that "All the WRITING that was on the two sticks, was merely the title of each." But how does Mr. Paton know that it "was merely the title of each?" Has he ever examined the writing which Ezekiel inscribed upon them? If not, by what authority does he make this unfounded assertion? The scriptures have no where intimated that the "title" was the only thing written upon them. Ezekiel was commanded to write upon two sticks; upon the one he was to write "for Judah," and upon the other "for Joseph." What amount of writing he was to inscribe upon them we are not informed. Neither are we informed of the nature of the writing. Mr. Paton says, it "was the title," but what kind of a title he has not told us. We will suggest to Mr. Paton the following titles until he can find something more in accordance with his views, viz: - "THE SACRED WRITINGS FOR JU-DAH." "THE SACRED WRITINGS FOR JOSEPH." Titles something similar to these would surely be something very interesting, and would naturally excite an enquiring spirit among the Israelites, especially when they saw them united in one, in the hands of Ezekiel. We think, however, that these inscriptions would be rather short, inasmuch, as Ezekiel was commanded to include in the two writings for Judah and Joseph something "for all the house of Israel," which should be respectively associated with them as "their companions."

Mr. Paton enquires, " How can two sticks represent two books?" We answer, that we see no impropriety in two sticks written upon, representing two books. There would be an impropriety in sticks without writings representing books. But both of the sticks in Ezekiel's hand had writing upon them, and therefore would be a beautiful representation of two books. Is Mr. Paton so ignorant, that he does not know that the Jews anciently wrote many things upon parchment, and rolled the same upon sticks? This is a practice that is still prevalent among modern nations, as is exemplified in many maps, and large documents, which for covenience, are rolled upon sticks. These rolls of writing were called books in the days of Jeremiah. All the prophecies of Jeremiah, from the days of Josiah down to the fourth year of Jehoikim were written in one of these ROLLS. (Jeremiah xxxvi. 1. 2) This "roll" is called a "book" in the 8, 10, 11, and 13 verses; hence the terms roll and book are synonymous. Sticks, containing writing, then, like the two sticks of Judah and Joseph, would not be a bad representation of the two books; indeed, they were the plainest and best representations of books of any thing that could have been exhibited before the Jews; for they were far better acquainted with books in the form of rolls than in any other form. Mr. Paton says, "two sticks may represent two nations." What authority has he for this supposition? There is no example in scripture, as we recollect, where a nation is represented by a stick, Nations are frequently represented by trees, branches, and vines; and by beasts, birds, and serpents. But sticks, we believe, are never used to represent nations. Sticks, containing writings, are far better representations of books than of nations.

Mr. Paton carries the idea that the record of Joseph "did not exist, even in its metallic state, at the time Ezekiel wrote." Now the last nine chapters of Ezekiel were written 25 years after the remnant of Joseph left Jerusalem for the great western continent; hence many of the writings of Joseph were in existence at the time Ezekiel spoke of the two sticks .- (See Ezekiel xl, 1; also the beginning of the first book of Nephi.) In the interpretation of the two sticks, God says, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." In this quotation, the word "is," in Italics, is a substitution of the translator according to his own opinion, there being no word in the Hebrew from which it was translated. The translator would have had the same license to have substituted the words "shall be," placing it in the future tense, as he had to substitute the present tense. The passage would then read thus: "the stick of Joseph, which shall be in the hand of Ephraim." This we conceive to be the true rendering of the passage. We are not particular, however, whether the present or future tense be used; for every one knows that many of the prophecies relating to things hundreds of years in the future were written in the present tense, and others in the imperfect or past tense, as though they had already been fulfilled. (See Isaiah liii, 3-9.)

This author further remarks, that "Mr. Pratt's assertion as to the two sticks is a positive falsehood: the two sticks spoken of by Ezekiel neither are, nor can be, the Scriptures and the Book of Mormon." We ask this deceptive author, why he so often falsely accuses Mr. Pratt? Is it to deceive the public? The public, who have read Mr. Pratt's tract on "Divine Authority," know that he has not represented the Scriptures and the Book of Mormon to be the two sticks upon which Ezekiel wrote. It is true we have represented these two sacred books to be the two sticks which the Lord has said he would unite together, and has also said that, "they shall be one in mine hand," of which the two sticks in Ezekiel's hand were only a representation. After the union of these two important sticks in the Lord's hand, he declares that he will gather all the house of Israel from among the heathen, no more to be scattered, which is yet to be fulfilled, and the time is close at hand.

Mr. Paton next refers to the 6th and 7th verses of the 14th chapter of John's Revelations, which read thus: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: FOR THE HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven, and earth, and the sea, and the fountains of water." And Mr. Paton intimates that the "EVERLASTING GOSPEL was and is preached to all nations and people: for God is no respecter of persons; and whosoever fears him shall be accepted of him." But we ask Mr. Paton, was the everlasting gospel, which he says " was and is preached to all nations and people," brought by an angel and preached by an angel, as he asserts that it must be, on the 15th page of his "REMARKS?" The everlasting gospel which "was preached to every creature which is under heaven," in Paul's day, (see Col. i, 23,) was not brought from heaven by an angel, but was introduced by the person of Christ himself. The second preaching of the same gospel to all nations was placed in the future by John. It was said to him, " I will shew thee things which must be hereafter."-(Rev. iv, 1.) Mr. Paton cannot point out any time since the prediction of John was uttered, that an angel has brought the gospel from heaven and preached it himself to all nations, declaring that "THE HOUR OF GOD'S JUDGMENT IS COME." If no such event has ever taken place, he must admit, according to his own assertions, that it is still in the future. But he says, the gospel which "the angel brought with him and preached" \* \* \* " was and is preached to all nations and people." Now, what does this mean? Does it mean that the clergymen of different denominations are the other angel that John saw fly in heaven? If they are, they have very much perverted their message since they left

The message that they bring us at the present day scarcely bears one feature of the gospel preached anciently. One thing is certain, that if ever they preached the everlasting gospel, they do not preach it now. It is true, the nations have had the history of the gospel as it was anciently preached, but its powers, gifts, blessings, and authority to administer its ordinances and establish the church of Christ, they have not had, neither they, nor their fathers, nor their fathers' fathers, for many generations past. When we say that the nations have been destitute of the everlasting gospel for centuries, we mean, not destitute of its ancient history, but destitute of its powers, gifts, blessings, authorities, and church. Now, the history of hungry men feasting upon loaves and fishes anciently will not satisfy nor save hungry men in these days: neither will the history of the ancient church, with its ordinances, gifts, powers, and blessings, satisfy nor save the nations now.

Before the everlasting gospel can be preached in such a manner as to put mankind in possession of its blessings and powers, men must be authorized to administer its ordinances. If John's angel were himself to preach the everlasting gospel to every nation, it would be of no benefit to any man, until some one was authorized to administer baptism for the remission of sins, and the laying on of the hands for the gift of the Holy Ghost; for without the remission of sins and the gift of the Holy Ghost, what benefit would the gospel be, though John's angel himself proclaimed it? Now, it is not to be expected that an angel from heaven is to come down, and go forth upon the earth from multitude to multitude, and from nation to nation, preaching, baptizing, confirming, administering the Lord's supper, and all other ordinances and blessings which are included in the everlasting gospel. This angel was to fly, "having the everlasting gospel to preach," not that he himself should preach and administer its ordinances, but he introduces to the knowledge of faithful men that with which he is entrusted, and they, being authorized, carry it to all nations. Whether this everlasting gospel, with which the angel was to be entrusted, was to be on parchment, plates, tables of stone, or paper, John has not informed us: he only informs us that he should have such a gospel for the benefit of all nations. Mr. Smith and others, who were eye-witnesses of the angel as well as John, testify that it was recorded on plates. And where is there a man in the present generation that can disprove it? Can any man prove that Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris, did not see the plates in the hands of the angel, and that those plates do not contain the "everlasting gospel?"

There is one grand event connected with the preaching of the "everlasting gospel to all nations," which the angel has not yet fulfilled. He is yet to cry "WITH A LOUD VOICE, SAYING, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME," &c.—(Rev. xiv, 7; also see Doctrine and Covenants, sec. vii, par. 31.) This part of his message he will not fulfil until the everlasting gospel, which he has introduced on earth, shall first be preached unto all nations; after which the "loud voice" of the angel will be heard, proclaiming that "the hour of God's judgment is come," &c., immediately followed by the cry of another angel,

saying, "Babylon is fallen," &e. Mr. Paton enquires, " How could this (Christ's) Church become extinct?" We reply, that it has not become extinct; for it still exists in heaven with the twelve apostles whom Jesus said he would be with "always even unto the end of the world." Mr. Paton quotes the words of our Saviour, "upon this rock will I build my church, and the gates of hell shall not prevail against it." But we ask, does this convey the most distant intimation that Christ's Church should always continue on the earth? No; for the powers of the earth made war with the saints and overcame them, and destroyed the last vestige of the church from among the nations; but though they were destroyed and martyred, the gates of hell did not prevail against them; they survived the destruction of the body, and will reign triumphantly in the presence of their Great Redeemer. Since the church was taken to heaven men have built upon sandy foundations, and the Lord has never promised that the gates of hell should not prevail against such; the promise is only to his church which should be built upon the rock. Those who slide from the rock by apostacy, or who build upon any other foundation, have no right to claim protection from the gates of hell. Mr. Paton well knows that Christ has had no church on the earth for many centuries organised according to the New Testament pattern, with inspired apostles, prophets, and other officers, administering all the ordinances of the gospel with its miraculous gifts and blessings. If, then, such a church has not been among the nations for many centuries past, the Church of Christ has not been among them; and they are in "gross darkness," "tossed to and fro, and carried about by every wind of doctrine," invented by uninspired men, without revelations, visions, angels, or the Holy Ghost which guides into all truth. Such was to be, and such is, the awful condition of the inhabitants of the earth at the time the angel introduces the "everlasting gospel" again among men, through the preaching and administering of which the church or kingdom of God should once

more appear on earth, according to the pattern of former ages.

Mr. Paton seems to think that Moroni, who lived as a prophet in ancient America, about 400 years after Christ, and deposited the sacred records of his nation, could not be the angel that John saw while on Patmos; for he (Moroni) was not then born. What are we to understand by this assertion of this author? Are we to understand that John could not see in vision a person until he was born? John says he "saw the dead small and great stand before God, and the books were opened," and the dead were judged, &c. According to Mr. Paton's ideas, the dead of all future generations could not be seen by John, for they were not yet born. But we think, if John could see the shipmasters and sailors before they were born, casting dust on their heads, and weeping and wailing over the downfall of Babylon, (Rev. xviii., 17, 18, 19), then it would not be impossible for him to see the angel Moroni upwards of seventeen hundred years in the future, returning again to the earth to reveal the records of Joseph, containing the everlasting gospel for the benefit of all nations. If Moroni had charge of those sacred records, when his nation were destroyed, and by the command of God deposited them in the ground, with a promise that they should be revealed in lattertimes,-why not also be entrusted with the charge of bringing them forth in the capacity of the ministering angel, of whom John speaks? Surely there is nothing impossible, unreasonable, nor absurd in all this; neither is there anything unscriptural.

This pious lover of falsehoods says, that "Mr. Pratt also speciously insinuates that the young man, spoken of by Zachariah, ii., 4, is Joseph Smith, whom the angel Moroni was to speak to." Now Mr. Pratt has never said any such thing, neither in public, nor in private, nor in any of his writings. But what more can be expected from an author like Mr. Paton, who delights in falsehoods and mis-

representations?

We have followed this Scottish author through his "REMARKS ON MORMONISM," and have found that he, like many of his contemporaries, is not particular as to the weapons he uses against the doctrine of this Church. Glaring falsehoods and the most wilful misrepresentations, seem to be the principal weapons of his choice. A semblance of reason and argument occasionally manifests itself for a moment, but is of short duration; he discovers that reason and argument are not the weapons to be used against what he calls "Mormonism." Truth cannot be brought to bear against truth. Falsehoods, with a plenty of denunciations, mixed with the old popular cry of "delusion," deeply damnatory doctrines," "blasphemy," and a host of other evil epithets, are considered the most successful means of blinding the eyes of the public, and covering up the truth from their gaze for a season. And then this is the most popular way of protecting priesteraft. "Clergymen of different denominations" will lend their influence, and will approbate anything that will save their rotten, crumbling systems from speedy ruin. But poor, Mr. Joseph Paton! What could he do more? It was in vain to attack the Saints with truth. He has done the best he could, considering the hard task he has undertaken. But Mr Paton will find "Truth is mighty and must prevail," notwithstanding the mighty efforts of himself and associate clergymen to hinder its progress.

Truth is eternal — truth is divine,
Truth like the Sun in splendor shall shine.
Truth is the armour — truth is the shield,
Truth is the weapon — error shall yield.

15, Wilton Street, Liverpool, April 30th, 1849.

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\* Of this number 20 were in doubtful standing.

† 145 Members removed, emigrated, &c.

# JUST PUBLISHED,

Also three Tracts, each the same size as the Star, respectively entitled "Remarkable Visions," "Divine Authority," and "REPLY" to "Remarks on Mormonism." Price, for each, 10s. per hundred; £4 10s. per thousand. Price, for each Part, 5s. per hundred; £2 5s. per thousand. "THE KINGDOM OF GOD," in Three Parts.

The "KINGDOM OF GOD," Part IV, will soon be published.

Soon to be published, a Treatise entitled "Absurding of Immarerialism," being a Reply to T. W. P. Taylder's Pamphlet, entitled "The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed."

The Book of Mormon will soon be ready.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted,

" A Layman" will receive an answer to his letter of enquiry shortly.

The question "Are the Father and Son distinct personages?" will be answered soon.

# The Natter=day Saints' Millennial Star.

### MAY 1, 1849.

The first two numbers of the "FRONTIER GUARDIAN," published at Council Bluffs, by Elder Orson Hyde, have arrived at our office, from which we extract the following prospectus. We hail with joy the GUARDIAN. It will be a source of important information to thousands, edited, as it is, by a man of superior talent, long experience, and tried integrity. The saints throughout that land will welcome it to their habitations, and regale themselves upon the rich treasures which shall flow from his pen.

We hope to render the STAR more luminous in its appearance by exposing it to the refulgent rays of this semi-monthly visitor. Light from the great western world, though only reflected through the medium of a STAR, will cheer the hearts of thousands in this dark and benighted land.

### ORSON HYDE

Proposes to issue, at Kanesville, Council Bluffs, Iowa, a Semi-Monthly Newspaper, upon a super-royal sheet, entitled the

### "FRONTIER GUARDIAN."

It is intended, so soon as the requisite preparations can be made, to issue the GUARDIAN every week. Mr. H. has procured a new press, new type, furniture and fixtures throughout; and he flatters himself that he shall be able to present to the public the news of those frontier regions, at least, in a respectable form, so far as the mechanical part of it is concerned.

The Guardian is not intended to enter the field of political strife and contention; still, it will reserve the right and privilege of recommending such men to the suffrages of the people as the Editor may think will prove true and faithful guardians of the National peace and honour, and of the PERSONS and property of her citizens. It will be devoted to the news of the day; to the "Signs of the Times;" to Religion and Prophecy, both Ancient and Modern; to Literature and Poetry; to the Arts and Sciences, together with all and singular whatever the spirit of the times may dictate. It will strongly advocate the establishing of Common Schools along the frontier, and also in the various settlements in the interior, and will try, by all lawful and honourable means, to accomplish so desirable an object.

Being located on the extreme frontier, the Guardian will be able to give the earliest reliable information from our settlement in California, and in the valley of the Great Salt Lake. Intelligence from these quarters will not only be welcome, but extremely interest-

ing to the great portion of our readers in the "States."

As the present is a day of revolution and change—a day in which all things seem to be breaking loose from their usual moorings, by the force of the storms that begin to rise in our political atmosphere—a day in which the vials of confusion and strife seem to be poured upon the nations—the GUARDIAN will endeavour to be a faithful watchman of all these matters, and a true chronicler of all these events, and lay them before the Saints, and every body else that may chance to meet them, or come in their way, as warning heralds of that day when Zion's King shall ride forth in His cloudy chariot, and dash in pieces the image which Nebuchadnezzar saw, that it become fine like the chaff of the summer thrashing floor, and be blown away by the four winds of Heaven. Thus must the nations of this world break in pieces and flee from the face of Him who sits upon the throne, and who comes to establish His Kingdom with the faithful martyrs who have long cried under the altar, "How long, Oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Behold the Heavenly Prince, clad in the garments of vengeance! He treads the wine press of the fierceness and wrath of Almighty God! Their blood he sprinkles upon his garments, and stains all his raiment, and declares that this is the day of vengeance that was in his heart, and that now the year of his redeemed has come.

With the rapidity of time are the nations of the earth rushing to this awful crisis! "they have eyes, but they do not see; they have ears, but they do not hear; and they have hearts, but they do not understand." These facts should awaken every servant of God to cry aloud and spare not, and to keep himself unspotted from the world, that the sword of the Spirit, which he is commanded to wield, may be always bright and untarnished,

glittering in the sunbeams of the glory and favour of his God.

### TERMS.

The Guardian will be published at two dollars a year, payable invariably in advance. Notes of good and substantial banks in the United States, that are so considered by the community in which they are established, will be received on subscription for the Guardian, if they are not too badly worn or defaced.

All letters to the editor should be directed to Kanesville, Council Bluffs, Iowa, and post paid, or they will not be taken from the office. It is expected that the first number of this paper will be published in November next.

ORSON HYDE.

St. Louis, September 20, 1848.

### LETTERS TO THE EDITOR.

Glasgow, April 5th, 1849.

Mr. Editor,—It is with considerable diffidence I now address you. I do not believe myself entitled to approach the columns of such a bright luminary of truth as the MILLENNIAL STAR. I do not belong to the society of which the STAR is the organ; but this I can say in truth-I am one of those few who, like Simeon of old, are "waiting for the consolation of Israel." At present I am connected with no religious society. I was brought up, in the strictest sense of the term, a Presbyterian; but, being one who was determined to use my own reason in matters of religion, as well as other matters, and having, in my examination of our "Confession of Faith," "Shorter Catechism," &c. discovered such gross absurdities and glaring contradictions, when brought to the touchstone of truth, the Scriptures-and, withal, when I began to discover the whining hypocrisy, the unparalleled avariciousness, and the barefaced effrontery of the clergy, I confess I got disgusted with the system, and resolved to seek truth elsewhere; since which time I have joined several dissenting bodies, in hopes of finding, at last, the "one thing needful;" but in all my expectations hitherto, I have been doomed to bitter disappointment. Upon a closer acquaintance with those systems, I have found that the same disease which preyed upon the vitals of the mother have been transmitted (by hereditary succession I suppose) to the daughter, and, by an equalization of the law of primogeniture, to

all her daughters, without exception.

Hope, deferred only to be succeeded by a disappointment greater than the one that went before, becomes, in the long run, worse than no hope, and too bitter and galling to the feelings to be easily endured; hence, it is no wonder if I became disgusted with the whole religious world, setting it down as a settled truth that the whole was one great system of jobbery, got up to establish and support priestcraft for the exclusive benefit of the parties immediately interested, namely, the clerical profession. I think I see them, at this moment, in my mind's eye, in the shape of a few scores of mountebanks, all busily engaged in puffing up some great nothing, which they pretend to give in exchange for the money extracted from the pockets of their too credulous hearers, sending them away under the consolatory idea that that they have got a never-failing bargain; and so they have, for nothing will still continue to be nothing; and one thing the buyers may depend on-it will never come to be something. They pretend, too, that they all belong to one great system, having all the one great end in view; while at the same time they are all hopping and dancing out and in through each other, elbowing, jostling, fighting, and kicking up a most brilliant confusion, which, by some hocus-pocus legerdemain principle, they are enabled to palm upon the world for "great blazes of gospel light," "refulgent splendour of the Sun of Righteousness," "resplendant lustre of the latter day glory," &c. &c, Latterly, I became acquainted with an individual belonging to that body termed Latter-day Saints. I had long heard of them under the name of Mormons—a name, they say, vulgarly given them by their enemies; and I had always heard their name coupled with every species of delusion, fanaticism, and imposture, so that my heart was filled with prejudice against them, and I had long determined neither to listen to, nor inquire after them; and, had I not accidentally come in contact with my friend already mentioned, I have no doubt I would still have acted up to that resolution.

And here let me digress a moment to say, that I have good reason to believe there are thousands in the world in the same predicament with myself, who would gladly listen to truth were not their minds shut up by prejudice, raised through the

propagation of false and slanderous lies, sent afloat in the world against them; and it occurs to me, that members themselves could be more effectual in spreading their principles than preachers set apart for the purpose; for, being mixed up with other society, they have the power of getting in upon persons who would never have entered one of their meetings in their life. And, after the experimental observations I have made upon the subject, I think I am correct in saying that this is the way

the Latter-day Saint gospel would spread with the greatest rapidity.

But to resume. No sooner did I get acquainted with my friend than I began to perceive that they were more like other men than I had formerly thought them, and the more my acquaintance extended, the more rational became my views of this, to me, new religion. I began to discover such a glorious system, and such a beautiful consistency in all the different principles which made up that system, as my mind had never before conceived of; and I assure you, Mr. Editor, it raised the religion of Jesus much higher, in my estimation, than ever it was in any period of my whole life before. Since that time, I have read the greatest part of their publications—the Book of Mormon, Voice of Warning, Book of Doctrines and Covenants, several volumes of the MILLENNIAL STAR, and a large number of smaller publications, pamphlets, &c., from which I have received more knowledge in religion than ever I expected to receive in my whole life; and I must say, if the knowledge and intelligence received by the members be so much greater than mine, in proportion to their greater privileges, then there is not a particle of our earthly nature in their

whole system-it must be from Heaven.

The other day, as I walked down Ingram-street, I cast my eyes on an advertisement, stating that an "Apostle of the Church of Jesus Christ would address the citizens in the City Hall," &c. &c. "An Apostle of the Church of Jesus Christ!" I exclaimed; "certainly this is something new in the ecclesiastical history of our country!" and I resolved at once to go. At the appointed time, I found myself sitting in that splendid and spacious edifice, the City Hall of Glasgow. I walked through Candlerigg-street a considerable time, waiting for the hour of opening. I expected the place to be densely crowded, and I was determined to have a seat as convenient to the platform as possible. While the people were pouring into the hall, and before the period for the arrival of the speaker, I sat in a state of mind most extraordinary and indescribable. Here I was in the midst of new scenes and new reflections, and new ideas rose in my mind in rapid succession. I felt as if I were just awakened upon a new and more exalted sphere of existence. "An Apostle in the Church of Jesus Christ!" I again ruminated,-" a living Apostle, and one of the twelve too!" and my mind naturally reverted back to the first century of the Christian era, when the twelve apostles of our Lord actually lived and walked among men in the flesh. For a moment I believed myself living in that age, and began to consider whether it was Peter, Paul, James, or John, we were waiting for, and every moment expecting to enter. But the illusion would not last: I soon felt that the Apostles of our Lord were dead and gone, having, with with one exception, suffered martyrdom for their faith, and 1800 years had elapsed, during which time the voice of God had ceased from the earth. And here we were, in the 19th century, assembled together to hear one who professed to be one of the twelve, raised up by the same power, and clothed with the same authority, as the Apostles of our Lord. And, again, I had, through early education, imbibed a superstitious veneration for the New Testament Apostles. I had them pictured out in my mind's eye as being of a higher order than ordinary mortals, and, of course, I expected that all who claimed to be an Apostle would belong to the same high order of beings. With these impressions working mightily upon my mind, I sat anxiously waiting for the appearance of the-I was going to say man; but the truth is, that at that moment I hardly knew what I expected to see, -when lo! at that moment he made his appearance, and, instead of the supernatural-or, to say the least of itthe venerable hoary-headed, reverend, long-bearded, patriarchal-looking personage, I saw a fine open-countenanced, dark-haired, stout-made little man-nothing different from any other man in all that vast assembly, only in so far as one man differs from one another. By degrees my better judgment began to return; and, by the time he commenced his discourse, I had become perfectly convinced that a MAN might be an APOSTLE.

Shall I give you an outline of that discourse?—No: I feel my powers of description or delineation far too limited for such a task; but I shall notice one thing, which I thought very remarkable. But, before doing so, let us inquire what it takes to constitute a well got-up sermon, such as we expect to hear from a true man of God. To understand this clearly, we shall examine the receipt, as given by the most approved authority:—

RECEIPT FOR THE COMPOSITION OF A WELL GOT-UP SERMON.

Take one-eighth of some beautiful verse of scripture—say the Psalms, Prophecies of Isaiah, Song of Solomon, &c. You need not be too careful about what subject, only be sure the selection be beautiful, sublime poetry, and let that be your text or foundation to begin upon. Then take two-eighths of subject matter, known as an "introduction;" this comprises the design you have in view, together with all the divisions and sub-divisions, heads, and branches of your discourse. To this add other two-eighths of deeply-learned philosophical research. This you may gather from every available source, such as works of history, philosophy, arts and sciencesin short, anything but what literally bears upon the sense of the text. Then add two-eighths of the different opinions of all the bible commentators that have lived for the last 300 years. Intersperse the whole with the remaining one-eighth, made up of favourite phrases from the most approved Latin, Greek, and Hebrew authors, which no man present understands but the speaker-and, perhaps, not him. Mix these well together, and spread the whole out, neat and thin, upon a piece of parchment. Pour about the whole a reasonable supply of eloquence, as sauce, to digest it with, and you have the thing perfect.

N.B.—Should the speaker not understand himself any more than his audience,

so much the better. It will heighten the effect produced most beautifully.

This is the receipt; and the man who is able to produce the most perfect specimen after this order, is counted the greatest man of God, and the most perfect model of

a minister of the Gospel,

What a contrast to the present discourse, delivered by this Apostle! Every word he said was as simple as simplicity itself; -every word he said was as plain as the meanest capacity could wish for ;-every word he said was as true as the truth of Heaven, or else the Bible is a lie; -and every word he said was as powerful as the voice of God. I have heard men who were celebrated as being the greatest preachers of the Gospel which the age in which they lived could produce, but never before did I realize the truth of that saying of Paul, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power;" and, again, "Our Gospel came unto you, not in words only but also in power, and in the Holy Ghost, and in much assurance." My first impulse, after he concluded, was to throw myself at his feet. My next was to beg to be allowed to touch his hands; but, whilst I sat irresolute, I beheld two or three gentlemen mount the platform to bid him welcome, and to receive a hearty welcome in return. Oh! how I envied their situation at that moment. But these, thought I, have already joined the fraternity—these have already crossed the threshhold and belong to the household; and shall I remain without, and debar myself of such blessings?-no; I shall throw myself down at the gate, and earnestly implore admittance, and it may be I shall not be refused. In such a mood as this I slowly wended my way from the City Hall; in such a mood I have continued ever since; and in such a mood I subscribe myself, Sir, respectfully yours to command, in-in -(shall I say it?-yes!)-in all things,

17, Fellow's Street, Hackney Road, London.

AN EARNEST SEEKER OF TRUTH.

Very dear President Pratt,—It is my pleasing duty to inform you that on last Sunday, April the 1st., the branches of the church under the London presidency met in conference, a conference long to be remembered. I am utterly unable to present you with an adequate description thereof, you must therefore be contented with an administration dim indeed, when compared with the living original. Our fine Hall was closely packed with happy saints, joy and intelligence flashing from every eye, gladness glowing in every heart, and beaming from every countenance,

as if one living spirit had fired and fused them into one burning exhibition of all that is intense in love to God and his Saints; of all that is undying in love to truth, and of all that is uncompromising and quenchless in the fixed resolve to disseminate it. On the stand, was President Banks, an embodiment of intelligence, broad and expansive; of energy, firm and affectionate, wise in determining what ought to be done, and judicious in the choice of means to do it; surrounded by the presidents of branches, "bold and fervent spirits formed to convert because formed to endure, whom nothing discourages and nothing dismays; spirits nursed in vicissitude and beaten with the rough winds of calumny and slander, sowing in their wanderings as the wind sows seeds that have enriched many, that would enrich a world; spirits of mailed and impervious fortitude, in the dissemination and defence of truth ready to affront a world, prepared for suffering and armed for death." Such men must triumph, and have, and shall triumph, even the triumph of peace, certainty, and happiness, over doubt, confusion, and mental distress. During the past quarter, the great God has indeed crowned the presidency and labours of the London conference with unparalleled success. Our glad hearts poured forth their swelling gratitude in songs of praise and thanksgiving to the God and Father of our Lord and Saviour Jesus Christ, for his good spirit so graciously and abundantly given; and here I must express our gratitude to Elder Margett's and his band of "sweet singers" from Watford, who favoured us with their company on the happy occasion. Had you looked on while the votes to uphold our beloved President Brigham Young, &c., our beloved President Orson Pratt, and our beloved President John Banks were taken, you would have seen a thrilling incarnation of brother Paul's words "baptized by one Spirit into one body." Lucifer had intimated to one of the Saints that he had intended to be present at our conference, and, doubtless, he was equal to his words, for even he is not always a liar; but the presence of so much of the Spirit of God, and the presence of spirits whom he may have encountered and known on other high platforms of spiritual action, must have daunted that once magnificent, though now lost and ruined archangel, for he offered not the slightest interruption to the deep-toned harmony of our conference; but while in the Church all indicates peace and progress-in the world around calumny and slander are rife and rampant, but the Church of Latter-day Saints, like the rock of revelation on which it is based, shall remain firm and unshaken amidst the rush and the rage of the foaming and fulminating billows around; and in despite of all, it shall rise on the wreck and ruin of the crumbling systems of human folly and apostacy: what a living demonstration is this Church of the fulfilment of the "strange and marvellous work" predicted by Isaiah, to be done in the latter days. "Strange and marvellous" is this Church in its origin, instrumentality, and success! Sectarians themselves pronounce it a "strange, and marvellous" thing, and so far, in despite of themselves pronounce it true! there is nothing "strange or marvellous" in the origin, history, or success of modern sects; a practised logician and scribe like Wesley, a fascinating orator like Whitfield, with their status as clergymen, were sure to succeed-such men ever do! but for the illiterate fishermen of Galilee, Peter and his fellow laborers, to succeed, were "strange and marvellous" indeed; but for the ploughboy Joseph Smith, and his fellow labourers, claiming the same authority, preaching the same gospel, and administering the same ordinances as Peter, to succeed, as succeed they have! is a thing still more "strange and wonderful;" but that the Great God should, as he has so graciously done, attest the mission of Joseph with the "signs following," as he attested the mission of Peter, proves beyond question, that the mission of both are equally true, equally divine! and to consummate the climax, the career of both was traced in sorrow and suffering, and terminated in blood! the apostate world may well look on and "wonder and perish," while the "weak and the foolish" confound the "strong and the wise!" It is impossible for me to portray my feelings while pondering on my position in connexion with the Church, called as I was unanimously, and I may say, affectionately to the clerkship of the conference, and thus honored with the confidence of one burning band of the most noble phalanx of generous spirits, that the eternal Father ever sent to find their own happiness in disseminating the Gospel among fallen men. A few months ago I was roaming amid the wilds of uncertainty, seeking for substantiality, but finding it not; but

from the reeking dunghill of heated imaginations and bewildering speculation has the Great God raised me to a knowledge of the truth, to a share in the honors, and to a portion and participation in the felicities of the "princes of his people" in his Church and kingdom, while in reversion for faithful saints there remains a rest glowing with light, radiant with knowledge, and overflowing with bliss, in renovated bodies on a renovated earth, in the presence of our God and Father for ever and ever! Oh! how deep is my debt of gratitude to yourself, dear President Pratt, for your irrefragable tract on "DIVINE AUTHORITY;" how indicative of the movements of Deity, that I should have written that letter, and that you should have been moved to bless the Church and myself with such an answer! I am, in a sense, your son; a son that shall ever feel his happiness bound up in rendering honor and obedience to such a father. My relationship, therefore, must be my apology for the freedom of my address in this letter.

I remain, dear President Pratt, your brother, in the bonds of the renewed and everlasting covenant,

John Hyde.

Edinburgh, April, 1849.

The Rev. Alexander Duncanson, of Falkirk, having given a course of Lectures against the doctrines held by the Church of Jesus Christ, of Latter-day Saints, I thought a few remarks on his lecture on the question, "What is God?" might do good, especially as he declared that his views on this subject were the same as those held by the christian world generally.

He commenced by saying, that the Latter-day Saints misrepresented the views of the christian world in regard to God; for although they did not believe that God had either body or parts, yet every christian body believed that He had passions. The confession of faith did say that God had neither body, parts, nor passions; but that means, that he has not the same kind of passions that man has.

Now I will endeavour by the simplest reasoning to shew the folly of this

reverend gentleman.

First, then, he says that God has passions, but not the same kind of passions that man has. Indeed! Is not love still love, and hatred still hatred, whether it be found in God or man? The difference does not lie in the passion, but in the object of it. God loves that which is good; and when man also loves that which is good, where is the difference? There is none. It is true, man often loves that which is evil, still it is love, although the object of it is different.

God hates sin, while man sometimes hates that which is good; but still it is hatred with them both; it is not the passion then, but the object on which it is

centered that makes the difference.

Again, this wise man says, that all the christian world believe that God has passions, although they do not believe him to be a personal being, possessing form or shape.

Now the admission that God has passions, proves also that he must be a personal

being, as can be shewn by the simplest reasoning.

Before any being can have passions, he must have the various perceptive powers; for instance, a blind man cannot love the most beautiful picture, or the finest land-scape, neither can he hate the most disagreeable scenery, or the most disgusting painting. A deaf man cannot love the most harmonious music, or hate the most discordant sounds. A man without taste could not love that which is sweet, or hate that which is nauseous; and what a man can neither love nor hate, he cannot be jealous of, nor yet be angry about; so that without the perceptive powers he cannot have the passions. The question then is, has God these various perceptive powers? If he has not, how can he have the passions? That he must have these perceptive powers is evident; for no being can give to another that which he has not got himself. I could not give a man a shilling if I had not got one; neither could God have given to man his various perceptive powers when he created him, if he had not got them himself.

The psalmist David believed this; for he asks the question in such a way as if to doubt such a thing was the grossest absurdity. (Psalm xciv, 8. 9.) "Understand ye brutish among the people, ye fools when will ye be wise?" "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" Our Falkirk

reverend gentleman had better read this passage.

Christians believe that God created the world. Well how do we find it? We look abroad upon the face of nature, and we ask, could a being without the perception of seeing, give to all the various flowers those different colours so delightful to the eye of man? Again, when we hear the songsters of the woods, we ask, could a being without hearing give them their varied notes? Or turn we to the fruits of the earth, we ask, could a being without taste, give to them their different flavours? Or could a being without the perception of smell, have imparted to the fruits and flowers their varied but delightful fragrance? Reason and revelation both say no. The great Creator must have all these perceptive powers, or he never could have created the world, or have given to man those senses by which he is able to enjoy it.

We next ask, can these powers be developed without a personal body? certainly not; the idea is as absurd as the former one. Could a man see, hear, taste, and smell all by his ear? Would not every one laugh at the absurdity of the idea? What says Paul about it? 1 Cor. xii, 17,—"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? and if

all were one member, where were the body?"

Therefore we have an eye for seeing, and an ear for hearing; and the ear cannot say to the eye, I have no need of thee. Thus, we see, that without these various perceptive powers man could not have passions. So, likewise, God, without the same, could not have passions; and without passions he could not be God. Hence

we conclude, that God is a personal body or being.

But since God must be a personal body or being, what is his form, image, or likeness? We find this declared in Gen. i, 26, 27—Ezekiel i, 26—James iii, 9—Heb. i, 3, and many other passages of scripture. Thus, then, we find, that man is made in the form, image, and likeness of his Maker. But, says our Falkirk wise man, if the Mormons say that God appeared as a man, the bible says he appeared as a cloud, as a fire, &c.; consequently they are only forms assumed for the occasion. But the bible does not say that God appeared as a cloud, or as a fire; but it says, he appeared in a cloud, and in the fire; that is, he was encircled or enveloped in them, but that never made him alter his form; he never was seen in any other form than that of a man.

But if this be the case, his bodily presence can only be in one place at one time; and does not the bible say that God is everywhere? The bible does not say that he is everywhere present in his person, but by his spirit. Psalm cxxxix., 39, 7.— "Whither shall I go from thy Spirit?" &c. What is this spirit? It is something that proceeds from the Father, (John xv, 26,) and from the Son (Gal. iv, 6.)

But our wise men confound God with that which proceeds from him. Now, would they not laugh at the man who would confound the sun with the light that proceeds from it? and then argue, because this light was everywhere, that the sun was everywhere? The orb of the sun can only be in one place at one time, but the light that proceeds from it in a limited degree may be said to be everywhere, and he who would declare anything else would be counted a fool; well, then, may it be said of those who can teach such nonsense as a God without body, parts or passions, that the God of this world hath blinded their minds, but their folly shall yet be made manifest to all men.

Yours truly,

WM. GIBSON.

# PRIESTCRAFT IN DANGER .- A DRAMA.

BY WILLIAM M'GHIE. (Continued from our last.)

Saun.—And I was determined, if anything was advanced contrary to the sacred book, I would oppose them to the teeth. But never was man mair disappointed in his expectations, if sound, solid reasoning, backed up by an inexhaustible torrent of scripture, be matter of excellence, then a more excellent reasonable discourse never fell from the lips of man; the whole being wound up by an appeal to reason, so earnest and so pathetic, it must have been a flinty heart, indeed, could have refused a torrent of tears; for mysel, I sat rivetted to the seat in silent astonishment, and when he prayed for the light of truth to dawn on benighted Britain, I cried Amen as loud and as hearty as any of them.

Dr. C.—Hum,—hum,—I—I—I. Hum,—hum,—hum,—Saunders! you are not

serious, surely?

Saun.—(Hastily.)—I'm no what, sir? D'ye think I could tamper wi you or any man, on matters o' this kind. Na, na, sir, that may be your heart, but its no mine. Dr. C.—I'm sorry, indeed, that a man of your knowledge and experience, can be

so grossly deceived.

Saun.—Be unco cautious sir, be unco cautious, and hae a care the delusion dinna be on your ain side.—(Lifts the book from Janet's lap.)—For instance, where's your authority for denying the supernatural gifts of the spirit, when Paul says expressly-

Dr. C.—(Interrupting him.)—I have no time now to enter into controversy, but

must tell you once for all, I pity your ignorance.

Saun.—And I, sir, maun just use the same freedom to tell you, that you and your systems are a disgrace to humanity and a stink in the nostrils of Jehovah. And as ye hae shown the white feather, in stannin' the test o' scripture, ye hae shown yersell unworthy o' the name ye bear. But ye ken, sir, the hireling flees when he fin's the sheep in danger. I doubt ye wad understand better how to follow the houn's at the sound o' the bugle, than to o'erturn the work o' God.

Dr. C.—What do you say, sir; do you think that because I'm a minister, I should

never spend a day in hunting?

Saun.—Deed, sir, if my humble advice was sought, I would advise ye never to do

ought else.

Dr. C.—(In a rage).—Sir, you shall suffer for your insolence.—(Stamps with his foot).—Sir, you shall hear of it, and that in a way which will surprise you. (Exeunt.) Saun.—(Smiling.) There's the first o't; truly he has the spirit o' his maister to perfection this morning. What think ye o't now, Janet?

Janet.—Mair than ever. My certy, ye did not miss him. I just fin' mysell in the state o' van wha has a bright light thurst in on them after being a lang time in black darkness.

Saun.—It's an apt illustration: but it's amaist time I was at my wark. Let us kneel down and return thanks for sic a signal victory.

Scene V .- A beautiful secluded Glen, at the foot of Lord Aimwell's pleasure grounds. Enter Lady Emily Aimwell and Lucy Lappet,

Emily.—I think this is about the place mentioned in my note. Don't you think so, Lucy?

Lucy.—Yes, an' please your ladyship, I think it is the very spot. But would it not be better to retire into yonder arbour; it would be more free from observation?

Emily.-No, we shall remain here, our presence will show him where to come. You know he is a stranger. Lucy, I am in a strange state of mind this morning. Do you think the disguise in which we went to the meeting last night, will be found out?

Lucy.—Your ladyship has no occasion to be afraid of that, I believe there was not one about Tythington but who took us for girls who had just left the byre. And I can assure you, our presence was never missed from the castle. So, my dear lady, keep

your mind easy. I assure you there is no danger.

Emily.—Oh! it's not about that I'm uneasy, I only regret having disguised myself for such a purpose; I had heard so much from Dr. Clamour against them, that really I was afraid to be seen, but now I feel that they alone have the words of eternal life. I have no doubt the preacher was gifted with the spirit of inspiration. Do you not feel so, Lucy?

Lucy.—Why, my lady, I am very ignorant in matters of religion; but I assure you

I thought it very true, and should like much to be better instructed in it.

Emily.—I have a long list of scripture proofs taken down from last night's discourse. We shall commence and take these as the foundation of scripture lessons for the evenings.

Lucy.—La! my lady, how I should like this. But see! there comes the strange

minister.

Emily.—I see him; but how am I to meet him? What am I to say? My heart palpitates strangely. But we must try to meet him as composedly as possible.

#### Enter H. C. Kimball.

H. C. K.—All hail. May the peace of God that passeth understanding be upon you,

my sisters. I received a note to meet some one here at this time. Judging from your appearance here that it was you, may I enquire for what purpose we are here?

Emily.—Most Revd. sir, it was, indeed, we who requested this interview. We heard you preach last night, and believe you sent from God for the regeneration of the world. We feel interested in your welfare, and would like to know a little of your history.

H. C. K.—I assure you I shall feel much pleasure in giving you every information in my power; let me request you to throw off all reserve, and use the same freedom you would do with a brother. Allow me to ask, is it my own individual history you

want to be instructed in, or the history of the church to which I belong?

Emily.—Oh! it is of yourself we want to be informed, and I hope we shall have

more knowledge of your religion by and by.

H. C. K.—My name is Heber C. Kimball, I am an American by birth, and an Apostle in the Church of Jesus Christ. When our beloved president and prophet, Joseph Smith, received a revelation that we (the Twelve) should disperse ourselves amongst the nations of the earth, to open the kingdom of God to the nations by proclaiming faith, repentance, and baptism for the remission of sins, it fell to my lot to visit Britain.

Emily.—You gave us some interesting information of this nature last night. It must have been at a vast expense that you have travelled so many thousand miles by sea and land to reach this country. May I ask how you are remunerated for such

great labour, and how are the funds raised from which you are paid?

H. C. K.—My dear lady, we are not amongst those who preach for hire and divine for money. The curse of my master rests upon those who make merchandise of the gospel of the Son of God. Like the primitive apostles we go forth without purse or scrip, relying wholly upon the liberality of those amongst whom we go, for if we minister to them of our heavenly things, it is but a little matter if they minister to us of their earthly things, so saith God.

Emily.—And truly it is so, and in it I can see the order of the kingdom, as revealed in scripture. But I fear the same effects will flow from it now as did anciently, viz., poverty and tribulation, and their consequent attendants, persecution and reproach.

Pray, sir, have you not found it so?

H. C. K.—I left my home in the wilderness of America, without a farthing in my pocket, and were I to detail all the privations and persecutions to which I have been exposed, and all the perils and dangers from which I have escaped, you would be astonished. These things are not suited for such delicate ears; to myself they are nothing, knowing they are not greater than the sufferings of my master before me, and you know "The servant must not be above his master," and Paul has said, "All who live godly in Christ Jesus must suffer persecution."

Emily.—My God! What self-devotedness in the cause of truth, and with what sufferings is it recompensed! You mentioned a home in the wilderness,—are you married? have you left behind you a wife and little ones? and, if so, how have you

left them?

H. C. K.—(With emotion).—Alas! my lady, you have touched the only chord by which my heart can be moved. I have a wife and pretty little babes, whom I love dearer than myself; as for myself, I am ready to be sacrificed for the gospel of Christ, but when I reflect upon the probable fate of my wife and little ones, I am sometimes like to be overcome; in such moments as these, I recommend them to God in earnest prayer, and I receive such answers in their behalf as restores me to myself again. Yes, I know that God will protect them, till we meet again in joy.

Emily.—(Bathed in tears).—Surely this is more than mortal. O God! protect

them all in health and safety till they meet again; (Lucy.) Amen.

H. C. K.—(Embracing them).—My dear sisters, (for such indeed ye are), God has heard your prayers, and they are recorded in the archives of heaven for your benefit, as well as mine.

Emily.—(Putting a note into his hand).—Accept, sir, of this small token of esteem, 'tis a mere trifle, but we hope to see you soon again.

H. C. K.—(Looks at the note).—Fifty pounds.—(Offers it back).—Surely my lady, you are mistaken!

Emily.-No mistake I assure you; I beg you to put it up without further remark

or compliment, and inform us how long you remain here.

H. C. K.—At the earnest desire of the people we preach again in Tythington tonight; we then go to visit other cities which are yet without the knowledge of the truth.
But we hope soon to be back again, and spend a night of rejoicing over the progress
of the work in this region. But before I go, it would afford me much pleasure to
know who my guardian angels are, who have given me such consolation this morning.

Emily.—(Smiling).—I suppose we must introduce ourselves, I am Emily Aimwell, sister to Lord Aimwell, who owns that castle and these lands, and this is Lucy Lappet my maid. When you come again, be so kind as drop me a note, and I shall see you, at present it must be in private. Oh, that my brother might hear and obey the gospel, then could we receive you into the castle, and entertain you in a way more suited to your merits.

H. C. K.—God has commanded me to tell you that your prayer is heard. The time is at hand when your brother and you shall together rejoice in the light of the

Emily.—Oh! how I rejoice in this news from heaven, and shall cherish it as food to support me in your absence.—(Looking at her watch).—Lucy, our time is up, we

H. C. K.—(Taking them by the hand).—Since I parted with my dear wife and family, I have never with so much regret said farewell. May the choicest blessings of the daughters of Israel rest upon you till we meet again.—[Exuent.]

(To be continued.)

#### POETRY.

The golden West I love,
Where shades of evening grandeur linger soft,
And the wild Indian roams in freedom
A bright and glorious land, [oft.—
Of smiling liberty,

Where, scattered with a bounteous hand, The gifts of nature lie,

In every vale and grove.

To the fair West I haste, [spreads, Where virgin soil uncursed abundance And golden rivers own their fountain heads.

Thence through the prairies wide,
Pursue their devious way,
Till swelling with the ocean tide,
Their sparkling waters play,
Lost in the boundless waste.

The noble, silent West,
Sublime in every natural feature seems,
The realized ideal of our dreams—
Where snow-capp'd mountains rear

In majesty their heads,
Where velleys, forest-groves appear

Where valleys, forest-groves appear,
With rich alluvial meads;—
Oh! what a lovely rest!

But chief the West I love,

For there a mighty work has e'en begun;

Faint dawning of the bright MILLENNIAL

'Neath whose resplendent rays [Sun,

The pure in heart shall stand,

Till bloody wars and dire affrays

Cease at the dread command, Of Jesus from above.

VIOLA FAY.

### LIST OF MONIES RECEIVED FROM THE 7TH TO THE 20TH APRIL.

J. S. Cantwell£0  John Lyon, per J. Arch  T. H. Clark  Henry Beecroft	0 0 15 12	0 0 10 0	John Davis	0 4 11 0 0 0	4 8 0 0 0 0
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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 10.

MAY 15, 1849.

Vol. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

"What is truth?" This is a question which has been asked by many. It is a question supposed to be of difficult solution. Mr. Taylder in his tract against mate-terialism, says, "It is a question which all the philosophers of the Grecian and Roman schools could not answer." He seems to think the question was unanswerable until the introduction of the gospel; since which time he considers that the veil is taken away, and that "we now enjoy the full blaze of truth." He further confidently asserts, that "with the materials afforded us in that sacred book, (meaning the New Testament,) we are enabled satisfactorily to answer the question, What is truth?"

What does this author mean by the foregoing assertions? Does he mean, that no truth was understood by the Grecian and Roman schools? That no truth was discerned by the nations, during the first four thousand years after the creation? Or, does he mean, that the gospel truths were not understood until they were revealed? He certainly must mean the latter and not the former. Both the Romans and Grecians could, without the least difficulty, answer the question, "What is truth?" Nothing is more simple than an answer to this question. It is a truth, that something exists in space, and this truth was just as well perceived by all nations before the book called the New Testament existed as afterwards. It is a truth that, "the three angles of a triangle are equal to two right angles. This was not learned from that sacred book—the Bible. We admit that the question, what is gospel truth, could not be answered by any one to whom the gospel had never been revealed. Dr. Good, in his "Book of Nature," says, "general truth may be defined, the connexion and agreement, or repugnancy and disagreement, of our ideas." This definition we consider erroneous; for it makes general truth depend on the existence of ideas. Now truth is independent of all ideas. It is a necessary truth that, space is boundless, and that duration is endless, abstract from all connexion and agreement of our ideas, or even of our existence, or the existence of any other being. If neither the universe nor its Creator existed, these eternal, unchangeable, and necessary truths would exist, unperceived and unknown. Truth is the relation which things bear to each other. Knowledge is the preception of truth. Truth may exist without knowledge, but knowledge cannot exist without truth.

The New Testament unfolds, not all the truths which exist, but some few truths of infinite importance. The vast majority of truths of less importance were discovered

"The followers of Joseph Smith," says this author, "hold the doctrine of the materiality of all existence in common with the ancient academics." This, sir, we ad-

K

mit. Our belief, however, in this doctrine, is founded, not on any modern supernatural revelation, unfolding this doctrine, as this author insinuates, but on reason and common sense. The doctrine of immaterialism, in our estimation, is false, and in the highest degree absurd, and unworthy the belief of any true Christian philosopher.

The author of the treatise against materialism has stated his first proposition as

follows:-

" The Philosophy of the Mormons is IRRATIONAL."

What the author means by this proposition is, that it is "irrational" to believe all substance material. To substantiate this proposition he sets out is quest of proof. An immaterial substance is the thing wanted. No other proof will answer. If he can prove the existence of an immaterial substance his point is gained,—his proposition established, and the irrationality of the material theory will be demonstrated.

As we are about to launch forth into the wide field of existence in search of an "immaterial substance," it may be well to have the term correctly defined, so as to be able to distinguish such a substance from matter. It is of the utmost importance that every reasoner should clearly define the terms he employs. Two contending parties may use the same word in altogether different meanings; and each draw correct conclusions from the meaning which he attaches to the same word; hence arise endless disputes. As we have no confidence in the immaterial theory we shall let the immaterialist define his own terms. We shall give,

Taylder's Definition.—"What is meant by an immaterial substance is merely this, that something exists which is not matter and is evidently distinct from matter, which is not dependent on matter for its existence, and which possesses properties

and qualities entirely different from those possessed by matter." \*

This definition of an "immaterial substance" is ambiguous. It needs another definition to inform us what he means. Does he mean that ALL of "the properties and qualities" of an immaterial substance are "entirely different from those possessed by matter;" and that it possesses no properties in common with matter? Or, does he mean that while it "possesses some properties and qualities entirely different" from matter it inherits others in common with matter? If the latter be his meaning, we see no reason for calling any substance "immaterial." Iron possesses some properties and qualities "entirely different" from all other kinds of matter, and other properties it inherits in common with every other kind. Shall we therefore say that iron is not matter? Among the various kinds of matter, each has its distinct properties, and its common properties; and notwithstanding each possesses "entirely different" properties and qualities from all other kinds, yet each is called matter because it possesses some properties in common with all other kinds. Hence the term matter should be given to all substances which possess any properties in common, however wide they may differ in other respects. A substance to be immaterial must possess no properties or qualities in common with matter. All its qualities must be entirely distinct and different. It is to be regretted that our opponent has not defined an immaterial substance more clearly. As he is ambiguous in his definition, we shall presume that he entertains the same views as the modern advocates of immaterialism generally entertain.

That celebrated writer, Isaac Taylor, says,—"a disembodied spirit, or we should rather say, an unembodied spirit, or sheer mind, is Nowhere. Place is a relation belonging to extension; and extension is a property of matter; but that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subjected to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is here or there. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as everywhere present." \* \* "Using the terms as we use them of ourselves, God is not here or there." \* "When we talk of an absolute immateriality," continues this author, "and wish to withdraw mind altogether from matter, we must no longer allow ourselves to imagine that it is, or can be, in any place, or that it has any kind of relationship to the visible and extended universe." † Dr. Good says,

\* Taylder's Tract against Materialism. Page 14.

<sup>+</sup> Taylor's "Physical Theory of Another Life." Chapter II.

The metaphysical immaterialists of modern times freely admit that the mind has no place of existence, that it does exist nowhere; while at the same time they are compelled to allow that the immaterial Creator or universal spirit exists EVERYWHERE, substantially as well as virtually." \*

Dr. Abercrombie, in speaking upon matter and mind, says, that "in as far as our utmost conception of them extends, we have no ground for believing that they have

any thing in common." +

With these definitions, we shall follow our opponent in his researches after an "immaterial substance." After taking a minute survey of man, he believes he has found in his composition, and in connexion with his bodily organization, something immaterial. He says, "the spirit is the purely immaterial part, which is capable of separation from the body, and can exist independently of the body."

"The body is that material part, 'formed out of the dust of the ground,' and is

the medium through which the mind is manifested." \$\frac{1}{2}\$

That the mind or spirit "is capable of separation from the body, and can exist independently of the body," we most assuredly believe; but that it is "immaterial" we deny; and it remains for Mr. Taylder to prove its immateriality. His first proof is founded on his own assertion, that "Mind is simple, not compounded." If this assertion be admitted as true, it affords not the least evidence for the immateriality of mind. Every material atom is simple, not compounded. Is it, therefore, not matter? Must each simple, uncompounded elementary atom be immaterial?

Mr. Taylder next says, "Mind is not perceivable to corporeal organs, matter is so perceivable." This assertion is altogether unfounded. "Corporeal organs" can perceive neither matter nor mind. The mind alone can perceive: corporeal organs are only the instruments of perception. Bishop Butler, in his Analogy, expressly says, that "our organs of sense prepare and convey on objects, in order to their being perceived, in like manner as foreign matter does, without affording any shadow of appearance, that they themselves perceive." § The mind clearly perceives its own existence as well as the existence of other matter. Perception, then, is a quality peculiar to that kind of matter called mind. Mr. Taylder further remarks, that "All the qualities of matter are not comparable with the more excellent qualities of mind, such as power and intelligence." We are willing to admit that power and intelligence, and some other qualities of mind, are far superior to the qualities of other matter; but we do not admit that the superiority of some of the qualities of a substance prove its immateriality. The superiority of some qualities has nothing to do with the immateriality of the substance. Oxygen possesses some qualities, not only distinct from, but superior to, those qualities possessed by Barium, Strontium, SILICIUM, GLUCINIUM, ZIRCONIUM, and many other metals and material substances; yet no one from this will draw the conclusion, that oxygen is immaterial. Oxygen is material though it possesses some distinct and superior qualities to other matter; so mind or spirit is material, though it differs in the superiority of some of its qualities from other matter.

It is strange, indeed, to see the inconsistencies of this learned author: he remarks, "Mind thinks, matter cannot think. It is the existence of this thinking principle which clearly proves the immateriality of the mind or spirit." This method of reasoning may be termed (petitio principii,) begging the question. First, he assumes that "matter cannot think;" and, second, draws the conclusion that a thinking substance is immaterial. This conclusion is a legitimate one if the premises are granted; but the premises are assumed, therefore the conclusion is false. Prove that mind is not matter before you assume that "matter cannot think." It would seem from the assertions of this author, that the quality of "thinking" is to be the touchstone—the infallible test—the grand distinguishing characteristic between material and immaterial substances. It matters not, in his estimation, how many qualities different substances inherit in common, if one can be found that thinks, it must be immaterial. There is no one substance out of the fifty or more substances discovered by chemists,

<sup>\*</sup> Good's "Book of Nature." Series III., Lecture I.

<sup>+</sup> Abercrombie on the "Intellectual Powers." Part I. Sect. 1.

<sup>†</sup> Taylder's Tract against Materialism. Page 8.

<sup>§</sup> Butler's Analogy. Part I. Chap. 1.

but what possesses some qualities "entirely different" from any of the rest; therefore, each substance, when compared with others, has equal claims with that of mind to be placed in the immaterial list. In proving that mind is immaterial, it is not enough to prove that it has some properties entirely distinct from other substances; but it must be proved to have no properties in common with matter. Nothing short of this will agree with the modern notions of immateriality. It must be shown that mind or spirit has no relation to duration or space—no locality—that it must exist "NOWHERE"—that it has no extension—that it exists not "Now" and "Then," neither "Here" nor "There"—that it cannot be moved from place to place—that it has no form or figure—no boundaries or limits of extension. These, according to the definitions of modern immaterialists, are the negative conditions or qualities absolutely necessary to the existence of all immaterial substance. While the opposite of these, or the positive qualities or conditions are absolutely necessary to the existence of all material substance.

"How do you distinguish," inquires Mr. Taylder, "between any two given substances, such as, that a block of stone is not a log of wood?" He answers, "Because they possess different qualities." And then declares, "So also you distinguish between mind and matter." But the "different qualities" by which "a block of stone" is distinguished from "a log of wood," do not prove either the stone or the wood to be immaterial; neither do the different qualities by which the substance called mind is distinguished from other substances, prove either the mind or the other substances to be immaterial. So far as the different qualities are evidences, the mind

has as good a claim to materiality as the stone or wood.

"The properties of body," continues our learned opponent, "are size, weight, solidity, resistance, &c.: those of the mind are joy, hope, fear, &c.; but weight is not joy, resistance is not hope, size is not fear; therefore, as a block of stone is not a log of wood, so mind is not matter." That a stone possesses many different qualities from wood, and that mind possesses many different qualities from other substances, we by no means deny; but that these different qualities prove stone, or wood, or mind, or any other substance to be immaterial, we do deny. We care not how many different properties mind possesses over and above other substances; that is altogether foreign from the question. But is it destitute of any or of all the properties which other substances possess? is the question. Is it destitute of "size, weight, solidity, resistance, &c.?" If not, then the mind possesses all the essential characteristics of matter, though its peculiar and distinct properties should be multiplied to infinity.

This author calls "weight" one of the properties of matter. What is weight? It is nothing more nor less than force. Matter approaches to, or presses on, other matter with weight, or force, or power. Now matter either exerts this force of itself, or else it is impelled either directly or indirectly by other substances, possessing intelligence, power, and other properties of mind. If matter exerts this power of itself, then it exhibits one of the properties of mind; but if the seat of this power is in that substance called mind, then it is mind that exhibits the power called weight, and not other substances. Mr. Taylder informs us that "it is mind, and mind alone, which is the seat of power.\* If this be true, (and we feel no disposition to deny it,) then weight is not the property of unintelligent matter, but a property of mind. And the same reasoning will apply to all other powers or forces which are generally ascribed to unintelligent matter. They are only the powers or forces of mind, or else other substances exhibit powers or forces which are common to mind: in the latter case, mind could not be immaterial: in the former case, unintelligent matter (if such exist) is deprived of every force usually ascribed to it. It can have neither gravitation, attraction, repulsion, chemical affinity, nor any other conceivable force. Though deprived of all energy or force, unintelligent matter would still be possessed of those inert qualities (if, indeed, they may be called qualities) essential to its existence. These qualities, or rather conditions necessary to its existence, are duration, extension or place, solidity, figure, &c. An immaterial substance must have none of those conditions or qualities.

It is amusing to trace this author's process of reasoning. He first assumes premises entirely false, argues from the same, shows the deductions to be absurd, and triumphantly exclaims, "Mind then is not matter." We will quote the following specimen:

<sup>\*</sup> Taylder against Materialism. Page 12.

"If the mind," says this author, "be material and the brain nothing but a large gland, secreting the various affections of thought, hope, joy, memory, &c., then all these affections or qualities are material, and must be also little particles of matter, of different forms and dimensions, and perhaps also of various colours. Then we might, with the utmost propriety, without the shadow of an absurdity, logically say, 'the twentieth part of our belief, the half of a hope, the top of memory, the corner of a fear, the north side of a doubt,' &c. Mind then is not matter."\* It will be perceived that this logical author, in the foregoing quotation, confounds affections or qualities with mind; that is, he supposes "thought, hope, joy, memory, &c." all to be material as well as the mind; he then introduces a material brain that secretes the material affections; but what becomes of the material mind he does not tell us; probably the material mind is stowed away in some extremity of the body-in the foot or big toe so as not to interfere with its material affections, which are secreted in the material brain at the other extremity. After imagining up such an unheard of being, no wonder that he should discover some absurdities in its composition. No wonder that in such a creature of his own invention, there should be, not only "the corner of a fear," and "the north side of a doubt," but a cubical imagination with horns to it. No wonder that such frightful absurdities should cause as great a man as Taylder to exclaim with the upper part of a five-cornered assurance, that "Mind then is not matter." It would be a logical conclusion from his logical absurdities, founded on his material affections of a material mind.

But who does not know that "thought, hope, joy, memory," and all other affections or qualities are not substances of any kind, but merely different operations or states of the mind? A material mind, possessing the power to think, to feel, to reason, to remember, is not the brain, nor secretions of the brain, nor any other part of the fleshly tabernacle; but it is the being that inhabits it, that preserves its own identity, whether in the body or out of it, and remains unchangeable in its substance whatever changes may happen to the body. This material spirit or mind existed before it entered the body, exists in the body, will exist after it leaves the body, and will be reunited

again with the body in the resurrection.

As another specimen of monstrous absurdities logically deduced from absurd premises, we quote the following :- "Materialism" he remarks, "is not only relatively but absolutely absurd. If mind be matter, or matter mind, then we may have the square or cube of joy or grief, of pain or pleasure. We may divide a great joy into a number of little joys, or we may accumulate a great joy by heaping together the solid parts of several little joys. We shall then have the color and shape of a thought. It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey hope, a bright yellow sorrow, a round brown tall pain, and an octagonal green belief; an inch of thought, a mile of joy." We do most cordially agree with Mr. Taylder that these results would be "not only relatively but absolutely absurd;" and only equalled by the absurdity of the premises from which they were deduced. He has assumed that the several STATES or CONDITIONS of the mind, such as joy, grief, pain, pleasure, thought, &c., are material as well as the mind. With the same propriety he might have assumed that motion is material as well as the matter moved. Joy is no more a substance than motion. Both are merely the states or conditions of substance. As great absurdities could be deduced from assuming that motion is material, as there can be from Mr. Taylder's assumption that joy is material. As an illustration, let us take this author's own words, with the exception of substituting iron for mind, motion for the affections of the mind; it will then read thus: - "If iron be matter, or matter" iron, "then we may have the square or cube of "a solid motion." "We may divide a great" solid motion "into a number of little" solid motions, "or we may accumulate a great" solid motion "by heaping together the solid parts of several little" solid motions. "We shall then have a color and shape of a" motion. "It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey" motion, "a round, brown, tall" motion; "an inch" or "a mile of" solid motion, &c. It is strange that Mr. Taylder did not close his train of reasoning, by saying, "Mind, therefore, is not matter;" and then we could have

<sup>\*</sup> Taylder against Materialism. Page 15.

completed the parallel by saying, iron, therefore, is not matter. If such reasoning proves mind immaterial, similar reasoning will prove any other substance immaterial.

(To be continued.)

# EMIGRATION TO CALIFORNIA.

There is every indication that the emigration to the gold region via St. Louis and the Plains, this spring will be immense. We have no means of estimating the number who contemplate, or are desirous of going by this route, but we have evidence, in letters, and other communications to ourselves and others, that justifies us in saying, that the number may be set down at from fifteen to twenty thousand. All these may not pass through our city, but by far the greater number will do so. This estimate is founded chiefly on what we know of the spirit of emigration in this and neighbouring States.

In our own and several of the adjoining States, we have information that in nearly every county, companies of fives, tens, and upwards, are forming. Doubtless, many will not be able to go, but if the half go that are anxious to do so, our figures will be within the mark. Already, those who are in the line of furnishing outfits are busily engaged, and many articles which are deemed essential for the trip, have risen considerably in value.

This overland route is preferred by all who are familiar with the country and the different modes of travelling. We have conversed with men who have spent a large portion of their lives in the mountains and on the plains, and have tried various routes, in and out, and they all concur in saying that the route by the Plains, either up the Kansas and the Blue to the Platte, or up the Missouri, crossing at St. Josephs, to the Platte—and by the South Pass—is the shortest, safest and most certain. This route leads down the valley of Bear river, and into the valley of the Great Salt Lake. At the various Indian trading posts, provision will be made by the traders to supply many of the articles essential to the emigrant. In the valley of the Salt Lake, parties, who may find themselves short of provisions or other necessaries, will be able to procure an ample supply, by diverging about sixty miles from the direct route, to the Mormon colony on the Lake. There are about eight thousand Mormons now settled there. Last year they had a field of nearly eleven thousand acres in cultivation, in various grains, and which yielded them an abundant harvest, and left a large surplus above their own wants. This year they expect to double the number of acres, and as their harvest will be ripened by the time of the arrival of most of the emigrants, they expect to have an abundant supply for all who may desire provisions. We are credibly informed, that they are now driving a profitable trade in stock and grain with California, notwithstanding the distance which they have to travel to reach a market. We further learn that preparations are making to send, early this spring, a heavy stock of assorted merchandise to the Mormon settlement. This will furnish another medium of supply to the emigrants.

Beside the thousands going to California, there will be several thousand Mormons who will go out this spring to the City of the Salt Lake. A considerable portion of those now located on the Missouri, above and about Council Bluffs, will move early in the spring. In this city there are a great many—perhaps one or two thousand who will also move as fast as their means and the duration of the season will permit. Added to these, there are hundreds arriving every week, having the same ultimate destination in view. We are informed that, within a few weeks past, upwards of three hundred (many of them from England) have arrived in this city, en route to the Valley of the Salt Lake.

Those who do not know these people, or have not the means of witnessing the extent of their proselytism, will be surprised at the number who are connecting themselves with the Mormon Church. The persecutions they have met with, have only given them strength, influence, and sympathy; and the persons who are now joining them, are, in intelligence and property, above the rank which has usually been ascribed to their members.—Missouri Republican, March 2nd.

# THE MORMONS.

# (From the Cincinnatti Atlas.)

We wish to call the reader's attention to the new, and most extraordinary condition of the Mormons. Seven thousand of them have found a resting place in the most remarkable spot on the North American continent. Since the children of Israel wandered through the wilderness, or the Crusaders rushed on Palestine, there has been nothing so historically singular as the emigration and recent settlement of the Mormons. Thousands of them came from the Manchesters and Sheffields of England, to join other thousands congregated from Western New York, and New York, and New England—boasted descendants of the Pilgrim fathers—together to follow after a New Jerusalem in the West. Having a temple amid the churches and schools of Lake County, Ohio, and driven from it by popular opinion, they build the Nauvoo of Illinois. It becomes a great town. Twenty thousand people flock to it. They are again assaulted by popular persecution; their prophet murdered—their town depopulated; and finally their temple burned! Does all this persecution to which they have been subjected destroy them? Not at all. Seven thousand are now settled in flourishing circumstances, on the Plateau summit of the North American continent! Thousands more are about to join them from Iowa, and thousands more are coming from Wales. The spectacle is most singular, and this is one of the singular episodes of the great drama of this age. The spot on which the Mormons are now settled, is geographically, one of the most interesting in the Western World.

There is no other just like it, that we recollect, on the globe. Look at the map a little East of the Great Salt Lake, and just South of the South-west Pass, and you will see in the North-east corner of California, the summit level of the waters which flow on the North American continent. It must be six thousand feet perhaps more, above the level of the Atlantic. In this sequestered corner, in a vale hidden among mountains and lakes, are the Mormons; and there rise the mighty rivers, than which no continent has greater. Within a stone's throw, almost, of one another, lie the head springs of the Sweet Water, and Green Rivers. The former flows into the Platte River; that into the Missouri; and that into the Mississippi; and that into the Gulf of Mexico, and becomes a part of the Gulf Stream, leaving the shores of distant lands. The latter, the Green River, flows into the Colorado; the Colorado into the Gulf of California, and is mingled with the Pacific. The one flows more than 2500 miles; the other more than 1500. These flow into tropical regions. Just North of the same spot are the head streams of Snake River, which flows into the Columbia, near lat. 46 degrees, after a course of 1000 miles. Just South are the sources of the Rio Grande, which, after winding 1700 miles, finds the Gulf of Mexico. It is a remarkable point in the earth's surface where the Mormons are; and locked in by mountains and lakes, they will probably remain, and constitute a new and peculiar colony.

# The Latter=day Saints' Millennial Star.

# MAY 15, 1849.

KEEP A TRUE AND FAITHFUL RECORD.—The servants of God in the last days are entrusted with a measure of the spirit of wisdom, knowledge, and power, and are accountable to God for the use of the same. The heavens will record their acts; and this record will be reserved unto the judgment of the great day, to appear as a witness in favor or against them. Jesus told the Nephites that "all things are written by the Father," and he also commanded his twelve disciples to "write the works of that people; for out of the books which shall be written shall the world be judged." Jesus has also commanded the elders and officers of his Church, in the last days, to keep a record of their doings. Have the servants of God been faithful in this thing? If we were

weighed in the balances concerning this matter, I fear that many of us would be found wanting. "He that loveth me" says Jesus, "keepeth my commandments." Dear brethren, if we have been slothful heretofore, and neglected to keep this commandment of our Lord, let us be slothful and negligent no longer. Let each of the officers of the Church procure a small blank book, and record therein their own labors and every important incident connected with the work of God that passes under their observation.

If every Elder had, during the last nineteen years, kept a faithful record of all that he had seen, heard, and felt of the goodness, wisdom, and power of God, the Church would now have been in the possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this Church, and yet no one has recorded the circumstances. Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them, and extend no farther than their own verbal reports will carry them? This negligence on the part of the servants of God ought no longer to exist. We should keep a record because Jesus has commanded it. We should keep a record because the same will benefit us and the generations of our children after us. We should keep a record because it will furnish many important items for the general history of the Church which would otherwise be lost. Every case of healing, and every miracle which Jesus shall perform through any of his children should be faithfully recorded without any colouring or misrepresentation. The plain simple facts should be given, not from hearsay or from report, but from actual knowledge. The names of the persons healed,—the persons present who witnessed the same,—the nature of the complaint, disease, or sickness,—the time, the place, and all the important circumstances connected therewith, should be entered on record.

Let the president of each conference see that the most important and noted cases of healing are forwarded for publication in the STAR. If this method be observed we shall soon have an invaluable amount of testimony that will shut the mouths of infidels, and put to shame the advocates of the corrupt powerless systems of modern Christianity.

Only six persons, viz., Matthew, Mark, Luke, John, Paul, and Peter, have testified as eye witnesses to the miracles wrought in the first age of Christianity. No unbeliever or person out of the church has handed down a record of any miracles of which he was an eye witness. We believe the testimony of these six writers to be true: they alone have testified as eye witnesses. If this church presents the testimony of thousands of living eye witnesses who have seen, and felt, and heard, who will not be able to see that the Latter-day Saints have a thousand fold more evidence in favor of miracles in these days than what can possibly be brought to prove the miracles of the apostles' days? Who will be so blind as not to see that the testimony of six thousand living witnesses who have seen miracles with their own eyes, is far more weighty and powerful than the testimony of six dead witness? How do we believe that the lame man who sat at the beautiful gate of the temple was healed? We believe it because Luke the writer of the Acts says so. He alone has recorded the fact. As a question of the same kind,—how shall the people in future generations believe that a man in Wales, who was perfectly deaf and dumb, was restored in a moment to his hearing and speech by the power of God through his servants? They will believe it because some servant of God like Luke has made a record of it. The lame man of whom Luke speaks, has given the world no record of the miracle wrought upon him: but the deaf and dumb man who was healed in Wales is preaching to multitudes. No man out of the Church has handed down a testimony to the

miracle wrought upon the lame man: but the editors of papers, and persons unconnected with our Church, all acknowledged the remarkable occurrence which happened to the deaf and dumb man in Wales, but they are unable to account for it; the same as Luke says, the Jews were unable to account for the notable miracle wrought on the lame man.

The proofs which this church exhibit in favour of the divine authenticity of the New Testament are far greater, and more convincing to the infidel, than all the historical evidences brought forth by Paley, Lardner, and the most learned men of the age. Miracles wrought in our day is a proof to the infidel that the promises of our Saviour in the New Testament are true. If miracles are wrought now, says the infidel, they might have been wrought in ancient days, as the six writers of the New Testament testify. When Jesus actually fulfils his promise which he made to believers, and causes the signs to follow them, the sectarians must be blind indeed to cry out that "the day of miracles is past." The fulfilment of our Lord's words unto the believer will show to the honest in heart, of all nations, the difference between his church and the Papist and Protestant churches, who do away these signs and have a form destitute of the powers.

Let the Saints purify their hearts before the Lord, and learn his commandments and do them, and seek diligently after the Holy Spirit with meek and humble hearts, that the powers of his kingdom may be more abundantly made manifest unto the confounding of false doctrines and the exposing of priestcrafts which now reign so universally throughout this land. Seek to know the will of God, and then do it; and you will increase in faith and power until the nations shall tremble at your presence.

MIRACULOUS HEALING.—Brother Thomas Brown writes from Dover, under the date of April 16th, 1849. He says, that he has been for a long time searching after the truth, and through the blessing of the Lord he has at length found it. He states that the promise of the Saviour, that miraculous signs should follow the believer has been mercifully manifested upon himself and his own family.

One of his children, he states, was healed of the whooping-cough through the ordinances administered by the elders.

He further testifies that his wife, who had for some time been troubled with swelled limbs, was immediately healed by rubbing upon her limbs a walking stick which had been left by chance at his house by the elder of that branch; the swelling went down and the pain ceased. There is quite a similarity between this case and some of the cases in Paul's day. The sick in those days were healed by the power of God through the medium of handkerchiefs and aprons taken from the body of Paul and presented to them. (See Acts xix. 11, 12.)

He further testifies that by an accident his own wrist was put out of place, and he was obliged to stop work, but a servant of God laid hands upon him, as Jesus directed, (see Mark xvi., 18.) and his wrist "was restored to its former strength that moment." He closes his letter by saying, "Many times when sickness has been among my family, I have seen them raised forthwith to health and strength. But all the honor and praise be to God: even so, Amen."

Facts are stubborn things, and testify loudly in favor of the *promises* of Jesus, not-withstanding the mighty efforts of Papists, Protestants, and Infidels to disannul them, or limit them to the first ages of Christianity.

IMPORTANT QUESTION NOT ANSWERED.—It will be recollected that in STAR No. 4, Vol. 11, the important question was asked, Who among the wealthy Saints in Great Britain will donate a few hundred pounds to the assistance of two of our

worthy brethren of the "Twelve," namely, George A. Smith and Ezra T. Benson, who have borne the burden and heat of the day from the commencement?

This question has not yet been answered. These two of the quorum of the Twelve have been requested by the First Presidency, to remove with their families from Council Bluffs to the Great Salt Lake City this season. They need some eight or ten hundred pounds sterling, to liberate them from debts which they have taken the responsibility to pay. These debts were contracted to assist some of the First Presidency to the mountains last season. It is an old saying, that "what is every body's business is nobody's business;" therefore the church have not heeded this question.

The presiding Elders of conferences are requested to visit those members under their respective jurisdictions who have means and lay these things before them, and raise a few hundred pounds for these brethren as soon as possible, and forward the same to me through the post or by some other safe conveyance. We do not wish you to raise public contributions for this purpose from the poor Saints, for this call is upon such as have some wealth. Those who can spare five, ten, twenty, fifty, one hundred, or five hundred pounds, and still have enough left to emigrate themselves and families, are called upon to assist. Brethren do not let this call remain unheeded.

### LETTERS TO THE EDITOR.

Kanesville, Iowa, March 24th, 1849.

Dear Brother Pratt,—The winter here has been the most severe I ever saw. From the best calculation we can make, about fifty inches of snow fell from the first of November up to the fifth of March. Since that time it has been fast disappearing before the sun, and there are but few spots of snow left on the north side of the hills, the remains of large drifts. Most of the streams have overflown their banks. Musquito Creek resembles a lake. The high water has compelled a number of families in the vicinity of Parley's Spring to leave their houses. The severity of winter compelled the people to feed a great amount of grain to their cattle, which were unprotected from the weather, as the cold set in so early that the people had not prepared shelter for their stock. Had the winter been as mild as the two preceding ones since we have lived in this country, we should have had a large surplus; but on the contrary, grain is scarce and bears a high price. We think there is plenty in the country to serve the inhabitants until wheat harvest. The winter wheat looks well. But very few cattle have died notwithstanding the cold weather. The people of Missouri have been less fortunate, as we understand they have lost many cattle, which makes the price of cattle very high, and will prevent many from going to the mountains this spring, who would otherwise have gone. Several mercantile houses are sending large stocks of assorted goods to the Salt Lake City. Brother Hyde has published the 4th number of the "Frontier Guardian." Already since snow went off, several log houses have been erected in Kanesville. The farmers have started their ploughs, and a good many are sowing spring wheat. If I can make an outfit by any reasonable means, I intend to move to the mountains this summer.

Yours, &c.

GEORGE A. SMITH.

New Orleans, April 10th, 1849.

Beloved President Pratt,—I now take the opportunity of writing to you, according to promise; and I feel happy to inform you of the safe arrival of the ship "Henry Ware" at this port, after a voyage of eight weeks and three days, during which time we all enjoyed very good health, with some few exceptions of sea sickness; and we had, generally speaking, very good weather. We arrived here on Sunday morning, April 8th, and soon found Brother Scovil, who yesterday got our luggage cleared at the Customs and removed to the steamer "Grand Turk," which is to sail for St. Louis tomorrow. We are very much indebted to Brother Scovil for his prompt exertions and usefulness in facilitating our progress onward, and in the saving of our dollars. The

ship "Zetland" arrived here on the 2nd April, the company of which were all well, and went up the river on the 5th inst. The "Ashland" has not yet arrived. The provisions of our ship gave general satisfaction to the Saints.

Brother Scovil desires me to say that the company of the "Zetland" were all well pleased with the arrangements made for them; and they passed a vote of thanks to yourself for the quantity and quality of the provisions, &c. supplied to them; to the president and counsellors of the company for their good legislation; and to the captain, officers, and crew of the ship for their kindness towards them. In short, every thing was to their satisfaction, and better than they had anticipated.

Praying for success and prosperity to crown your labours in Britain,

I remain yours in the new and everlasting covenant,

JAMES BOND.

New Orleans, April 12th, 1849.

Dear Brother Pratt,—The passengers of the ship "Henry Ware" left for St. Louis last evening, all well. Brother Heap and his company arrived last evening, on the ship "Masconomo." They enjoyed good health. No word of the "Ashland" yet. The cholera prevails to a considerable extent at this time; but we have reason to be thankful to God that not one of the Saints here have died with this much-dreaded plague of the last days, yet many have been attacked. Others have died on the right and left. A very large portion of those attacked have died. With sentiments of respect,

L. N. Scovil.

April 23, 1849.

Dear Brother Pratt,—We have much pleasure in recommending to the patronage of the Saints, who may be desirous to obtain correct likenesses, our beloved president G. D. Watt.

He has been cutting out the liknesses of many of our brethren and sisters in this branch, and we are happy to be able to say that his productions have given universal satisfaction. We therefore consider it our duty to give him this recommendation as an introduction for him to the Saints in other conferences. His expertness and ability in the art will secure to him the rest.

Written in behalf of the Council at Preston.

Signed John Foley, President.

John Helsall,

John Melling.

No. 20, Great Union Road, St. Heliers, Jersey, April 24, 1849.

(SHOULD AULD ACQUAINTANCE BE FORGOT.)

Dear Brother Pratt,—I do not expect that you have any recollection of me, yet I feel as though it would be agreeable to you to hear from one who obeyed the message you brought from afar. Since 1840 you have no doubt been called to pass through and behold many strange scenes. Eight years have passed: but, oh! what great and momentous events does the history of those few years unfold! The blood of the prophet and patriarch has flowed! The Saints driven from their city into the wilderness: there, midst cold, hunger, and fatigue, with patience and perseverance, (without example,) guided by the hand of Jehovah, to seek a new home in the mountains. Their temple, built by so much sacrifice and toil, destroyed, but not before Zion put on her beautiful garments. And yet the "Mormon Ship" (as Dan Jones says,) rides triumphantly through every storm, and finds a haven in the valley of the Great Salt Lake: a terror to apostates, a wonder to the world, and a testimony to generations to come, that truth is mighty and will prevail.

Engrossed, as your mind must have been, you cannot have forgotten the time when you arrived in "Modern Athens," a stranger in a strange land, thousands of miles from your country, your home, your partner and children, without money or friends,

yet rich with intelligence from the eternal worlds.

Well do I remember the little board hanging at the top of Crubber's Close, with the astounding declaration upon it, "to the holy folks of Auld Reekie," that an angel of God had appeared with the everlasting gospel! There, in Whitefield Chapel, did I

first hear the sound of that gospel. I shall never forget the sensations that thrilled through my bosom when listening to your inspired words: I believed that moment what you said. My parents, who had been "Hamiltonians," taught me to look for such a message. You told the people to obey the commands of God, and they would know that you spoke the Truth of God. I took you at your word: I obeyed the gospel, and received a testimony that time cannot obliterate from my mind. Although but a lad of eighteen, I was called into the priesthood, and after labouring about two years in connexion with the Edinburgh branch, and nearly six years travelling in Scotland, England, and Isle of Man, preaching the gospel, I can now bear my testimony that "Mormonism" (so called) is the Truth of God, and shall prevail until the kingdoms of this world become the kingdoms of our God, and He, whose right it is, reign as King of kings and Lord of lords.

I came to this island on the 6th of December, 1848, under the presidency of Elder Banks, and found about forty-four faithful Saints, but involved in midnight darkness, (the cause you no doubt are acquainted with.) But what can the spirit and power of God not accomplish, however weak the instrument. Light has taken the place of darkness, faith and confidence the place of doubts and fears, and many searching for

and obeying the truth.

I labour under many difficulties here in St. Heliers, the principal town. The inhabitants are a mixture of French and English. The natives of the island speak a kind of broken French, so that our publications are of no use to them, and many of the Saints are deprived of valuable instruction. If by any means, or at any price, they could be printed in French, it would be a great impetus to the work here. I have ordained several faithful go-a-head men, who preach in different parts of the island on Sundays and Wednesday evenings in French. Every officer and member seems impressed with a feeling to roll on the great work of God. Since I came here I have baptized sixty, old and young. The Saints rejoice, the people wonder, and cry "delusion!" while devils rage in loosing so many of their subjects. I believe this to be an important place, and that much has to be done; and by the power of God, your prayers, and Brother Banks's, it shall be done. Praying that the arm of God may uphold you while in this country, I remain your servant and brother in the kingdom W. C. DUNBAR. of God,

It will be seen from the foregoing letter that Elder Dunbar has ordained several faithful active men, on the island of Jersey, who are preaching in the French language. These tidings are cheering indeed; for this gospel must be preached unto all nations in their respective tongues and languages. We have been anxiously desiring for several months that the French might become acquainted with this all-important message. Many thousands of the Welsh have already heard in their own tongue, and have joyfully received the truth. A religious periodical, and tens of thousands of pamphlets, advocating our principles, have been published in the Welsh language for several years, and the work is now rapidly progressing among that people. They have already sent out several hundreds of their hardy pioneers to found a colony in the Great Salt Lake Valley, North America, and soon the mountains and hills of that distant and lonely region will reverberate with the songs of the Welsh. Shall not the French, also, soon be made to rejoice? Yes, brethren, I anticipate that the time is not far distant when we shall have many a faithful humble man traversing the mountains and vallies of France, searching after the honest, good, and virtuous of that nation. Soon we hope to find trustworthy learned men, who can translate our works into the French, and print and circulate the same, bearing testimony of their truth by the power and wisdom of the Holy Ghost. The Lord has, in a measure, opened the way for his servants and his message, by establishing in that country a more liberal form of government. We should be pleased to translate several of our small tracts in relation to the first principles of the gospel, and let the elders who visit France circulate a few thousands of these in their respective fields of labour. The fruits of the same would soon be seen, and the humble servant of God would soon be laden with many sheaves .- ED.

Amongst the various interesting items of "ZION'S TRUMPET," in the Welsh language, is the following letter, written by brother John Davies, who, a few weeks ago, was a member with the Baptist denomination, at Victoria, Monmouthshire,

addressed to the editor :-

"Dear Brother,—It is but right that you should know something about the cause that induced me, at the commencement, to join the "Saints." Having heard so many reports about the Latter-day Saints by those whom I thought to be the servants of God; and, in truth, I believed every word, and made use of the same, to withstand those whom they, with myself, called "Latter-day Devils," &c. &c.

"But some time since, the Rev. Mr. Rees, the Baptist minister at Victoria, determined to go forth against the Philistine Mormon camp, in the name of the Lord of the Hosts of Israel, and, according to his testimony "conquer them;" but, to his great dismay, he convinced many of his own followers that truth was on the side of the foe. Truth will prevail. And many of his followers now know it through experience, having a testimony of its divine effects themselves. When the Rev. Mr. Rees saw that his craft was in danger, by the desertion of his own members to the ranks of the Latter-day Saints, he said, when excluding one of the lost sheep for believing their principles, that he excluded him for a warning to others, because he had sinned against the Holy Ghost. He also said that he could show the grand secret of their deception with three pennies worth of phosphorus. After that, Mr. Rees brought in a bottle, containing the drug, desiring me to keep water in it, and rub my head with the same before entering a Saint's house, and perform my miracle secretly, and be sure not to show what I had to any one. He said also that a certain man had appeared as an angel by doing so in America, and succeeded in getting them to build a house for himself, saying that he was an angel, and that he would greatly bless them. But when I went to put in practice what I had been taught, I found that the article burnt my fingers sadly; then I began to think, and believe it impossible to be true, that the Saints should use such an article on themselves, because it burnt so unmercifully. The next command I had was to beware of the deceivers, lest that I should be deceived also; but I came to the conclusion of trying the deceit myself, as the Saints promised the gift of the Holy Ghost to all who obeyed; so I was baptized for the remission of my sins. And now I know that Mr. Rees and his bottle were the deceivers, and that the signs follow the Saints as they testify. Truly there is now as much difference between my present religion and that which I had before as there is between the desire of a thing and the being in possession of it. I have found and received more spiritual knowledge already than all I found for nine years in connexion with the Baptists: therefore I earnestly entreat my old brethren not to believe the old tales and lies published from time to time in the publications, and by the Reverends who hide the truth from their followers. Let all make a fair, honest trial for themselves, then I testify that they shall receive the Holy Ghost, and know of the doctrine.

"I am, dear brother, yours in the truth,

"JOHN DAVIES."

# PRIESTCRAFT IN DANGER .- A DRAMA.

#### BY WILLIAM M'GHIE.

#### ACT II.

Scene I .- A Field.—Enter Saunders Snoddem walking quickly—Enter Lord Aimwell.

L. A.-Ho; Saunders, Ho.

Saun .- (Turning back.) What's your will, my Lord.

L. A.—Have you any particular business calling you away? You appear to be in a hurry.

Saun.—I'm gaun tae a preaching at eight o'clock, and gin I get my supper, and the dirt off mysel, it will be weel oer. But I hae plenty o' time tae tak ye're lord-ship's commands.

L. A.—I wanted to see you by yourself, to inform you, that Dr. Clamour has written me a note, stating that you are unworthy of receiving my employment. He charges you with no specific crime, but means to leave the impression that you are a bad character. I have always taken you for a steady, industrious, right-

minded man, and I thought it proper to let you know this, and give you an opportunity of clearing yourself, if you can do so.

Saun.-I doubt ye're lordship has laid a gay hard task on me; I dinna see how I

can clear mysel, when there is naething laid to my charge.

L. A.—That is very true, Saunders, I never thought of that. But perhaps you could form some idea of the reason. Had you ever any intercourse with the doctor?

Saun.—I was honoured wi a visit frae him this morning, the first I ever had, and I think its likely to be the last; I have but a half guess o' his errand, for he never got it tell't yet. Ye see, I had been hearing a Latter-day Saint minister the night afore, (the same I mean to hear the night.) The doctor sought my opinion of their doctrine, I own'd candidly I believed their doctrine to be true, and themselves to be sent of God. At this he fell into a rage, and though I offered to reason the thing from scripture, it only served to add fuel to the flame; he raged in a very uncivil manner about my delusion and ignorance, &c., and when I saw that, I spoke my mind very freely, for I had smelt as much as he wanted me to gang out and persecute them openly. This is the only thing, please ye're lordship, ever past between the doctor and me.

L. A.—You have told me a very surprising story, but from what I know of the doctor's mind, I have reason to believe it to be true. I highly commend the course you adopted. I assure you it has risen you a good deal in my estimation. But, Saunders, are not these the people termed Mormons, that so much is said against both from pulpit and press?

Saun.—The very same fouk, ye're lordship.

L. A .- You say, you offered to reason the thing from scripture. Now I have

heard that they don't believe our scripture.

Saun.—They 're the only sect I ever heard o' in Britain that believe our scripture.

A' the rest believe in their favorite commentators, and no' in the scripture at a'.

L. A.—That last remark is certainly true; and you hear them preach to night? Saun.—In the Temperance Hall, at eight o'clock. Wad ye're lordship no' think on gaun down? Prince and peasant have a' alike need o' the salvation they have to offer, and I can assure you, if ye heard them ance, ye wadna count it labour lost.

L. A.—I confess I should like to go. And yet, I—could I not disguise myself? Saun.—Come awa down to the cottage, and i'll gie your lordship claes, 'ill make

ye a perfect ploughman in five minutes.

L. A.—No, I shall go, but I shall not disguise myself; I may not be a wise man, but I shall for once use my privilege of hearing for myself before judging. Come, I shall go down along with you, and you shall tell me more about them by the way.

[Exuent.

Scene II.—A room in Tythington Manse.—Dr. Clamour attired in his magisterial wig, and a clerk seated at a table with papers before him.

Dr. C.—(Taking his chair at the table.)—Now Mr. Scrimp, I have to request you, in taking down the depositions, to use the strongest possible language, and make them out in the fullest manner. Ho, there; let the prisoner be brought in.—(Enter Heber C. Kimball, handcuffed in charge of an officer.)—(To the officer.)—You may retire, but be sure to remain within call.—(To Heber C. Kimball.)—Sir, I have had information of a very serious nature lodged against you. I am truly sorry that a man can be found so abandoned in wickedness, as to assume the guise of religion for such purposes as you are charged with. Sir, you are charged with having (under the garb of religion) convened a meeting, and there, by base, wicked, and blasphemous speeches, incited the people to acts of riot and confusion, to the serious disturbance of the peace of our quiet town. What say you; guilty or not guilty?

H. C. K .- I am not guilty. Nor can the worst invention of the devil, aided by

all your influence, prove me so.

Dr. C.—I'll advise you, sir, to speak more respectfully to your superiors, other-

wise it shall be all the worse for you.

H. C. K.—And I, sir, shall advise you to deal out justice impartially and without prejudice, otherwise you shall be entangled in your own net, and shall not be able to escape.

Dr. C.—Sir, this insolence shall be recorded in your favour, (Ho, there; let the witnesses be brought in.)—(Enter Dick Devilish and Billy Bluster.)—Well, Richard, what have you to say in this case, were you at this meeting last night?

D. D.—We was, sir.

Dr. C .- Who got up that meeting?

D. D.-Why, I heard it said, it was that 'ere man.

Dr. C.-What sort of a meeting was it?

D. D.—It was such an uproarous confusionary meeting, you never se'ed the like on't.

Dr. C.—Who caused the confusion?

D. D.—It was caused by that 'ere man speechifying about blapenemy, I thinks they call it.

Dr. C.—Speaking blasphemy, I suppose, you mean.

D. D. -Ay, ay, ye're honour, I had forgot.

Dr. C.-Well, William, what have you got to say?

B. B.—Why, I says as he says.

Dr. C.—You mean, that your testimony is the same as his, word for word. That will do, both of you sign your depositions, and then retire.—(To Heber C. Kimball.) You hear what these witnesses say against you. I am astonished (after such infamous conduct) you were allowed to escape with life. But our citizens are a lawabiding people, and I am rejoiced they have rather chosen to throw you into the justice of the law.

H. C. K .- Shall I be allowed the common privilege of the meanest criminals,

to cross-examine these witnesses, and produce witnesses in my own behalf?

Dr. C.—We have already had too much of your lingo; I shall allow you sufficient time to study your defence in jail. Clerk, make out his mittimus. Ho, officer.—(Enter officer.)—There's your prisoner, you are responsible for him till you lodge him safely in Bridewell.

L. A.—I beg pardon, doctor, but I just heard by accident that you had a case of some importance, and I thought that as you knew me to be at liberty, you would have called in my assistance.

Dr. C.—(In evident confusion.)—We—we—that is to say—I could not think of giving your lordship any unnecessary trouble. We have got through with it, how-

ever. Officer do your duty.

L. A.—(To the officer.)—Remove these handcuffs, and retire until called for. —(To Dr. Clamour.)—Doctor I want to inquire into the case a little.—(Lifts the depositions and reads them.) These are charges of a grave nature, surely. And signed I see by two very respectable witnesses, old acquaintances of mine, too. I have had the pleasure of sending them alternately to Bridewell and the stocks every little while, for a long time back.—(To H. C. K.)—I am truly sorry, to see a gentleman of your appearance in such a situation. Are you satisfied this case has been legally made out against you.

H. C. K.—Sir, I am an entire stranger in Britain. I know not who you are, but if you have the will (as I perceive you have the power) to judge righteous judgment, and will be pleased to enquire into this case, you will find that a grosser piece of humbug (under the name of justice) was never acted in any nation under heaven, much less in a civilised nation such as Britain is reported to be. I throw myself entirely into your hands. I have been denied the privilege of cross-questioning these fellows brought up against me, and of producing witnesses in my own

behalf.

(To be continued.)

#### ARRIVAL.

Elder Wheelock, with his wife, and Elder Loren Babbitt have just arrived from the Bluffs, via New Orleans.

Elder Babbitt is appointed to labor in the Sheffield conference, under the direction and counsel of Crandall Dunn. May the Lord greatly bless and prosper him in his labors.—Ed.

#### THE BAPTISMAL STREAM.

By Samuel Hawthornthwaite.

Oh! water, I love thee; thy stream as it flows, Both cheers and revives me as onward it goes. Ne'er panted the hart for thy sweet cooling drink, Nor hung he his tongue, nor lay on thy brink; Nor drank with more joy than I did esteem, The pure cleansing liquid that runs in thy stream.

The night was serene, the stars sung their glees, The nightingale's song ran along with the breeze. The grass seem'd to smile as it stood on the green, As I was immersed in the pure liquid stream.

How grand was the scene, in the sweet woodland air, To hear the sweet voice of my brother in prayer; Of such a sweet spot not a mortal can dream, Unless he goes with us to wash in the stream.

The Latter-day Saints.—(Extract from the Weekly Times)—Sir,—In your valuable paper of April the 1st, appeared a notice of a preacher named Bayliss, living at Cheltenham, seducing a female of the name of Holder, who, it appears, professed to be members of the church of Latter-day Saints. Permit me to say, they are neither of them members of the aforesaid church. She never was a member: he once was, but for bad conduct was excommunicated about two years ago, from which time he has been opposed to, and lectured against the Latter-day Saints, who consider the late disgraceful affair an infringement of all laws, both human and divine. By inserting this in the columns of your paper, you will do an act of justice, and oblige yours respectfully. T. Smith. Bedford, April 7th, 1849.

#### LIST OF MONIES RECEIVED FROM THE 20TH OF APRIL TO THE 8TH OF MAY.

Alfred Cordon£5 0 0 Brought forward£42 10	4
John Davies per R. Evans 0 4 9 Thomas Kerry 3 3	0
Liverpool Tract Society	
John Parkinson	
William Mc'Keachie 5 0 0 Thos. H. Clark 3 13	9
William Cartwright 2 0 0 James Walker 10 0	-
G. P. Waugh 10 0 0 John Lyon 1 17	
James Marsden 7 0 0 John Godsall 10 0	6
J. S. Cantwell 6 8 3	
Carried forward£42 10 4 £86 4	7

Just published, "The Kingdom of God," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

The "KINGDOM OF GOD," Part IV, will soon be published.

Soon to be published, a Treatise entitled "Absurdities of Immaterialism," being a Reply to T. W. P. Taylder's Pamphlet, entitled "The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed."

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

The address of Crandall Dunn, is Bramhall Lane, Corner of New Thomas Street, Sheffield.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 11.

JUNE 1, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

"Mr. Orson Pratt," observes our author, "calls matter into existence, of which the world knows but little. He has not only 'intelligent matter,' but 'all-wise,' and 'all-powerful' matter. This matter is capable of division into parts; for all matter has length, breadth, and thickness. Then we shall have the half of an intelligent atom of matter, the eighth of an all-wise atom, the thousandth part of an all powerful atom, &c. Such are the absurdities which 'the Latter-day Saint' embraces." Here the author seems to have recovered partially from the wild absurd notions of applying the term material to the affections, and is willing to apply it to substance where it belongs. But he speaks of the division of atoms which does not accord with the general notions of modern philosophy. The immortal Newton says, "It seems probable that God, in the beginning, formed matter in solid, massy, hard, impenetrable, moveable particles." This does not favor the divisibility of atoms. Newton further observes, "That nature may be lasting, the changes of corporeal things are to be placed only in the various separations, and new associations and motions of these permanent particles; compound bodies being apt to break, not in the midst of solid particles, but where those particles are laid together, and touch only in a few points." These are the views entertained by philosophers generally at the present day, with the exception of here and there an isolated individual who advocates the theory of the infinite divisibility of matter. Perhaps our author may be of that class; for he speaks of the division of atoms. It is admitted that substance is capable of division and subdivision until arriving at its ultimate atoms, after which all further separation ceases. This division of the same kind of substance does not alter or change the nature or properties of the respective parts; if they possessed attraction when united, they also possess it when separated, or else attraction is the result of union and ceases with it. So in relation to intelligent substance, without regard to its materiality or immateriality; if it is intelligent as a whole, it is intelligent in its respective parts after division, or else the intelligent power is the result of the union of unintelligent parts, and ceases when the union ceases. Therefore if the intelligent substance, called mind, is intelligent, as a whole, it is intelligent in all its parts; and there would be no more absurdity in speaking of the half, the eighth, or the thousandth part of an intelligent substance, than there would be in speaking of the half, the eighth, or the thousandth part of an attracting substance. And yet Mr. Taylder exclaims, "Such are the absurdities which the 'Latter-day Saint' embraces."

Perhaps our author's immaterial mind or spirit will not suffer him to believe that the whole spirit of man is made up or consists of parts. If the spirit of man is a substance, as Mr. Taylder admits, though he denies its materiality, then it must be

either a simple uncompounded being or atom, or a united collection of such beings or atoms.

Bishop Butler supposes the spirit of man to be a single, simple, indivisible being. He remarks, that "since consciousness is a single and individual power, it should seem that the subject in which it resides must be so too," "that is the conscious being." He further says, "That we have no way of determining by experience what is the certain bulk of the living being each man calls himself; and yet, (continues he,) till it be determined that it is larger in bulk than the solid elementary particles of matter, which there is no ground to think any natural power can dissolve, there is no sort of reason to think death to be the dissolution of it, of the living being, even though it should not be absolutely indiscerptible." \* Our author seems to be a little more positive than Butler, and asserts apparently without any doubt, that "mind is simple not compounded." Here then, according to both Butler and Taylder, we have a simple, uncompounded, indivisible, little atom of conscious substance, or, in other words, an intelligent atom. The terms atom and being are synonymous when applied to a simple indivisible substance so small that Butler intimates that its "bulk" has not been determined to exceed

"the solid elementary particles of matter."

If the spirit of one man is a little atom of intelligent substance having "bulk," the spirit of every other man is a similar atom; hence in the human bodies now living on the earth, there must exist nearly one thousand million of intelligent atoms, each conscious of its own existence, and capable of originating motion independently of the others. Mr. Taylder says this intelligent atom or spirit "is capable of separation from the body, and can exist independently of the body." This being admitted, then there must be many thousand million of intelligent atoms which once inhabited bodies but now exist independently of them. This is the legitimate result of the theory which assumes that the spirit of man is a little conscious being—a substance, simple, uncompounded and indivisible, capable of existing either in or out of a body. Where, then, Mr. Taylder, is the absurdity in believing as the "Saints" do, in the existence of immense numbers of intelligent atoms? It agrees most perfectly with the results of your own theory—the only difference is in the name. You call these little indivisible substances immaterial, we call them material. You apply to them the same powers that we do. You believe them to be conscious, intelligent, and thinking atoms as well as we. The name of a substance does not alter its nature; as for instance some call one of the constituent elements of the atmosphere "azote," others call it " nitrogen," but all admit that it possesses the same nature and properties. If this indivisible conscious being, or atom of substance, possesses "bulk," as Bishop Butler intimates, then in this respect it is like the atoms of all other substances, and therefore it must be matter.

If some atoms can possess various degrees of intelligence, wisdom, and power, whether in the body or out of it, then there is no absurdity in the theory that there are other atoms which are "all-wise" and "all-powerful." Mr. Taylder admits that there must be a God, and that he is an all-wise and all-powerful being or substance,—that substance must be either a simple uncompounded indivisible being or atom, or a collection of such beings or atoms. If it be an indivisible being or atom, it would prove the existence of one all-wise and all-powerful being or atom: if it be a collection of such beings or atoms, then the theory of all-wise and all-powerful atoms of substance is established. All theistical writers admit the existence of such a substance. It is not the existence of the substance that is questioned, but it is its nature. One class calls it immaterial, another material. Mr. Taylder has undertaken to prove that it is immaterial, but as yet he has not furnished us with even the most distant shadow of an evidence, unless, indeed, his own assertions are evidence. Indeed, he has nowhere attempted to prove that the spiritual substance of either man or the Deity possesses no properties in common with other substance admitted to be matter.

As another specimen of Taylder's logic we quote the following:-

"There is another conclusion equally absurd, if the existence of an immaterial substance be denied, and thinking be ascribed to matter, and that is, the mind must always think in the same way, in the same direction." As a proof of this assumption

<sup>\*</sup> Butler's Analogy. Part I, Chap 1.

<sup>†</sup> Taylder against Materialism. Page 14.

our author refers to the writings of Priestley, as follows:—"If man," says Dr. Priestley, "be a material being, and the power of thinking the result of a certain organization of the brain, does it not follow, that all his functions must be regulated by the laws of mechanism, and that, of consequence, all his actions proceed from an irresistible necessity?" "The doctrine of necessity," continues Priestley, "is the immediate result of the doctrine of the materiality of man; for mechanism is the undoubted consequence of materialism."

We are willing to admit that "an irresistible necessity" would be the inevitable consequence of assuming that "the power of thinking is the RESULT of a CERTAIN ORGANIZATION of the BRAIN." But this is a most absurd assumption; for if "the power of thinking be the result of a certain organization of the brain," then, when that organization ceases, the power of thinking would cease also, and there could be

no separate existence for the mind or spirit.

But we believe that the power of thinking is not the RESULT of a brain organization, but the original property of that substance called spirit or mind, which can exist independently of a brain organization, and entirely separate and apart from the body.

Priestley asserts that "mechanism is the undoubted consequence of materialism." But this is a baseless assertion. Mechanism implies the incapability of a substance to act only as it is acted upon. All unintelligent substance is incapable of acting only according to the laws of mechanism, as it is acted upon: hence, "an irresistible necessity characterizes all of its movements." But not so with an intelligent thinking substance: it can originate its own motions, and act according to its own will, independently of the laws of mechanism: hence, a perfect freedom characterizes all of its movements. Before Priestley or any other man can logically assert that "mechanism is the undoubted consequence of materialism," he must first prove that matter cannot think, and will, and move, or, in other words, he must prove that mind is not matter.

Our author endeavours to overthrow materialism because of the absurdities which Darwin advocated. He quotes the words of that author as follows:—"Ideas are material things: they are contractions, motions, or configurations of the fibres of the organs of sense." "Here," exclaims Mr. Taylder, "is the real perfection of materialism! It destroys man's accountability to God! There is then no such thing as praise or blame, fear or hope, reward or punishment, and, consequently, no religion. "How," enquires our author, "can the Mormons reconcile this conclusion with their religious fabric, built on revelations and visions?" "If their God be a material being, he must necessarily act mechanically." We reply that we do not wish to reconcile our religious fabric with Darwin's absurdities. Darwin has assumed that "ideas, contractions, motions, or configurations," are all material.

What man, disencumbered of a strait waistcoat, could ever believe in such ridiculous nonsense! It is only equalled by Taylder's material joys and sorrows, of which we have already had occasion to speak. The substance of the Deity, nor no other intelligent substance, is dependent on the "contractions, motions, or configurations" of organical fibres for its actions, but it is a self-moving substance, not subject to the law

of necessity or mechanism like unintelligent matter.

"The last consideration," says this immaterialist author, "which it is necessary to

advance for the real existence of mind, is consciousness." \*

"The real existence of mind" is not doubted by us. Mr. Taylder has strayed entirely from the question. The question is not whether mind has a real existence,

but whether it is immaterial.

"It is generally considered," remarks this author, "that in a few years our bodies are entirely changed. How, then, on the material scheme, can a Mormon tell that he is the same person now that he was twenty years since, or shall be ten years hence?" We reply that it is only the substance of the material body that is constantly changing, while the material spirit which inhabits the body, remains unchangeable. Personal identity consists, not in the identity of a changeable body, but in the identity of an unchangeable substance called spirit, which feels, thinks, reasons, and remembers. The Athenian galley, which was sent every year to Delos for a thousand years, had been repaired so often that every part of its materials had been changed more than once, therefore it did not remain the same identical substance during that period of

<sup>\*</sup> Taylder's Tract against Materialism. Page 18.

time; but if a certain unchangeable diamond had been carried within this galley for one thousand years, it would be the same identical substance still, though the galley that carried it had been changed ever so often; so likewise let the material body meet with an entire change every few years, the unchangeable material spirit which it carries within will remain the same identical substance still.

Indeed, if Bishop Butler's intimation be correct, that the spirit of man is a small indivisible being or atom, whose bulk has not been determined to exceed the size of small elementary particles of matter, then it would be impossible for such a small conscious indivisible atom to change its substance in the least degree, and therefore it

must preserve its entire identity under all possible circumstances.

Our author next enquires, "How can spiritual matter occupy the same space with the matter of which the body consists?" We answer that it cannot occupy the same identical space with other matter, for this is in all cases an absolute impossibility. It can only occupy its own space in union with the matter of which the body consists. Every particle of the body occupies a distinct space of its own, and no two particles of the body can exist in the same space at the same time, neither can any atom of spirit occupy the same space at the same time with any other atom or substance. All substances are porous. It can be proved that the component particles of all known substances are not in absolute contact, for all bodies composed of these particles can be compressed, and their dimensions reduced without diminishing their mass. All organized substances are porous in a high degree, that is their "volume consists partly of material particles and partly of interstitial spaces, which spaces are either absolutely void and empty, or filled by some substance of a different species from the body in question."\* The material body being porous, there is room for the material spirit to exist in close connexion with its component parts, and this too without infringing upon the impenetrability of substances. If the material spirit be as small as Bishop Butler intimates, it will not occupy much room in the body. Many millions of millions of such spirits, if "not larger in bulk than the elementary particles of bodies," could occupy much less room than a cubic inch of space.

We have now examined all of Mr. Taylder's arguments (if, indeed, they may be called arguments) which have been adduced in support of his first proposition, which it will be recollected, was stated in these words—" The Philosophy of the Mormons is IRRATIONAL;" or, in other words, it is irrational to believe in the materiality of all substance. How far he has supported this proposition our readers can judge for themselves. He has not brought forth the least shadow of evidence to prove that such a thing as an immaterial substance exists. He has, indeed, argued, that such a thing as mind or spirit has a real existence—that it thinks, and feels, and is conscious. In all these things he agrees with us, without the least variation. He argues that the substance called mind, possesses many different and superior qualities to all other substance; his views in this respect do not differ in the least from ours. He has clearly exhibited the absurdities of Priestley, Darwin, and various other writers, who have made mind the result of the motions of the brain or of its organization. We agree with him most perfectly in the rejection of such absurdities, but in no place has he brought forward argument, reason, or evidence to prove that the substance called mind possesses no properties in common with other substances; therefore he has utterly failed in establishing his proposition. As no immaterialist can, from experiment, reason, or any other process whatsoever, glean the least shadow of evidence in favour of the immateriality of any substance, therefore we shall now on our part show-

I.—That Immateralism is Irrational, opposed to true Philosophy.

II.—THAT AN IMMATERIAL SUBSTANCE CANNOT EXIST.

I.—Immaterialism is absurd, and opposed to true Philosophy.

1. The immaterialist assumes that God consists of an immaterial substance, indivisable in its nature, "whose centre is everywhere and circumference nowhere." The indivisibility of a substance implies impenetrability; that is, two substances cannot exist in the same space at the same time; hence, if an indivisible substance exists everywhere, as it cannot be penetrated, it will absolutely exclude the existence of all other substances. Such a substance would be a boundless, infinite solid, without pores, incapable of condensation, or expansion, or motion, for there would be no empty space

left to move too. Observation teaches us that this is not the case; therefore an infinitely extended, indivisible, immaterial substance is absurd in the highest degree, and

opposed to all true philosophy.

2. The immaterialist teaches that the Godhead consists of three persons of one substance, and that each of these persons can be everywhere present. Now in order to be everywhere present, each of these persons must be infinitely extended, or else each must be susceptible of occupying two or more places at the same time. If a substance be infinitely extended it ceases to be a person; for to all persons there are limits of extension called figure; but that which is not limited can have no figure, and therefore cannot be a person. Therefore, it is absolutely necessary that a person should be included in a finite extent. Now that which is limited within one finite extent, cannot be included within some other extent at the same time; therefore it is utterly impossible for a person to be in two or more places at the same time, hence immaterialism is totally

absurd and unphilosophical.

3. The immaterialist teaches that the substance of the Deity is not only omnipresent and indivisible, but that all other substances are contained in his substance and perform all their motions in it without any mutual action or resistance. The profound and illustrious Newton, in the Scholium at the end of the "Principia," has fallen into this error; he says, "God is one and the same God always and everywhere. He is omnipresent, not by means of his virtue alone, but also by his substance, for virtue cannot subsist without substance. In him all things are contained, and move, but without mutual passions God is not acted upon by motions of the bodies; and they suffer no resistance from the omnipresence of God." Here we have an omnipresent substance, which is said by immaterialists to be so compact as to be indivisible, with worlds moving in it without suffering any resistance: this is the climax of absurdity. All masses of substance with which we are acquainted, are susceptible of division, yet even in these, bodies cannot move without being resisted; how much more impossible it would be for worlds to exist and move in an indivisible substance without resistance, yet this is the absurdity of the immaterial hypothesis. There is nothing too ridiculous or too unphilosophical to be incorporated in an immaterial substance when its existence has been once assumed.

The reflecting mind turns away from such fooleries with the utmost disgust, and feels to pity those men who have degraded the great and all-wise Creator and Governor of the universe by applying to him such impossible, unheard of, and contradictory qualities. The heathen, in their wildest imaginations never fancied up a god that could

begin to compare with the absurd qualities ascribed to the immateralists' god.

### II.—AN IMMATERIAL SUBSTANCE CANNOT EXIST.

1. We shall first endeavour to show what is absolutely essential to the existence of all substance. It will be generally admitted that space is essential to existence. Space, being boundless, all substances must exist in space. Space is not the property of substance, but the place of its existence. Infinite space has no qualities or properties of any description excepting divisibility. Some eminent philosophers have supposed extension to be a property of space, but such a supposition is absurd. Extension is space itself, and not a property of space. As well might we say that azote is a property of nitrogen, whereas they are only two different names given to the same substance, as to say that extension is a property of space. Infinite space is divisible, but otherwise it cannot possibly be described, for it has no other properties or qualities by which to describe it. It has no boundaries—no figure—no other conceivable properties of any description. It has a variety of names such as space, extension, volume, magnitude, distance, &c., all of which are synonymous terms.

2. Duration is also essential to the existence of substance. There can be no such thing as existence without duration. Duration, like infinite space, is divisible, but otherwise it has no properties or qualities of any description. Like space we can call it by different names, as duration, time, period, &c.; but to give it any other kind of description would be absolutely impossible. Infinite space can only be distinguished from duration by certain imaginary qualities, which can be assigned to finite portions of it, but which cannot be assigned to duration. We can conceive of cubical, prismatical, and spherical portions of space, but we cannot conceive of portions of duration under any kind of shape. Both space and duration are entirely powerless, being immovable,

yet both are susceptible of division to infinity. To assist us in our future remarks we shall give the following definitions:-

Definition 1.—Space is magnitude, susceptible of division.

Definition 2.—A Point is the negative of space, or the zero at which a magnitude begins or terminates; it is not susceptible of division.

Definition 3.—Duration is not magnitude, but time susceptible of division.

Definition 4.—An Instant is the negative of duration, or the zero at which duration begins or terminates; it is not susceptible of division.

Definition 5 .- MATTER is something that occupies space between any two instants, and is susceptible of division and of being removed from one portion of space to another.

Definition 6.—Nothing is the negative of space, of duration, and of matter;

it is the zero of all existence.

3. Modern immaterialists freely admit, as we have already shown, that "a disembodied spirit" is "Nowhere." We must no longer allow ourselves to imagine," says the immaterialist, "that it is, or can be, in any place."\* But that which does not occupy any place or space, has no magnitude, and is not susceptible of division; therefore it must be an unextended point or nothing—(see definitions 2 and 6,) the negative of both space and matter, that is, the negative of all existence. Immateriality is a representative of nothing: immaterial substance is only another name for no sub-

stance; therefore such a substance does not, and cannot exist.

4. Having shown that an immaterial substance can have no existence, because it has no relation to space, we shall next show that it can have no existence, because it has no relation to duration. Isaac Taylor says, "that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subjected to none of its conditions." One of the conditions absolutely essential to the existence of matter is duration or time. (see definition 5.) That which is not subjected to the condition of duration, must be subjected to the condition of an instant, which is the negative of duration; but nothing is also the negative of duration and of substance; (see definition 4 and 6;) therefore that which has no duration is nothing, and cannot be a substance; hence an immaterial substance cannot exist.

There are many truths which may be called FIRST TRUTHS, or self evident truths, which cannot be demonstrated, because there are no truths of a simpler nature that can be adduced to establish them. Such truths are the foundation of all reasoning. They must be admitted without demonstration, because they are self-evident. space and duration are essential conditions to the existence of all substance, may be denominated a self-evident truth; if so, it is useless to undertake to prove it. And in this case, the foregoing need not be considered as a demonstration, but merely dif-

ferent forms of expression representing the same self-evident truth.

(To be continued.)

# The Latter=day Saints' Millennial Star.

# JUNE 1, 1849.

About five weeks ago, we received the following letter of inquiry. The writer, as will be seen, manifests a sincere desire to be enlightened upon a subject which we consider to be of vast importance to the present and all future generations. We are happy to see a spirit of inquiry occasionally manifested by our fellow-men, and should be still more rejoiced could we behold this same spirit more generally diffused; for then we should have some hopes in their behalf. But, alas! the nations are in a deep sleep! They are drunken with the abominations of great Babylon! Their cup of wickedness is nearly full! It will soon overflow! Then shall the day of their visitation come—a day of sorrow and mourning—a day of great distress a day of peril and war! The hosts of the mighty shall fall! The strength of the

<sup>\*</sup> Taylor's Physical Theory of another Life. Chapter 2.

nations shall cease, and their glory shall pass away! Their young men shall perish in battle, and those in high places shall be brought low! Thrones shall be cast down, and the Ancient of Days shall sit, and the body of the fourth beast (or Babylon) shall be given to the devouring flame, and then shall the remnant of the heathen know that the Lord is God, for they shall see and hear of his judgments, which he shall execute upon the corrupt powers of the earth under the name of modern Christianity, scripturally called "Babylon the great"-" the whore of all the earth," with whom the nations for centuries have committed fornication, and have drank out of her filthy cup. O, Babylon! thou hast decked thyself with costly ornaments! Thou hast clothed thyself with the most gaudy apparel! Thy seminaries of learning and thy theological institutions have been multiplied far and wide. Thy priests are polished with all the refinements of a profound and extensive education. Thy costly and magnificent churches have been erected in great numbers throughout all thy borders. The merchants of the earth have made themselves rich through the abundance of thy luxuries. The learned-the great-the mighty—the kings of the earth, have glorified themselves in thy grand and superb palaces. Thou hast indeed enrobed thyself in the royal splendors of a queen. Thine external appearance has excited the admiration of all nations. But internally thou art rotten with the filth of thy whoredoms. Thou hast presented thy golden cup to the lips of all people: they have drank the poisonous draught, and are reeling to and fro under its deadly influence. Thy priests and thy great men have heaped up treasures as the dust. Thou hast trampled upon the necks of the poor, and thou showest no pity to the distressed. While the hungry are crying for bread, thy priests are drawing from the half-famished labourer their thousands per annum, to support themselves in priestly splendor and affluence. Thou hast gathered the tares of the earth, and bound them in bundles, and made their bands strong, that they may be ready for the burning. O Babylon, thy cup is nearly full! Thine hour is close at hand! Thou shalt fall and not rise again!

Awake! O ye honorable among the nations! ye who desire righteousness, but know not where to find it! Awake from a deep sleep, and hear the voice of a humble servant of God; for the day-star has dawned upon a benighted world; but its light shineth in darkness, and the darkness comprehendeth it not. Come, then, to the light that your path may be illuminated. He that walketh in darkness knoweth not whither he goeth, nor the dangers which await his footsteps. He that cometh to the light shall be guided in the straight path wherein he shall not stumble. That light which was from the beginning is again made manifest, and the power thereof, that those who receive it may have eternal life, and those who receive it not, may have the light which they are in possession of taken from them.

The keys of authority and power are once more committed unto the sons of men upon the earth; and they are sent forth by divine revelation to gather out the good and virtuous from among all nations, that they may be taught in all things pertaining to the kingdom of God, and be prepared for the revelation of the powers of beaven.

Woe unto the nations in that day that the righteous are gathered out of their midst, for they shall be as Sodom and Gomorrah, and shall speedily be consumed in

their wickedness, for their sins cry aloud to the heavens for vengeance.

But we are aware that this great division between the wicked and the righteous is unlooked for by the slumbering nations. So great are the powers of darkness which now prevail that even many who desire to know the truth, do not, at first, because of the imperfection of their visual powers, clearly discern its bright and

effulgent rays.

The author of the following letter apparently is of that number who is longing after the truth, but knows not where to find it. He has read our works extensively, and most cordially acquiesces with our theological views; but he finds some supposed discrepancies between the predictions recorded in the Book of Covenants, and the subsequent history of our church. Instead of rejecting the work, however, upon these slight evidences, he has, as every honest man should do, endeavoured to make further inquiries, and, if possible, arrive at some certainty upon a message purporting to be of so great a moment. We here give the letter of our correspondent in full.

Reverend Sir,—Permit me for a few moments to call your attention to a few remarks that I have to make to you, which I do with the greatest deference imaginable, hoping that you will give your candid and serious attention to the few problems that I submit for your philosophical mind to elucidate; in fact, from what I have learned of your deportment, I have no reason to hesitate. Without expatiating upon prefatory remarks, I will enter upon the subject at issue, believing that truth will prevail.

For a number of years my mind has been seriously affected with religious impressions, and my anxiety respecting a future state, has been ineffably great, I have searched around me for the effulgent light of saving truth; but, alas! I am obliged to succumb for the present; and unless some bright meteor should start from its orbit, and enlighten my

dreary path, I must sink into unutterable despondency.

During my researches after truth, I have read a great number of your works both theological and apocalyptical: in your theological tenets, I most cordially acquiesce, and your scriptural plan of salvation I regard as most admirable. But in perusing the apocalyptical section of it, there appears to my finite mind a many discrepancies which I cannot

reconcile with Infinite Wisdom, and consequently remain a stumbling block.

Now, being conscious of your ability, and believing you to be the most efficient person in this country, induces me thus to appeal to you, and I hope and trust, that you will give me your elaborate and matured views upon these revealed portions which I select for your exposition. In the first place, permit me to call your attention to the Book of Doctrine and Covenants—(see par. 7, last clause.) Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall be fulfilled!!!

Sir, after reading the latter clause, I am led to believe that all the prophecies and promises contained therein shall decidedly come to pass; but when I read section after section until I get through the book, many of the revelations, when compared with the subsequent history of the church, appear to have totally failed in their accomplishment, and exhibit Joseph Smith to my mind only as an enthusiast. If you can dispel this illusion, if it is an illusion, I shall ever feel grateful towards you. It is not my intention to give you the whole of the dissentaneous matter, which I think have failed in this particular; but select a few, as the aggregate would be superfluous and prolix.

Firstly, sec. 4, par. 1st, "A revelation of Jesus Christ unto his servant Joseph Smith, jun. and six Elders, as they united their hearts and lifted their voices on high, yea, the word of the Lord concerning his church established in the last days, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem, which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord in the WESTERN BOUNDARIES of the STATE OF MISSOURI! and dedicated by the hand of Joseph Smith, jun. and others, with whom the Lord was well pleased."

Par. 2nd, "Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away, until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

Sec. 15, par. 13. "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety. And there shall be gathered unto it, out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."

Sec. 27, par. 1, "Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed, and consecrated for the gathering of the saints; wherefore this is the land of promise, and the place for the City of Zion. And thus saith the Lord your God, if ye will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the centre place, and a spot for the temple is lying westward upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance."

Without extracting any more, for the present, I think a few references will suffice, if you will have the kindness to notice them, viz.:—Sec. 28, par. 2nd, sec. 35, par. 3rd, sec. 101, pars. 2, 3, 4, sec. 103, par. 1, &c.

Now all these passages, according to my judgment, have a peculiar reference to the

State of Missouri, and its future magnificence and perpetuity. But I find, if I mistake not, that in the year 1838, the saints were expelled from this promised land of Zion, this place of refuge appointed (as its so said) by the immutable Jehovah, while his scourge should desolate the kingdoms of the world, and mete unto the inhabitants that retribution which shall be commensurate with their works.

Now when you place the prophecies and promises, and the subsequent incidents of your church, in a juxtaposition, their heterogenousness appears obvious to a sagacious mind,

and bears upon its characteristic features the appearance of a vain assumption.

Again, after the saints were banished from this state, they found an asylum in Illinois, and the place of their location was called Nauvoo. It seems to me, that, as the Lord's commandments could not be completed in the State of Missouri, its future magnificence and destiny was transferred to Illinois, upon whose soil should be gathered the saints of the Lord out of every nation, tongue, and people, to possess it for ever and ever.

I should not wish to offer any remark that should be at all calculated to do violence to your feelings, but only to give expression to a few of my thoughts while musing upon this subject, in order that you might have the opportunity of refuting and dispelling them, so that my mind might be free, and my soul open to become obedient to the mandates of

heaven.

If you should feel inclined to give your recognition to the foregoing remarks, and respond through your invaluable periodical, I should ever feel grateful towards you, as I have other matter to lay before you before I cease my correspondence.

With feelings of profound deference and gratitude, I remain your humble servant,

A LAYMAN.

#### THE NEW JERUSALEM.

Under this head we design to unfold some of the great purposes of Jehovah relating to this earth, and in so doing we hope to remove some of the objections of our correspondent. The New Jerusalem is the subject connected with those purposes which shall engage a good share of our attention in this article. It is a subject that will not admit of a philosophic elucidation. All that is known concerning the New Jerusalem is what is revealed in the revelations of God, both of ancient and modern date. The most ancient prophecy which the Saints are now in possession of relating to the New Jerusalem was one delivered by Enoch, the seventh from Adam. This ancient prophecy was revealed anew to Joseph Smith in Deccember, A.D. 1830. There are many great and important events predicted in this wonderful revelation, among which the gathering of the Saints, and the great preparatory work for the coming of Christ are clearly foretold. We make the following extract:—

"And the Lord said unto Enoch, As I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah; and the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth to bear testimony of mine only begotten,—his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare—a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle; and it shall be called Zion—a New

JERUSALEM."

From this extract, we learn the important fact that a holy city called Zion or New Jerusalem, is to be built up on this earth preparatory to Christ's Second Advent; that it is to be built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem should be located.

The Book of Mormon, which the Lord has brought out of the earth, informs us that this holy city is to be built upon the continent of America, but it does not in-

form us upon what part of that vast country it should be built.

The most ancient prophecy in that book, concerning this city, was delivered by Ether, who lived about six hundred years before Christ; he was of the nation of the Jaredites, whom the Lord brought from the great tower, at the time he confounded the language and scattered the people abroad upon all the face of the earth, as recorded in Genesis xi. 9. Ether was raised up among a great and powerful nation at a time when wickedness prevailed among them to an alarming degree. He predicted many great and marvellous events; his nation, however, rejected his testimony, and he lived to behold their utter destruction. We here give the fol-

lowing short extract :-

"And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first."

The next person of whom we have any knowledge, who, in the order of time, has said anything on the subject of the New Jerusalem, was our Lord Jesus Christ in his personal ministry to the Nephites, after his crucifixion. Jesus, speaking to the remnant of the tribe of Joseph, then inhabiting ancient America, says:—

"Behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." Jesus informed the Nephites of all things which should befall them down to the great and last day. He told them of the blessings that awaited their posterity in the latter times, when the Gentiles should find their records and should bring forth the same unto them. He predicted the destruction and entire overthrow of the Gentiles, who should reject their records—the Book of Mormon after it should be brought forth out of the earth by his power. He left a promise to the Gentiles on condition that they should repent of their sins and embrace the message contained in the records of Joseph. This promise reads as follows:—

"But if they" (the Gentiles) "will repent" (in the day the Book of Mormon is brought forth unto them) "and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; and they shall assist my people the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them: and I also will be in the midst."

The next writer to which we will refer is John. This apostle, while on the Isle of Patmos, saw Jesus, who commanded him to write to the church of Phila-

delphia, as follows:-

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is NEW JERUSALEM, which cometh down out of heaven from my God; and I will write upon him my new name."

This great apostle looked forward in the visions of God, and saw this same city descending from God out of heaven upon the new earth.—(See Rev. xxi. 2.)

In all the ancient revelations which we have as yet quoted, we have found none who have pointed out the precise spot for the location of this city. We learn positively from the Book of Mormon that it is to be built in the great western continent, but whether in North or South America that invaluable book does not tell us.

In September, 1830, Joseph Smith, that great prophet and seer of the last days, after having a few months previously organized the church of Christ, consisting only of six members,—received a revelation, from which I make the following extract:—

"Behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites."—(Doc. and Cov., Sec. li. Par. 3.)

By this revelation the few members of the Church, then in existence, learned the important fact, that the city was to be built somewhere in the western boundaries of the United states, some fifteen hundred miles west of the State of New York, where the revelation was then given. But as to the particular spot they were still held in ignorance. During the same month the Lord informed the few Saints who had received the Book of Mormon as the word of the Lord, that he had made a certain decree concerning his elect. The revelation was given in the presence of six elders. The Lord said unto them:—

"Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore, the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that

wickedness shall not be upon the earth."

In December, 1830, the Lord gave commandment unto the Saints in the State of New York, to remove to the State of Ohio.—(Sec. lviii, par. 2.) Shortly after this the church commenced fulfilling this requirement, and within the short space of a few months, the majority of them were comfortably situated in the northern portions of Ohio. In February, 1831, the Saints were commanded to ask the Lord, and he would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one.—(Sec. xiii, par. 3, 10, 17, 18.)

On the 7th of March, 1831, the Saints were commanded to gather up their riches with one heart and one mind, to purchase an inheritance which the Lord should point out to them. In this revelation there were many predictions of a very important nature revealed. The inheritance, which was to be pointed out to them, and which they were to purchase, was to be the place of the New Jerusalem or

Zion. - (Sec. xv, par. 12, 13, 14; also sec. lxiv. par. 2.)

In June following the Lord commanded between twenty and thirty of the elders to journey westward two by two, preaching the word and building up branches of the church wherever the people would receive their testimony. These elders were to take different routes, and meet together in the capacity of a conference in the western parts of Missouri. In this revelation the Lord said, that inasmuch as his elders were faithful, the land of their inheritance should be made known unto them; and also informed them that it was then in possession of their enemies.—
(Sec. lxvi, par. 1, 2, 9.)

In this same month a small branch of the church, called the Colesville branch, who had emigrated from the State of New York to Ohio, where they had been for a few weeks, were commanded to remove to the western borders of Missouri, near

the Lamanites .- (Sec. lxviii, par. 2, 3.)

Joseph Smith and several of the elders arrived at Independence, Jackson county, Missouri, about the middle of July. Soon after their arrival, a revelation was given pointing out Independence as the central place for the city, and the place for the temple a short distance west of the court house.—(Sec. xxvii, par. 1.)

(To be continued.)

# LETTER TO THE EDITOR.

Peny-darran, May 21st, 1849.

Dear Brother Pratt,-I received the letters you sent me that came from America, they were letters sent from those brethren that were with me at your house. They sailed in the ship "Lord Ashburton," and if you remember I spoke to you, (up stairs in your house,) concerning their condition before they sailed, and you made reply, that you had learned from long experience, that the best way was not to take notice of such things, for they would either get better or worse; and that when they got out to sea, perhaps they would get a good rolling which might lead them to repentance. I took particular notice of your words, and a thought struck me that they would have a rough passage, and surely it came to pass. They say in their letters, that they went out to sea, from Liverpool, on the 17th of November, 1848, but they were obliged to turn back, and stay to the 19th, when they put out again, but the wind was against them, and they were rolling about in the Irish Channel, &c., for about six or seven weeks. Two weeks after they sailed their ship took fire, but that was soon put out again. They lost the middle-mast and some of their yards. They were obliged to turn into Kingston, in Jamaica, for a fresh supply of provisions, &c. They were altogether eleven weeks six days on their voyage to New Orleans; and I think if a rough passage will lead men to repentance, that they had it rough and long enough to repent.

But still I feel sorry for them, and I hope that they will see that it was a great

blessing that they were spared to reach their journey's end.

Yours faithfully, Brother G. DAVIES.

# PRIESTCRAFT IN DANGER .- A DRAMA.

BY WILLIAM M'GHIE.

ACT II.

# (Continued from our last.)

L. A.—How is this, doctor, surely you would not so pervert the law, as to deny a prisoner, however criminal he may be, this common privilege.

Dr. C.-My lord, I assure you, it was quite superfluous, as you may see from the

depositions, the evidence is of too clear a nature to admit of doubt.

L. A.—The British constitution wisely and justily provides, that every criminal shall have the power, (either by himself or his counsel) to cross-examine any witness brought up against him, as well as to produce exculpatory evidence in defence;

and you and I, doctor, are placed here as the administrators, and not as the perverters of the law. I insist on having these witnesses re-examined. I have a particular reason for it, and shall conduct their re-examination myself. Ho, there.—(Enter officer.)—Let these witnesses come in again.—(Enter D. D. and B. B.)

L. A.—(Showing them the papers.)—Are these your depositions, and are these

your marks?

D. D.—Yes, please your lordship.

L. A.—You have testified to the prisoner being guilty of blasphemy. Now, will you tell me, what is blasphemy?

D. D.—(Hesitatingly.) It is a—a—a, we don't know what it is.

L. A.—How can you know a man guilty of a thing that you are ignorant of? Do you perceive that this is a flat contradiction? Now recollect yourself a little, I wish to give you every chance.—(Pauses a little.)—You cannot tell; then that part of your testimony falls to the ground. Now tell me who bred the disturbance in said meeting.—(Waits for an answer.)—Why don't you speak? Is it true that you and your comrades were put out of said meeting for disorderly conduct?

D. D.—It is, my lord, we cannot deny it, and if you wont punish us, we'll tell

you the whole plot.

L. A.—I shall promise you nothing, only, whatever you please to disclose, let it

be strictly true, and it shall be the better for you.

D. D.—Well, my lord, the truth, my comrade there, and I, were hired by Dr. Clamour, to go to the meeting and kick up a riot, and then bring up this charge. We were to get a guinea each upon conviction, and we got a half crown on hand, to drink. We hope your lordship will order him to pay us. That there paper is of his making. We put our mark to it, but we don't know what's in it.

L. A.—This, if true, is astonishing. Why doctor, the case appears to take a

different turn. Have you any thing to say to this.

Dr. C.—Before God, it is false. I have only to complain that your lordship should credit the testimony of these fellows in this thing, and think them unworthy of credit before. I beg your lordship to be consistent. Reject their testimony altogether, and let the gentleman be discharged.

L. A.—I do not understand you, doctor. I take it, their testimony was clearly refuted by themselves before it was rejected. And as to letting the case drop, it is my distinct duty to sift it to the bottom, that we may know the really guilty party.

—(To H. C. K.)—Have you any witnesses in defence.

H. C. K.—I had a note put into my hand this morning, stating that witnesses would be in attendance on my behalf. Would your lordship be pleased to enquire if any such are here.

L. A.—Ho, officer.—(Enter officer.)—If any witnesses are there on behalf of the prisoner, let them be brought in.—(Exit officer and enter Saunders Snoddem.)

-Well, Saunders, have you any thing to say in this case?

Saun.—I ha'e to say, my lord, this is a scandalous wicked plot, to say the least o't, got up to persecute a righteous man; and Dr. Clamour there is the author o't. I 'll tell you how it is in few words. Last night, I was gaun down, in company wi' anither person, to hear this gentleman preach; and being rather late, we took the near cut by the manse. Gaun by the back o' the garden hedge, we heard some body in conversation. Drawing near cannily, we discovered it to be that three worthies, Dr. Clamour, Dick Devilish, and Billy Bluster. The doctor was hiring the ither twa, tae gang down to the meeting and raise a riot, to break the peace, and then bring up a charge against this gentleman. They were to get a guinea a piece, and when Dick insisted on something in hand to drink, he gied them half a crown. And 'ill tell ye, if they hae failed in their diabolical purpose, it wasna for want o' plenty o' guid instructions how to proceed. But we rather took them by the nose in the Hall, and turned them out afore they were weel begun, and there never was a quieter or mair respectable meeting in Tythington. This is the truth as short as I'm able to tell ye't.

L. A.—Where is the person who was in your company? Saun.—Ye're lordship maun produce him at ye're ain leisure.

L. A.—And in producing him, I introduce myself. I am the person who was in company with Saunders at the time referred to. I saw his reverence and these two

together, and overheard the bargain made between them. I was in the meeting from first to last, and a more orderly assemblage could not come together, after these scoundrels were turned out, which was done by my orders. In short, I could not rehearse the particulars more correctly than Saunders has done before me. Now, doctor, it becomes my duty to charge you with willfully and deliberately breaking the peace of the country; and I must order you three into confinement until you can be tried by a commission appointed for the purpose, as I am only a witness.

H. C. K.—My lord, if I might speak, I would plead that these, my enemies, may be left to God, and the stings of a guilty conscience; as my innocence has been established, and the justice of the law completely vindicated. Assuredly God will

sufficiently punish all who persecute his servants or oppose his work.

L. A.—And don't you believe, my dear sir, that a part of that punishment, may be inflicted by a law based upon principles of justice. You say truly, that the justice of the law has been vindicated, but the justice of the law is not satisfied. I dare not grant your request, but this far I will accede to it. You, Dr. Clamour, you Dick Devilish, and you Billy Bluster are at liberty until you are legally summoned to answer to this charge; and you have reason to thank this gentleman for your present liberty.

[Exit the three,—Dr. Clamour slinking thievishly out, the other two following. L. A.—Mr. Scrimp, you are now at liberty to gather up all your papers, and be sure to have them in order, so that you may produce them at any moment.—(To H. C. K)—Now my dear sir, as this ugly business is settled for the present, you would gratify me much by spending the night at my residence, I wish to have some

private conversation with you.

H. C. K .- My lord, I am altogether at your service, and most gratefully-

L. A.—(Interrupting him.)—Not a word of compliment. If you will oblige me, Saunders, would you walk over to the castle, and inform Emily that she may expect a stranger. We shall go along by the Hawthorn Bank, and you can meet us on the walk.

L. A.—Indeed, brother, you have spoke my feelings in this respect. O! what a flood of light and intelligence the gospel brings to man; but still our circumstances have been far different in the world. I have been brought up in the lap of ease and luxury, and almost without religion, while you have been, from your earliest infancy, inured to poverty and toil, by which your mind has been fitted to think and reason.—(H. C. K. overtakes them and walks behind them unperceived.)—Besides, you have still been endued with religious feelings; so I think it evident I have most cause of thankfulness.

Saun.—Weel, I daresay, my lord, if the puir hae a better faculty and thought than the rich, they're crushed into its exercise, whether they will or no, through oppression. As far my religious feelings go, ye seem to hae forgot that they might hae been the means o' clogging up my heart against any upstart system, as we might ca't, and as has been the case wi' thousands about us, wha seem to cherish bigotry and prejudice for true godliness. But we hae little cause o' dispute, for

we hae baith great cause o' thankfulness.

L. A.—We have, we have. But, brother, you would oblige me much, if, in addressing me in future, you would merely call me Brother. I wish to forget those earthly titles by which one man is distinguished above another, and which unjustly keeps one man in poverty and distress, and another in the opposite extreme of luxury and wealth. I have learned little as yet, but this I have learned, that though formerly we have had lords many and gods many, yet to us there is but one God. We are all his children, and he loves us with an impartial love, and we cannot please him by showing partiality to one another. From henceforth you are my brother, but not my servant. 'Tis high time your toil-spent life was rendered more comfortable, and it is high time that I who have been bred in ease and idleness, began to be useful to my generation. But how our future lives are to be disposed of, shall be best determined by that excellent man Heber C. Kimball. We shall take the first opportunity of laying this matter before him.

Saun .- Truly, my lo-, that is to say, my brother, my heart is o'er fou for utter-

ance. O! how exalted is that wisdom that cometh from God; it kens nae sacrifice o'er great in the cause of truth. For mysel, my greatest wish on earth is, to spend the remainder o' my days in spreading the gospel to my fellow-man. My bairns are a' up and doin' for themselves, and Janet will no be ill to keep.

L. A.—Oh! that the Lord would count us both worthy to engage in such a good work. Were my dear Sister Emily one with us in the gospel, then while you and I were abroad in the world, Janet and Emily, by living together, would be a mutual support to each other.

Saun.—Ha, ha, ha! I doubt the cottage and the castle baith wadna be big eneugh to haud them. But look—(They discover H. C. K., and, rushing forward, shake

hands.)

H. C. K .- I have not willingly played the eve's-dropper, my brethren, but you

were too serious to be easily disturbed.

L. A.—My dear brother, we are delighted to see you, especially at this time, when we wanted you to place our resolves on a permanent footing. We want to place our future lives at your disposal, and are determined to abide by your decision. I here dedicate myself and all I possess to the service of God; and it now belongs to you to dispose of it and me as your wisdom may direct.

H. C. K.—And I, in name of my Master, accept of this dedication to his service. I re-appoint you steward of these vast possessions, to manage them for the upbuilding of Zion; and I trust that your great influence, with faithfulness and humility, will have a salutary effect upon the minds of the nobility of this great nation.

L. A .- The wisdom of God is greater than the wisdom of men, and I bow with

all humility to its dictates.

Saun.—I hae naething but mysel to offer, but I'm willing to spend and be spent in sic a glorious cause. O! that God would now accept me for his service while life remains.

H. C. K.—The Lord stands in need of thy services. Into thy hands I commit the presidency of Tythington, and the regions around, to be assisted by Brother Aimwell's labours and means, as wisdom may direct.

L. A.—Never was man's hopes better realized, and never was I as proud as at this moment. Under such a leader we shall mount the breach and scale the citadel

of Satan with astonishing rapidity.

Saun.—What am I, or what was my father's house, that such honour is put upon me all at once. But the same God who raised David from a shepherd's crook to a throne, and supported him there, can support me also in the high position to which I am raised. O God grant me wisdom, faithfulness, and humility for this purpose.

H. C. K.—Now, brethren, we are almost at the cottage; compose yourselves, therefore, and prepare your minds for greater joy.—(Exeunt.)

Scene IV.—Saunders Snoddem's Cottage, in which are seated Lady Emily Aimwell, Lucy Lappet, and Janet Snoddem in conversation.

Janet.—It was at that very time, ye're ladyship, for nae sooner had our Sauner's delivered his message to your ladyship, than he wheeled about and met them comin on the walk; and they turned down to the water, and his lordship and Sauners were baptized thegither. But dearsake dinna be letting on that I was telling ye ought about it. It'ill a come out in its ain time, and trouth to tell ye the truth, I'm a wee proud to be first in han, for I kent it wad please ye're ladyship.

Emily.—You could not have taken a more effectual method. I must say, this is

the happiest moment of my happy life.

Lucy.—And O! what a wonderful fulfilment of prophecy. Does your ladyship recollect your meeting Mr. Kimball in the Glen.

Emily.—Indeed I do, and I thank you for putting me in mind of it. Yes, he told me there, the time was at hand when both my brother and I would rejoice together in the gospel. At that time there was not the least probability of such an event. But two short days are not passed, and behold it is accomplished.

(To be Continued.)

#### APPOINTMENTS.

Elder Cyrus H. Wheelock, one of the seventies, is appointed to preside over the

Herefordshire Conference.

Elder Spires, in consequence of ill health, has requested the privilege of labouring in Norwich, under the counsel of Elder Thomas Smith, the president of that conference. His request is granted. May the Lord greatly bless the labours of all these brethren.

#### RESTORATION OF ISRAEL.

Let Israel's chosen race rejoice; Ye sons of Jacob lend an ear, And listen to the warning voice, The day of thy salvation's near!

By heathen nations long oppressed With persecutions, pains, and fear; But now, the wished for promised rest, The day of thy salvation's near!

For ages past, in every clime A hissing bye-word and a sneer ;-Lift up your heads! the happy time, The day of thy salvation's near!

Thy faith, thy hope in days of old, The theme of many a saint and seer;

Edinburgh.

The time by prophets long foretold, The day of thy salvation's near!

No more in sadness doomed to mourn, Now dash away the briny tear; With joy shall Israel's race return, The day of thy salvation's near!

See Israel's thousands throng Unto the land still held so dear;

Let gladness animate thy song, The day of thy salvation's near!

Dronght forward

No more in foreign lands to roam, No more the oppressors rod to bear; Lo! hark! a voice! it calls thee home, The day of thy salvation's near!

JAMES CRAIG.

CEE 10 0

#### LIST OF MONIES RECEIVED FROM THE 8TH TO THE 24TH OF MAY.

J. Clements	EZ	0	U	Brought forward		
William M'Keachie				J. Armitstead 1		
William West	18	0	0	Crandall Dunn 12		
John Preece	5	0	0	Philip Roberts 1		
Henry Beecroft	2	0	0	James Walker 10		
T. Smith, Norwich	4	11	0	Liverpool Tract Society 1	0	0
John Davies, per R. Evans	0	3	9	John Godsall 5	0	0
John Parkinson	3	7	10	George P. Waugh 2	0	0
J. S. Cantwell	3	8	6			
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Carried forward£				£89		
			-	*	- 12	78

A typographical error occurred in our last number. Instead of J. Godsall £10 0s. 6d., read £10 0s. 0d., and J. Lyon £1 17s. 6d. instead of £1 17s. 0d.

Just published, "The Kingdom of God," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

The "KINGDOM OF GOD," Part IV, will soon be published.

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled "The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed."

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

The first five numbers of the STAR, Vol. XI, have been reprinted. Our agents can have any amount of them which they may please to order.

We have many valuable communications from our correspondents: they will appear from time to time in the STAR as we have room. In the mean time we hope that our brethren will not be negligent in forwarding all useful and interesting information, either upon the signs of the times, on doctrine, or upon the manifestations of the power and goodness of God.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET RIM REAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 12.

JUNE 15, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

IMMATERIALISTS ARE ATHEISTS.

There are two classes of Atheists in the world. One class denies the existence of God in the most positive language; the other denies his existence in duration or space. One says, "There is no God;" the other says, "God is not here or there, any more than he exists now and then."\* The infidel says, God does not exist anywhere. The Immaterialists says, "He exists Nowhere."† The infidel says, There is no such substance as God, but it is "without Parts.". The Atheist says, There is no such substance as Spirit. The Immaterialist says, "A spirit, though he lives and acts, occupies no room, and fills no space, in the same way and after the same manner as matter, not even so much as does the minutest grain of sand." The Atheist does not seek to hide his infidelity; but the Immaterialist, whose declared belief amounts to the same thing as the Atheist's,

endeavours to hide his infidelity under the shallow covering of a few words.

The "thinking principle," says Dr. Thomas Brown, is essentially one, not extended and divisible, but incapable by its very nature, of any subdivision into integral parts." What is this but the rankest kind of infidelity couched in a blind, plausible form. That which is "not extended and not divisible" and "without parts," cannot be anything else than nothing. Take away these qualities and conditions, and no power of language can give us the least idea of existence. The very idea conveyed by the term existence is something extended, divisible, and with parts. Take these away, and you take away existence itself. It cannot be so much as the negative of space, or, what is generally called, an indivisible point, for that has a relation to the surrounding spaces. It cannot be so much as the negative of duration, or, what is generally called, an indivisible instant, for that has a relation to the past and future. Therefore, it must be the negative of all existence, or what is called absolutely NOTHING. Nothing, and nothing only, is a representative of that which has no relation to space or time—that is, unextended, indivisible, and without parts. Therefore, the Immaterialist is a religious Atheist; he only differs from the other class of Atheists, by clothing an indivisible unextended NOTHING with the powers of a god. One class believes in

† Good's Book of Nature. † First of the Thirty Nine Articles; also 1 Art. Methodist Discipline.

<sup>\*</sup> Isaac Taylor's Physical Theory of Another Life Chap. II.

<sup>§</sup> Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 382.

no God; the other class believes that NOTHING is god, and worships it as such. There is no twisting away from this. The most profound philosopher in all the ranks of modern Christianity, cannot extricate the Immaterialist from atheism. He cannot show the least difference between the idea represented by the word nothing, and the idea represented by that which is unextended, indivisible, and without parts, having no relation to space or time. All the philosophers of the universe could not give a better or more correct definition of Nothing. And yet this is the god worshipped by the Church of England—the Methodists—and millions of other atheistical idolators, according to their own definitions, as recorded in their respective articles of faith. An open Atheist is not so dangerous as the Atheist who couches his atheistical doctrines under the head of "Articles of Religion." The first stands out with open colours, and boldly avows his infidelity; the latter, under the sacred garb of religion, draws into his yawning vortex, the unhappy millions who are persuaded to believe in, and worship an unextended indivisible nothing without parts, deified into a god. A pious Atheist is much more serviceable in building up the kingdom of darkness than

one who openly, and without any deception, avows his infidelity.

No wonder that this modern god has wrought no miracles and given no revelations since his followers invented their "Articles of Religion." A being without parts must be entirely powerless, and can perform no miracles. Nothing can be communicated from such a being; for, if nothing give nothing, nothing will be received. If, at death, his followers are to be made like him, they will enjoy, with some of the modern Pagans, all the beauties of annihilation. To be made like him! Admirable thought! How transcendantly sublime to behold an innumerable multitude of unextended nothings, casting their crowns at the feet of the great, inextended, infinite Nothing, filling all space, and yet "without parts!" There will be no danger of quarrelling for want of room; for the the Rev. David James says, "Ten thousand spirits might be brought together into the smallest compass imaginable, and there exist without any inconvenience for want of room. As materiality," continues he, "forms no property of a spirit, the space which is sufficient for one, must be amply sufficient for myriads, yea, for all that exist."\* According to this, all the spirits that exist, "could be brought together into the smallest compass imaginable," or, in other words, into no compass at all; for, he says, a spirit occupies "no room, and fills no space." What an admirable description of Nothing! Nothing "occupies no room, and fills no space!" If myriads of Nothings were "brought together into the smallest compass imaginable," they could "there exist without any inconvenience for want of room." Everything which the Immaterialist says, of the existence of spirit, will apply, without any variation, to the existence of Nothing. If he says that his god cannot exist "Here" or "There," the same is true of Nothing. If he affirms that he cannot exist "Now" and "Then," the same can, in all truth, be affirmed of Nothing. If, he declares, that he is "unextended," so is Nothing. If he asserts that he is "indivisible" and "without parts," so is Nothing. If he declares that a spirit "occupies no room and fills no space," neither does Nothing. If he says a spirit is "Nowhere," so is Nothing. All that he affirms of the one, can, in like manner, and, with equal truth, be affirmed of the other. Indeed, they are only two words, each of which express precisely the same idea. There is no more absurdity in calling Nothing a substance, and clothing it with Almighty powers, than there is in making a substance out of that which is precisely like nothing, and imagining it to have Almighty powers. Therefore, an immaterial god is a deified Nothing, and all his worshippers are atheistical idolators.

#### A SPIRITUAL SUBSTANCE IS MATERIAL.

That spirit or mind has a relation to space, is evident from the fact of its location in the body. The body itself exists in space, therefore every particle of substance which it contains must exist in space. No point can be assumed in the body but what has a relation to the surrounding space or extension. Therefore spirit must have a relation to extension or it cannot exist in the body. All unextended points have a relation to space, though they are no part of space, and do not occupy space; but an unextended substance to have no relation to space cannot be as much as a

<sup>\*</sup> Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 382.

point. A point is a located nothing, but an unextended substance is nothing, having

no location.

What can be more unphilosophical contradictory and absurd, than to assume that something can exist that is "unextended,"—that "occupies no room, fills no space,"—has "no parts?" We ask our readers to pause for a moment, and endeavour to conceive of a substance that has no parts. Grasp it if you can in your imaginations. Think of its existing where there is no space. Conceive, if you can, of a locality outside of where space ceases. Imagine a spirit, if possible, occupying no room on the outside of the bounds of a boundless space. Do not your judgments, and every power of your minds revolt at the absolute absurdities and palpable contradictions? By this time, perhaps, you are ready to inquire, can it be possible that any man in all the world could believe in such impossibilities? Yes, it is possible. These very absurdities now stand in bold relief, not only in the most approved philosophical works of modern times, but incorporated in the very "Articles of Religion" which millions have received as their rule of faith.

That spirit or mind has a relation to duration is manifest in the act of remembering. Through the memory the mind perceives itself to be the same conscious being now, that it was, an hour, a day, a year ago; it perceives that itself has existed through a certain period of duration. There is as much certainty of its own relations to duration as there is of any such relation in any other substance whatever. If there is no certainty that mind has a relation to duration, there is no certainty that any other substance has such a relation; hence all would be uncertainty, even our own existence. Bishop Berkeley denied the existence of the material world, and contended that mind alone existed. His philosophy swept away the material world, and the first Article of his religion swept away the immaterial world from space; and the modern immaterialist sweeps it away from all relation to time. So between them all, space and time are pretty well cleaned out; not so much as a nest egg left

to replenish the great infinite void.

Mind, like all other matter, is susceptible of being moved from place to place. We see this exemplified in the movements of the mind through the medium of the body which conveys it from place on the surface of the earth. But though man was stationary upon the earth's surface, the earth itself with all its inhabitants, is moving with the rapid velocity of nineteen miles every second, which proves to a demonstration that mind is capable of being moved from place to place with a velocity far exceeding that of a cannon ball. But motion involves the ideas of both space and time. Mind cannot be moved without being moved in space; it cannot pass from point to point instantaneously. However rapid the velocity, time is an essential ingredient to all motion. That eminent and profound philosopher, the late Professor Robison of Edinburgh, says, "In motion we observe the successive appearance of the thing moved in different parts of space. Therefore, in our idea of motion are involved the ideas or conceptions of space and of time."

"All things are placed in space, in the order of situation. All events happen in

time, in the order of succession."

"No motion can be conceived as instantaneous. For, since a moveable, in passing from the beginning to the end of its path, passes through the intermediate points; to suppose the motion along the most minute portion of the path instantaneous, is to suppose the moveable in every intervening point at the same instant. This is inconceivable and absurd." \* The motion of mind, therefore is another positive proof that

it has a relation to both space and duration.

"Extension and resistence," says Dr. Thomas Brown, "are the complex elements of what we term matter; and nothing is matter to our conception, or a body, to use the simpler synonymous term which does not involve these elements." Figure, magnitude, divisibility, are only different modifications of extension. Solidity, liquidity, viscidity, hardness, softness, roughness, smoothness, are different modifications of resistence. All these terms are only extension and resistance, modified in a certain degree, and under other names. Our notion of extension is supposed by Dr. Brown to be acquired from our notion of time as successive, involving length and divisibility. Our notion of resistance he supposes to be obtained through our muscular organs. These

<sup>\*</sup> Robison's Mechanical Philosophy. Vol. I. Introduction.

organs are first exerted, and then excited by something without, and in their turn excite the mind with a feeling of resistance. The feeling of resistance combined with the feeling of extension gives us the notion of matter. If Dr. Brown's views be correct, no one can acquire a notion of matter, by seeing, hearing, tasting, smelling, or simple touch. Either or all of these will only produce certain feelings in the mind without giving us any notion of an external extended resistance. A muscular effort opposed by some substance or foreign body is the only possible way, according to his theory, for the infant mind to obtain a notion of extended solidity or resistance.\*

If solidity and extension then are the essential characteristics of matter; and if the resistence of a muscular effort be the only possible way of learning these characteristics; it may be asked, how did Dr. Brown learn that the rays of light are material? He has frequently in his philosophy called light material. Has light in any way resisted his muscular efforts? Have the muscular organs ever been able to grasp a ray of light? Have the particles of light either singly or collectively ever acted upon our muscular organs in such a manner as to give us a notion of extension and resistence? Have they ever affected the mind in any way only to impart to it the feeling of color? Does not Dr. Brown himself repeatedly affirm, that light can only impart the sensation of color; and that extension, magnitude, figure, solidity, can never be known by the sense of seeing? Does he not assert, that "nothing is matter to our conception which does not involve these elements?" Why then does he assume light to be material?

If, then, light can be ranked as a material substance without exhibiting the least resistance to the muscular organs, why not mind or spirit be considered material also? Why believe that light consists of inconceivably small vibratory or emanating particles of matter from the mere affection of the mind called color, and yet be unwilling to believe that the mind affected is material? If that which produces a sensation or feeling be regarded a solid extended substance independently of muscular resistance, where is the impropriety, in regarding that which receives the sensation or feeling,

as a solid extended substance also?

#### (To be continued.)

\* Brown's Philosophy of the Human Mind. From the XX. to the XXIX. Lecture inclusive.

#### NEW JERUSALEM.

#### (Continued.)

In this same revelation, the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it for an everlasting inheritance. Sidney Gilbert was appointed by revelation as an agent for the church, to receive money to buy land for the benefit of the Saints. Edward Partridge, who had previously been ordained a bishop with the assistance of his two counsellors, was commanded to divide to the Saints their inheritances according to their families. The bishop and the agent were also commanded to make preparations for the Colesville Saints, then on their way from the state of Ohio, that they might, upon their arrival, be planted in their inheritances.—(See the whole of Section XXVII.)

The following week the Colesville Saints arrived; and immediately upon their arrival, or on the 1st day of August, 1831, the word of the Lord came unto Joseph the Prophet, saying,—"Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(See Section XVIII. Paragraph 1, 2, 3.)

Here it will be seen that immediately upon the arrival of a few of the Saints upon that choice land where the New Jerusalem is to be built, they were informed that the great glory and blessings to be received upon that land were not to be enjoyed until after they should pass through much tribulation. At this time, so far as outward circumstances were manifested, there was not the least appearance of any tribulation. They were about to be located in one of the most beautiful and delightful countries in the world. It was a country, whose richness and fertility of soil far surpassed anything which they had ever before seen. It was a country abounding with springs and rivulets of the purest kind of water, whose crystal streams flowed in luxuriant abundance in almost every grove and prairie. A great variety of the most excellent timber bordered upon the rivers and water courses. These shady and delightful groves were from one to three miles in width, extending many miles in length, while the rich rolling prairies, covered with a gorgeous profusion of wild flowers of every varied hue, lay spread around among the intervening groves. Their grassy surfaces, extending for miles, presented the delightful appearance of a sea of meadows. It was a new country; but a few inhabitants had as yet formed settlements within its borders. These consisted principally of emigrants from the Southern States. The most of this choice land could be purchased of the United States government for about five shillings per acre.

It was here, then, in a country thinly inhabited, and that too by a people who were apparently friendly, that the Lord spake by the mouth of Joseph the Seer, and predicted "much tribulation" upon the Saints, before they could inherit the pro-

mised blessings.

The Saints, being inexperienced, could not, at that time, comprehend the nature of the tribulations with which they were to be visited. It was with them, as it was with the ancient apostles; their eyes were not opened to comprehend clearly the word of the Lord. Jesus, at several different times, intimated to his disciples, concerning his death, burial, and resurrection; but so great were their anxieties that he should be crowned king over Israel, and that they should be immediately exalted to high and important stations in his government, that they did not understand his sayings until they came to pass; so with the elders and saints in that glorious country, they saw from the revelations that a great and splendid city was to be built, and that the powers of heaven were to come down and dwell with the Saints; and now that they had learned the very spot where these great events should happen, and that they were the highly favoured people who were the first to receive their inheritance by revelation in the goodly land, they were exceedingly anxious to enter directly, or as soon as possible, into the enjoyment of the promised blessings. Therefore, when the Lord told them that much tribulation awaited them, they did not seem to understand it, or lay it to heart. So eager and intent were they to build the city and enjoy the glory, that the predicted tribulations seem to have almost passed away from their remembrance. They had their eye fixed upon the future glory of Zion, but not on the tribulations which were to precede her exaltation.

The Lord, as if to prepare them to stand steadfast when their tribulations should come, said unto them, "Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(Par. 3.) It is well that the Lord did not reveal before hand all the horrible suffering which they were to receive from the hands of their wicked enemies; for it would have been more than they could have well endured. Many, no doubt, through their weakness and inexperience, would have shrunk back from the trial, and perhaps might, through fear, have left the country, and thus the designs and purposes of God in relation to certain things would have been frustrated. But the Lord foretold enough to encourage and strengthen them when it was fulfilled, and yet not enough to frighten them away from the land. In this thing, then, we can behold the great wisdom of God.

After informing the elders of the great tribulations which should befal the Saints, and the glory that should follow, the Lord continues to instruct them upon the greatness of the work to be performed upon that land. He says—(par. 3.)

"Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also

that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the the Lord have spoken it."

From this paragraph it will be seen that the elders were sent to that land for

several purposes.

First, that they might show their obedience to the commandments by performing the mission given them while in the state of Ohio. Second, that they might be prepared to bear testimony of the things which were then in the future pertaining to that land. Third, that they might be honored in laying the foundation, and of bearing record, as eye witnesses, of the choice "land upon which the Zion of God should stand." And fourth, that a feast of fat things, or a supper of the house of the Lord might be well prepared, unto which all nations were to be invited previous to the coming of the bridegroom. O how blessed will be those servants who have kept the faith, who were thus highly honored with so glorious and important a mission! The future generations of Zion, and all the nations of the righteous, shall call them blessed! They shall sit in the councils of the Holy One of Zion in the day of his power and glory!

(To be Continued.)

### TO ORSON PRATT, PRESIDENT OF EUROPEAN CHURCHES.

Steam Boat Iowa, near Memphis, April 10, 1849.

Dear Brother,-Agreeable to request, I improve the earliest convenience to inform you of my safe progress thus far on the long journey to the valley of the Great Salt Lake. Our voyage from Liverpool to New Orleans was accomplished in just nine weeks. Although the time consumed was more than usual, yet the passage upon the whole was prosperous and pleasant. The weather was uncommonly fine and mild. The winds and the waters treated us with all gentleness. There was but little sickness of any kind among us during the voyage. Many remarked that it was more like a pleasure excursion than a common sea voyage. The God of Israel was truly better than our fears, and to him let all the Saints give unceasing praise. My own health improved daily throughout the whole voyage. I felt that the incense of many thousand prayers was continually calling down numberless blessings upon my head. We had preachings several times a week during the passage, in which delightful service I was able to contribute my part. A great degree of union prevailed; and Captain Harrison Brown acted towards us the part of a gentleman and friend. For his diligent efforts to make our voyage prosperous and happy, we returned him a unanimous vote of thanks. A like vote was also awarded to the President of the Company, and the other two members of the committee. Also a similar vote was awarded to President Pratt for the good and abundant provision stores furnished to the emigrating company. The exclamation was often repeated, what good provisions !-how abundant !-who could live as well and as cheap on land!-rent free! Future emigrants should not forget that the first part of a sea-voyage especially has an astringent effect upon the bowels, for which they should be prepared by having aperient food or medicine; and females experience an obstruction of the urinary ducts, &c., for which it might be well to provide sweet spirits of nitre, spirit of juniper, and balsam of copivia; also carbonate of iron. Diarrhoea often follows costiveness at sea. Persons presiding over emigrating companies on their voyage have both a difficult and important service to perform. A collision between them and the captains of the vessels is quite undesirable. The captain's influence may save or prevent a laborious examination

at the Custom House in some instances. A well-regulated and united company will generally escape difficulty both with officers of vessels and officers of customs. None but Saints can cross the Atlantic in large companies without serious difficulties and probable loss of life, without a much better organization than I have yet seen or heard of. In some instances, one-half of the Irish emigrants die in going only to New York. And much greater mortality would doubtless attend them on a voyage through the West Indies to New Orleans. The system by which British emigrants to Australia are conducted is the best I have yet seen. The details of that system are suited to a given number of emigrants for the period of twenty-two weeks, showing the amount and variety of provisions and medicines, and luxuries too for the voyage. It shows how the food is cooked and distributed among so many under all the disdavantages of a promiscuous company of heterogenous spirits. I should like to see a revision of that system by your fruitful mind, and such improvements as will bless the myriads that gather to Zion. When the good order of the emigrating Saints, and the cheapness of their passage, is known by other people about to emigrate, they will seek to share the benefits of our order, and the cheapness of our passage price. But allow me to suggest that the annoyance of a few disorderly Gentiles, not members with us, during a sea-voyage-scoffing at our worship or our principles, and refusing to comply with general regulations and order-sowing discord, and weakening those who need to be strengthened-plotting mischief with the sailors, &c., &c., is a double tax on the patience of the Saints. It is giving to dogs the cream of the hard earnings of just men-when there are Saints enough to fill every ship you charter. I am aware that you published an explicit manifesto, that other persons emigrating with us should conform to our order. But some have crept in unawares, or their vouchers have forfeited their pledges in their behalf. The uncircumcised in heart, that came from London with our company, were rather troublesome at first, but the beauty of our order at length softened the asperity of their temper, and they sought earnestly our company up the river. Yet if Saints have done their duty in England, I believe they ought to be exempt from the labour of converting rebellious spirits, or submitting to their abuse during the inconveniences of a sea-voyage. During the passage, we baptized one very promising young man, and confirmed more than a dozen, who were baptized after they entered the ship at Liverpool. Four infant children died on board the ship, and three infants were born, and a fourth child has been born on the steamer since. In every single case the mothers never did better. William M'Hendre, who begged his passage at the moment of our sailing from Liverpool, proved himself an infamous wretch. His iniquity found him out, and made him loathsome to the senses. I hope no other company will be disgraced and annoyed with such a contentious, lewd, filthy person. Two young females married sailors immediately on their arrival at New Orleans. If they had been married sooner, it would have been some apology for previous conduct. However, the spots on so large a company were very few. General love and union have prevailed Nearly the whole of our large company are on their way with me to St. Louis. The cholera prevails in New Orleans and river towns to a considerable extent. It pleads with emigrants to hasten forward to the mountains for safety. Several deaths occur during every passage to St. Louis. We have already buried seven persons, and one or two lie waiting for the same rite. One brother and one sister have died, and are buried at the island "82." The brother's case was very much like cholera brought on by imprudence. The wife of William Eure had been in poor health for many months previous to her death. Very much of the sickness and death now prevalent may be traced to imprudence and gross mismanagement. I venture to say that it is not prudent for English emigrants to change their habit of diet too suddenly upon their arrival in New Orleans. A free use of strong drink, to which the emigrant is tempted after long restrictions at sea, is disastrous and often fatal. If our companies that are now actually emigrating through the midst of pestilence, that walketh in darkness and wasteth at noon day, plunging its thousands into death, with little notice, will use due circumspection and follow counsel, they will escape the pestilence to the astonishment of all that behold them as our company has done. And, as a caution to forthcoming emigrants let me say, some will transgress wholesome rules and be drunken and gluttonous. Then the transition of

climate and change of water and food, in some instances destroy the unwary: Two Irish people have walked out of the boat, or from the shore into the river, to return no more, under the influence of strong drink. One of our own brethren even walked into the Missisippi upon a plank of moonshine (to use his own expression) taking the moon's reflection upon the water for a plank, but was fortunately rescued from death by brethren at hand. Strong drink was the sole cause of this perilous adventure! Others will overcharge their stomachs with brandy in order to keep off the cholera, to which course, they are often advised by strangers. The company under my charge however, have thus far excited the admiration of all observers for their extraordinary cleanliness and good order, and wonderful measure of health. It was confidently said by officers of this steam boat, that at least fifty of so large a company would die on our passage to St. Louis. We are now within fifty miles of St. Louis, without any apprehension of another death unless a Gentile doctor on board kills them with his favorite dose of 20 grains calomel, laudanum, camphor, and brandy. This dose was given to our deceased brother and sister, contrary to my wishes, (F. Ryder and Mrs. Eure) and to many others who died immediately within a few hours! Several Saints I rescued from this dose who were as mortally seized, and they now live. A hint from your pen to emigrating Saints, how to treat the diarrhoea and other cholera symptoms in this climate may not be unprofitable. I suppose that all nations are destined to encounter the pestilence and the righteous will barely escape it. Yet we can say truly the Lord is a God of might, and his eye is over the righteous for good. Cheerfulness prevails among us, although this boat is thronged even to the hurricane deck with more than five hundred passengers. We are literally jammed together. With a single exception at Orleans we have been treated with great kindness and respect. On our first arrival in New Orleans a few ruffians boarded us in a turbulent manner, probably for a purpose akin to what impelled the Sodomites to annoy Lot's guests. One or two mischievous females that were an offence to the eye of purity during the voyage had gone ashore with their drunken paramours (sailors), and probably incited other wretches to return to our ship for others of like grade. But the furious demons soon left us in quietude. I hope the time will soon come when our emigrants will be carried in our own ships, officered and manned by Saints. I say this because that all may not be as highly favored with good officers and ship as our company has been. Our parting scene with Captain Brown of the "Zetland," was sanctified with unfeigned tears of good will. Let not the Saints of England be uneasy about their emigrating friends in this day of pestilence, that is spreading over both continents. The God of Israel will be their defence. It is better to run the gauntlet even, in order to obtain deliverance in Zion, than to endure the stripes of doomed ill-fated Babylon! I perceive that the abolition of the corn law is causing panic among the agriculturists of England. Poor Babylon, thy hour is come! Russia holds the bayonet in the hands of fifty thousand warriors on the frontier ready for a momentary onslaught. Popery is bartering the liberty and prosperity of her European peasantry in order to purchase the aid of thrones to support the tottering fabric of her long-venerated institutions! Oh, Christendom how long shall the veil be over thy eyes! The news from the Bluffs and valley is every way cheering. High minded intelligent men tell me that they marvel how we came to hit upon such a desirable location as the valley of the Great Salt Lake. They know not that God has chosen Mount Zion for his habitation. There is a more favorable tone of public feeling manifested towards our people by the more intelligent portion of the community in this country. The gold excitement is the most common topic of conversation here. It is thought that 40,000 persons will cross the mountains from New Orleans this season. The price of wagons, provisions, &c., &c., are all affected by this great rush. The emigration is more respectable in character than I supposed. St. Louis, April 17th.-A company of 40 Saints left here for the Bluffs four days since. Two more companies from Massachusetts are daily expected. I have engaged a passage for my family and about 150 Saints to leave to day, for the Bluffs. Mr. A. W. Babbit takes the United States mail to the Salt Lake, leaving about the 1st of May. A company of 30 wagons in favor of a mercantile house in St. Louis are destined for the Salt Lake about the same time with every variety of goods.

The Presidents of Conferences and Saints in Britain at large, are ever in my most lively and cordial remembrance. I shall endeavor to write to my friend C. of Liverpool from the heights of the mountain. May God bless you and your family continually is my prayer for Christ's sake. My kind regard to Mr. James.

ORSON SPENCER.

P.S.—In chartering a vessel it will be well to bind the captain to employ as stevadore such a man as shall be recommended to you by the agent at New Orleans. Again, every family (be their number one or more), is obliged to pay 20 cents to the government for a permit to pass their baggage. This is a baggage permit, and not the fee for head money. If the charterer of the ship should neglect by any means to transmit the head money to the government in season, the passengers would be detained on board until it is paid by somebody. The bags, barrels, &c., containing passengers stores are subject to your order and worth a little attention. I instructed brother Scovil to take charge of all he could find in each chartered ship and account to the church for the same. A few bags I kept for private use. A hint to emigrants about cleanliness may be safely and frequently administered. After personal conversation with some Gentile California emigrants with me in the boat "Eliza Stewart," below St. Joseph, I am persuaded that many of them will stop at the Salt Lake and fraternize with us. Many will probably emigrate under pretence of going to Fransisco, who have no other design than to join the Saints at the Salt Lake! Strange things in these days! The winter has been severely cold at the Bluffs and probably at the mountains. No late news from Salt Lake. Elder Martindale on his return from an official visit to Lyman Wight, tells me that Lyman is in a very reduced condition, but far from being of a humble spirit. Some of his company are talking of the Guerrilla creed quite favorably. O Mores!

Truly, ORSON SPENCER.

April 27th—By the bursting of a cylinder I have been detained one week far from any post office. Our captain has just returned from St. Louis with the cylinder. 250 Saints arrived a week since at St. Louis from England, I believe on deck. Fare up the mouth to Bluffs, deck, 16s.; cabin, £2.; freight, 2s. per cwt.; 100lbs. free to each person. A part of the Francisco emigrants start from the Bluffs; others from Independence.

Corn is 80 cts. a bushel here, at the Bluffs I hope much lower; oxen, 50 and 60

dollars a yoke; wagons, 75.

#### LETTERS TO THE EDITOR.

On board the Hartley, New Orleams, April 28, 1849.

Dear Brother O. Pratt,—With heartfelt gratitude to our Father in heaven, I take the earliest opportunity to inform you that we have this day safely arrived at

New Orleans in good health and vivid spirits.

Our voyage has been more like a pleasure excursion, than a long journey; for the weather has been so very pleasant, the sea and wind so gentle, that we have not seen the first mountain-wave yet; our sails have been reefed on the approach of squalls, but there has not been more than one or two rough days during the voyage.

We passed the great Bahama Banks on the 35th day of our setting sail from the River Mersey; and we were obliged to cruise, or stand at anchor six days among

the Islands, either on account of calms or contrary winds.

Our voyage since that time has been prosperous.

Sister Hall, from Liverpool, was delivered of a fine boy on April 15th, at half-

past seven in the morning.

Brother T. Slinger's youngest daughter (Elizabeth) died of the croup, April 19. She was placed in a tin coffin (which we made of the tea canisters) and then placed in a wood coffin, so that we have the corpse on board now. I expect we shall inter her at New Orleans.

The captain and crew were very kind to us from first to last, several of the sailors have embraced the truth, and are waiting to be baptized.

About four o'clock this evening we were comfortably berthed at No 17 on the

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Accept the love and esteem of your humble brother

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Sir,—At the termination of a voyage from Liverpool to New Orleans, which has been truly satisfactory to us, we feel it our duty to manifest our gratitude to you by this public acknowledgment for the kind, humane, and generous treatment, and the watchful care for our safety, which you have evinced during our passage. We, therefore, beg you will accept the warmest thanks of yours, on behalf of the passengers,

WM. HULME, JOHN SHIELD, ROBERT JONES, J. W. HICKEY, WM. GINN.

Merthyr-Tydvil, May 15, 1849.

Dear Brother Pratt,—I wish to acquaint you that the work of God is spreading rapidly in Wales, about 800 having been baptized since brother Captain Jones left us. All the officers seem determined to do a mighty work in the vineyard of the Lord, and our beloved president, brother Philips, acts the part of a faithful servant of God, being always full of his spirit. His influence over the Saints extends more and more every day; and the result is, that their love towards him is increasing in proportion. Wherever he goes, he maketh all alive, and more anxious to be baptized than ever; and when he leaves a place, he leaves a portion of his spirit behind, which works after he is gone. About a fortnight ago, he had the privilege of being present at a Conference in Carmarthan, my native town. That place had almost been shut up against the progress of truth; but the influence exercised on that occasion, when our president was present, was unparalleled. The Saints were granted the use of a very large and commodious market place to hold their conference; and not only that, but the mayor gave them materials to erect a stage, &c. On the occasion, between four and five thousand assembled to hear what the Saints had to say, and see how things were carried on. Among the vast multitude, a great number of clergymen and other gentlemen were present, all of whom paid the greatest attention to what was transacted. The greatest order prevailed throughout the various meetings; and the policemen did their duty to perfection, shaking hands with the officers of another kingdom as if brethren, and one of them envied his fate because he did not understand Welsh. Five were baptized before the Conference was hardly over; and no doubt but hundreds will obey there soon, and join the "deluded Mormons." Brother Philips intends holding the General Conference here between the 15th and the latter end of July, when we will expect your happy presence, which has been promised, and greatly desired by all the Welsh Saints. We cannot specify the days, until we have time to hear when the General Conference at Manchester will take place, and see that our room be not engaged in case should the weather prove unfavourable to hold it in the open air. We have had the honour, I believe, of receiving a letter from Captain Jones before you, a translation of which I enclose for you. But, it is a forged one! and bears the marks of Odd-fellows, inside and out, and appears to have been written by some

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JOHN DAVIS

#### SEVERAL CASES OF MIRACULOUS HEALING BY THE POWER OF GOD.

No. 9, Guardian Street, Springfield Lane, Salford, May 19, 1849.

Dear Brother Orson Pratt—Seeing, from time to time, in the MILLENNIAL STAR, the miracles which have been wrought by the power of God through his servants in the Priesthood of the Latter Days, I am induced to send you the following, which, if you deem worthy of a place in the STAR, as it may tend to strengthen those who are weak in the Faith, and at the same time assist in spreading the truth, they are heartily at your service.

A child (the parents not in the church) was labouring under severe indisposition, and had been blind for three or four days. I went, at the request of the grand-mother, (a member of the church,) into Springfield Lane. I administered oil, anointed its eyes, and laid my hands upon its head, and in ten minutes the child's

health was restored, its eyes opened, and seemed happy and lively.

About seven o'clock, one morning, my wife was taken alarmingly ill, her speech nearly lost, and the use of her lower extremities quite gone, she declared afterwards she felt herself dying upwards; my little girl came to the factory to me. I went home, and through the administration of oil and the laying on of hands, she was capable, with slight assistance, to reach her chair by the fireside, and was quite recovered, only a little weak. Brother Samuel Mould, of the Adelphi, Salford, sent for me at 11 o'clock one night. I went, and found him struggling for breath, his speech gone. In connexion with Brother Bowman, we attended to the ordinance of the Lord's house, and the instant we took our hands off him, his speech returned, and he exclaimed, "Thank God, I can breath freely." He has since been seized with the same complaint, and the same cause has produced the same effect. His skin was in an ulcerated state, and threatened very serious consequences; the same ordinance effected a perfect cure. To the truth of these healings, he has borne frequent testimony. Thomas Bailey, of Shaw Brow, Salford, (cut off from the church, on Friday last, at the Council meeting for transgression) had been afflicted from his infancy with a disorder which the physicians both of Carlisle and Manchester, pronounced incurable, (he was in the infirmary at Carlisle,) was healed by attending to the ordinance, and has not since been troubled with it. To this he has borne frequent testimony, and I am sure he will not now deny the truth of this statement.

Last winter, a young woman addressed me in the Carpenter's Hall, the daughter of a fustian cutter, named Lea, residing in Cook-street, Salford, and said, her parents were desirous that I should go and see her brother who was very bad with a leprosy. I went in company with one or two of my brethren. I think I never saw any thing so bad as the boy was (the small pox excepted); the whole of the lower part of his face and under his chin, as well as the backs of his hands and wrists, were one entire mass of scabs; indeed, you could not have inserted a needle's point, they were so thick. He was eight and a half years of age, and had been afflicted since he was six months old; they had him at the Manchester infirmary and the Salford Dispensary, and are at this time paying the surgeon's bill who attended him as a private patient. The surgeon told his parents he could do nothing for him, as the disease was too virulent for medicine to reach it. His parents told me they did not know what it was to get a regular night's rest with him, and that it frequently took three hours to wash him. The first night we went, they were not disturbed during the night, and in three weeks he was entirely free, and his flesh was renewed like that of a young child. While attending the boy, a young man, whose arm had been contracted at the elbow for five years, asked me to anoint it; I did so; he declared it was more flexible afterwards than ever it had been since it was first contracted, but refused to come any more, as the neighbours told him we did it by the power of witchcraft. A woman, who was severely ulcerated

also applied for the ordinance, and she was considerably better, on my asking her if she believed that God had given men who had obeyed the gospel, and had the priesthood upon them, this power, she candidly said she did not believe it; consequently I did not attend to her any more. I could furnish many more instances of the like nature, but think these will suffice for the present. Your remarks in the STAR has caused me to write to you. Elder Cook wished me some time back to transmit you the account of the boy in Cook-street, but I did not wish to trespass on your time. I believe the sectarians are not so blind as obstinately wicked and perverse. When preaching in the streets we are frequently asked for a sign to work a miracle. We always refer them to the declaration of the Saviour relative to sign seekers. Tell us then, say they, where any one has been healed, this I have refused to do telling them to look about in their own neighbourhood, and they will find them, as well as ask them, to come to the Hall and hear the testimonies of the Saints. Would it be wise to send them to any place where these things have been done? I am sorry to say, that those who have received these benefits who were out of the church, are still so, nor do they seem to care anything about us. You will be pleased to hear that this part, generally speaking, is in a state of commotion; the tracts are causing the people to open their eyes, and to examine into our principles; and I anticipate a good harvest will yet be reaped in Salford, as there are many honest hearted people in it. I trust you will excuse the length to which I have extended this letter; and if you see nothing in it worthy of remark, please consign it to oblivion; but believe me to be, -Dear Brother Pratt, your sincere Brother in the cause of truth,

JOHN WATTS.

#### CONSUMPTION HEALED BY THE POWER OF GOD.

Macclesfield. May 21st, 1849.

Dear Brother Pratt,-With pleasure I have taken up my pen to address a few lines to you, hoping they will find yourself and family enjoying the blessings of health. I feel happy to say that I am well, both in mind and body. Truly the Lord has blessed my labours in this region of country, although I have had many things to contend with that have been far from being pleasant to my feelings; yet, by the assistance of his spirit, I have been enabled to overcome all things that were not in accordance with the council of the servants of the Most High God. There is one thing, dear brother, I wish to name to you. There is a brother in Crewe whose wife was formerly a member in our church, but for some reason or another she had been cut off altogether from their society. In a short time afterwards, she was heavily afflicted with what is called a hasty consumption. She was attended by several of the doctors, who all gave in their opinion that she could not live many days. To all appearances she was going rapidly. Her husband, of course, was greatly distressed to see her, and felt wishful that some of the elders of the church should visit her. They did so, and spoke plainly to her of the situation she was then in. They told her that she should be restored to health again, providing she would render obedience to the commands of the Most High God, and take council from those who are sent in these last days to proclaim salvation to all who would believe on the Lord Jesus Christ. She then said that she should like us to attend to the ordinance of the church, and that if she was restored she would again unite with the Saints, and go down into the water and be baptized for the remission of her sins. We then laid our hands upon her, and pronounced the promised blessings to all who live faithful before God. Well, what has been the result? Why, in a short time she was perfectly restored to health again, to the astonishment of all. The doctor himself declared that it was a perfect miracle, and told her to live for ever. The name of the above family is Griffith, and they reside in Crewe.

A GREAT MIRACLE! — THE BLIND RESTORED TO SIGHT BY THE POWER OF GOD!

Berrien, Montgomeryshire, North Wales, May, 23, 1849.

I feel it my bounden duty to make the following narrative known to the authorities of the Church of Jesus Christ, to show that the manifestations of the power

of God attend this Church in the last days, as it did the Church of the early Apostles, viz :- My daughter Sophia Matilda, aged eight years, was, in the month of May, 1848, afflicted in her eyes, she soon lost the sight of her left eye, and on applying to medical aid, instead of the sight being restored she immediately lost the other, the surgeon stating that the pupils were closed, and feared she could never be restored to her sight. I was advised to try an eminent surgeon in Shrewsbury, in the county of Salop, where in June, 1848, I sent her and her mother, as she was now quite blind, and the poor little creature's sufferings were indescribable, though the Lord enabled her to be patient in her afflictions; she remained in Shrewsbury a fortnight but found no benefit, and, as the last resource to human aid, I was advised to send her to an eminent occulist in Liverpool (Dr. Neile) under whose treatment she was relieved, and a gradual improvement took place, to our great joy, until the Autumn of the same year. I corresponded with Dr. Neile, who desired me to continue the treatment he had prescribed, but it was all to no purpose, for she relapsed into the same state as before and was in total darkness the whole of the winter suffering acutely, and by February of the present year, 1849, she had wasted to a mere skeleton, when my brother-in-law paid me a visit previous to his embarkation to California, and told me that if I would have faith in the Lord Jesus Christ, and call for the elders of the Church, he believed she would be healed. I also soon was enabled to believe, and obeyed the command of St. James. The Church put up their prayers for us, and I found thanks to the giver of all good some improvement ere the ordinance was performed. On the following Sabbath, elders Dudley and Richards, from Pool Quay, came to my house, performed the ordinance upon my child, the pain soon left her, and she was soon, by the power of God, and the prayers of the faithful, restored to sight and health, and thanks be to Almighty God, she is still in the enjoyment of these great blessings; trusting you will rejoice in the Lord with me for his great mercies manifested to me.

I remain, &c. &c.

HENRY PUGH.

#### HEALING OF THE CHOLERA BY THE POWER OF GOD.

Leicester, May 30th, 1849.

Dear Brother Pratt,-On the morning of the 7th of April, 1849, the power of God was made manifest on my eldest daughter. Elder Cordon, President of the Warwickshire Conference, and Elder Robbins, of the Leicester and Derbyshire Conferences, were at my house on that morning, and they were going out to a sister to breakfast; and when they opened the door to go out, my daughter was as well as ever she was in her life; and before they had gone ten yards from the house, she was taken so violently with what I called the cholera, that I thought every moment would be her last. I prayed over her in the name of the Lord Jesus Christ, but the spirit of evil seemed to get stronger and stronger upon her, and I thought she would be lost before I could get the elders to her. I sent for Elder Corden and Robbins. They came and laid their hands on her, and administered oil unto her, and immediately the pain left her; and in a short time she fell asleep, and when she awoke she got up and appeared as though there had been nothing the matter with her. And on the 19th of the same month, and at the same time in the morning, which was seven o'clock, she was taken just in the same way, and I administered to her myself, and prayed fervently to God in the name of the Lord Jesus Christ to heal her: he heard my prayers, and the moment I took my hands off her she was healed. Thanks be to God for the blessings of the Gospel and the power of God, which is made manifest in his church. I was called upon on Monday morning, the 28th instant, by Priest Alexander Petty to go and administer to his wife's sister Dinah Petty, at Archdeacon Lane, Leicester. Elder Henfield, from Whitwick, and Elder Henry George, from Long Whattors, accompanied me; and when we arrived, we found her very ill. We administered to her, and prayed over her; and when we took our hands off from her, she became worse, until we thought that every moment would be her last. Brother Petty carried her up stairs, and anointed her with oil, and we laid hands on her again, and the moment we laid our hands on her the pain abated and left her, and the spirit entered me, which I rebuked in the name of the Lord Jesus Christ; and so great was our united faith, that the evil spirit not only left us, but the house and every one present could feel the renovating influence of the Holy Spirit of God; and, in less than two minutes, sister Petty began to sing in tongues and prophesy,—Glory be to God, my heart swells with gratitude to his name that ever I heard the sound of the Gospel of Jesus Christ, and that ever I was induced to bow to the mandates of Heaven; and in the afternoon she was able to attend our tea meeting, which we held in the chapel.

If the above meets your approval, you will oblige by inserting it in the STAR .-

Yours, in the bonds of peace,

J. Stevenson, President of Leicester Branch.

#### APPOINTMENTS.

Elder Eli B. Kelsey intends returning, by our permission, to the States, to remove his family to Council Bluffs, and make some arrangements for their subsistence. It is our desire that the Glasgow Conference, over which he has so ably presided, will render him every assistance which he may need to defray his expenses from this to the Bluffs, and also back again to this country, that the Saints may again be blessed with his inestimable labors. We have no doubt but that the Saints in that conference will be very liberal to this faithful servant of God. As Elder Kelsey intends going this summer, it is my request, in consequence of certain communications relative to church business, that he go immediately.

Elder Harrison Burgess will succeed brother Kelsey in the presidency of the Glasgow Conference. The Saints are requested to uphold him by their prayers

and give heed to his counsels, and they shall be greatly blessed .- ED.

#### PRIESTCRAFT IN DANGER .- A DRAMA.

BY WILLIAM M'GHIE.

#### ACT II.

#### (Concluded from our last.)

Janet.—I declare its past a comprehension, as our Sauners says. And it pits me in mind o what Sauners was tellin me yestreen, about Mr. Kimball being taen afore that filthy body, Dr. Claber, or Glamour, or Clamour or whatever they ca' him. He tell't him, if he dinna judge righteously he would be catch'd in his ain trap. And how truly it happened we a ken; and the base scoundrel himsel kent better than ony o us.

Emily. Indeed, it is very remarkable, but not more so than the spirit of inspi-

ration leads us to expect. You expect brother Kimball this evening.

Janet.—That's true. And his lordship and a's to be here, and he has sent afore him a braw sample o eatables, just look here what wi hae gotten down frae the Castle. If every body's visitors wad come at their ain cost, as mine does, there wadna be sae muckle grumbling while's.

Emily .- At what hour do you expect them.

Janet.—They may be in at any minute. They're out rambling amang the fields, and Sauners is wi them. I'm a wee doubtfu if thir ramblin fashions o the gentry 'ill do wi our Sauners, wha has his bread to earn by the sweat o his brow.

Emily .- I am half disposed to abide their coming, 'twill force mutual disclosures

of these secret doings, and bring all to light. What think you Lucy?

Lucy.—An't, please your ladyship, you may never get a better opportunity, I am

certain sure its what you ought to do.

Janet.—And what else wad ye do, my lady; na, na, ye'se no lea the house afore they come wi my guid will, if ye can condescend till't, we'se hae ae happy night a thegither.—(Looking out at the window). But ye'll need nae coaxing now lass, there they're amaist at the door; na, but only look at that, there's our guidman

atween the twa, as if he was their equal and mair. Gude guide us! I dinna ken what's taw come o't, but he's started guy and fairish, I'm thinkin.

Enter H. C. Kimball, Saunders Snodd'em and Lord Aimwell.

H. C. Kimball (steps forward, and shakes hands with Emily and Lucy, while Lord Aimwell steps back in astonishment.) My dear sisters, I am so delighted to see you, we shall have the pleasure of your company this evening, I hope,—(turning to Lord Aimwell)—allow me to introduce you to two sisters, with whom you appear to be unacquainted.—(Lord Aimwell still stands rivetted to the spot in silence.) Why, my dear brother, you appear awkward a little. Perhaps I have not been explicit enough, this is sister Emily Aimwell, and this is sister Lucy Lappet.

L. A.—Pardon me, dear brother, but I, surely I must be dreaming. Can it be

that I hear and see realities?

H. C. K.—Quite possible, I assure you; you are not soaring aloft amidst the mysteries of unseen worlds, but witnessing a substantial, earthly reality. These are also my adopted children, and as such I am endeavouring to make you recognise them.

L. A.—Oh! joy upon joys! and is my dearest sister also a member in the Kingdom of God.—(Rushes forward and catches her in his arms.)—Now the highest wish of my heart is accomplished. But how comes it, my dear sister, you kept all this so private from me?

Emily.—(Patting him on the cheek.)—How comes it my dear brother, you kept all this so private from me. But woman's not to be outdone, you see, I have had

my revenge?

L. A.—You have, and richly too. You have brought it upon me all at once in a flood of joy.—(Salutes Lucy.)—And you, too, have embraced this delusion, which is causing us all to run mad.

Lucy .- If all delusions are so joyful in their nature, I dont want to be soon done

with them; particularly, if I am still blessed with an angel to lead me on.

Saun.—Aye, and a fairer ne'er was veiled in mortal form, I'm sure. Come, guidwife, ye hae forgot the company ye hae to entertain, let us get sittin down and

gie us something to eat.

Janet.—(Aside)—I declare he's fairly beside himsel, he's actually turned i the head wi the company he's keeping. I canna for the life o me tell what to do first.—(To Saunders.)—Dear me, Sauners, hae you lost a the gumption e're ye had, can ye no gie me a bit han to pit things to rights.

L. A.—Put yourself under no concern sister Snodd'em. Why, our entertainment is of the very rarest description, for my own part, I must say, I never got the like

all my life.

Emily.—Unto us women shall belong the task of making the company comfortable. We only stipulate for our just share of the conversation, as we get along.

L. A.—Playfully.—And that will be two words for our one, I suppose, eh?

H. C. K.—And while our sisters are preparing something for our bodily appetite, I have something here yet for our spiritual appetite. I have this day received letters from almost all parts of England, where the gospel has yet penetrated, giving the most cheering accounts of the spread of truth divine.

The exclamations of astonishment uttered by the Seventies of our Lord, "even unclean spirits are subject unto us," are nothing to the exclamations of astonish.

ment contained in these dispatches.

Elder G. D. Watt, in particular, writes in such a strain I hardly know whether he is on the earth, in heaven, or somewhere between the two, I pray God that excellent man may remain humble under the great power with which he is endowed.

O brethren and sisters! practice humility, 'tis a precious virtue.

The devil, says my correspondents, is filled with rage, and his emissiries the hireling clergy, have everywhere raised the cry of "Priestcraft in danger," the craft from which we obtain all our wealth, is like to be overthrown, &c. But just as their rage increases, so in like proportion, increases the work of God; forcibly verifying that saying of our beloved prophet "if they let us alone we'll regenerate the world, and if they persecute us we'll do it the sooner," for "truth is mighty, and must prevail."

Brethren, I feel as if I could sing. What think you to join in a song of Zion.

L. A.—I heard you chaunt a stanza or two expressive of the forth-coming of the Latter-day work.—If you would favour us with the whole, I think we could join in the chorus.

H. C. K .- I presume you mean the "True born sons of Zion." Well, you shall

have it, only all who can must assist me.

They sing this Hymn, after which.

EXUENT.

#### SONNET .- REGRET.

INSCRIBED TO J. D. ROSS.

'Tis hard to say farewell; when fond hearts part! To burst asunder ties that bind affection
Firm as Death, and sacred as the Grave;—
Yet, life, as if 't were made for trial
Bears upon its bosom a corroding film,
That like dark Lethe's current, withers
All the flow'rs that spring along its winding
Shade: and strews the pleasant walks of life
With fallen banks, and broken soil, to greet
The hopeful eye. So friendship, love, and life,
Blooms with the verdure of eternal spring!
But ah! to-morrow comes, and with it comes—
The unexpected change of circumstance,
The Parting Sigh, the Tear, the fond Farewell.

Worcester.

LYON.

LIST OF MONIES RECEIVED	FROM T	HE	24TH OF MAY 8TH TO THE 9TH OF APQIL.
William West James Marsden Henry Smith John Lyon J. S. Cantwell James Stevenson John Morriss.	5 0 3 0 1 13 4 17 1 6	0 0 0 6 8	Brought forward£31 17 2 Crandall Dunn
Carried forward	£31 17	2	£65 9 4

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

The "Kingdom of God," Part IV, will soon be published.

Soon to be published, a Treatise entitled "Absurdities of Immaterialism," being a Reply to T. W. P. Taylder's Pamphlet, entitled "The Materialism of the Mormons, or Latter-day Saints, Examined and Exposed."

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

The Ships "Ashland," "Emblem," and "Buena Vista" have arrived at New Orleans in Safety.

The address of C. H. Wheelock, is Mr. J. Preece, Pound House, Homand Street, Ledbury Herefordshire.

The address of William Gibson, is Victoria Place, foot of Carnegie Street, Edinburgh.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 13.

JULY 1, 1849.

Vol. XI.

ABSURDITIES OF IMMATERIALISM .- OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

Dr. Brown, and all other immaterialists, universally believe that the sensation of smell is produced by small material particles, acting upon our olfactory nerves. But we ask, how is Dr. Brown or any other person to determine these odorous particles to be material? It may be said, that we determine them to be solid and extended by tracing them to the substances from which they emanate. But can it be proved that they constitute any part of the solid extended substance from which they emanate, any more than light is a part of the substance from which it emanates? We know a rose to be solid and extended, not from the sensations of vision or smell, but from the sensation of resistance which it offers to our muscular organs when we attempt to grasp it. But because a rose is solid and extended, that does not prove that light and fragrance by which we discern its color and smell are any part of the

If Dr. Brown's theory be true, it is absolutely impossible to prove that the odoriferous particles which affect us with the sensation of fragrance, are a solid extended substance. These particles of odour appear, indeed, to have been connected in some way with bodies from which they emanate; but there is no possible means for the muscular powers to determine them to be parts of those bodies, any more than the colored light or the heat which are also transmitted from them. No one in speaking of a rose would think of classifying heat and light as a portion of its solid substance, yet both heat and light, like the particles of odour, are intimately connected with it,

and are constantly being thrown off from it.

"What is there," inquires Dr. Brown, "which we can discover in the mere sensation of fragrance, that is itself significant of solidity, extension, or whatever we may regard as essential to the existence of things without? As a mere change in the form of our being, it may suggest to us the necessity of some cause or antecedent of the change. But it is far from implying the necessity of a corporeal cause; -any more than such a direct corporeal cause is implied in any other modification of our being, intellectual or moral-in our belief, for example, of the most abstract truth, at which we may have arrived by a slow development of proposition after proposition in a process of internal reflective analysis, or in the most refined and sublime of our emotions, when, without thinking of any one of the objects around, we have been meditating on the divinity who formed them-himself the purest of spiritual existences. Our belief of a system of external things, then, does not, as far as we can judge from

the nature of the feelings, arise from our sensations of smell, more than from any of

our internal pleasures or pains."\*

Odorous particles, then, have never been submitted to Dr. Brown's only test of materiality, and yet he, and all other immaterialists, without any hesitation, pronounce them to be matter. The spirit, like these particles of odour, can exist in connexion with the body or separate from it; and yet it forms no part of the fleshly tabernacle. If like the particles of odour, it really eludes the grasp of the muscular organs, and if neither these odoriferous particles, nor the spirit, can be proved by any muscular effort to have solidity and extension; why, then, should one be called material, and the other immaterial?

If the mind be unextended, how can it receive any sensations from things without? It could not act upon bodily organs, for they are extended. Neither could bodily or-

gans act upon it.

Philosophers have endeavoured to invent numberless hypotheses to account for the action of matter on the mind, which they have assumed to be immaterial. The old Peripatetic doctrine of perception, by species or phantasms, which for so many centuries held so unlimited a sway in the philosophic world, was probably originated to connect material with immaterial substances. When this absurdity slowly died away, other hypotheses, no less erroneous, immediately supplied its place. Des Cartes, seeing no possibility of any reciprocal action between matter and something that was inextended, invented his system of occasional causes, and represented the external world entirely incapable of affecting the mind in any way whatever. He ascribed all the sensations and affections of the mind to the immediate agency of the Deity, virtually rendering external objects entirely useless to the mind. This conjecture has been modified by succeeding philosophers without, however, removing its absurdities. It is useless to revert to all the absurd theories which have from time to time distracted the metaphysical world, and which have been originated for no other purpose than to uphold the still greater absurdity of immaterialism. Philosophers of ancient times imagined up the existence of an immaterial substance, unextended in its nature, like To support this wild and vague imagination, learned metaphysicians have given birth to innumerable conjectures, in order to connect this imaginary substance with the material world.

(To be continued.)

\* Brown's Philosophy of the Human Mind. Lecture XX.

# NEW JERUSALEM.

#### (Continued.)

In the seventh paragraph of this revelation it will be perceived that a law was established, that all the Saints who should come to that land, should lay their money before the Bishop of the church, that lands might be purchased, and both

poor and rich receive an inheritance

An epistle was commanded to be sent to all the churches in the east, requiring them to appoint an agent to receive subscriptions to purchase land in Zion. And lest the churches should be negligent and slothful upon this subject, the Lord told them that it was his will that the disciples should "purchase the whole region of country, as soon as time would permit." "Behold here," saith the Lord, "is wisdom. Let them do this, lest they receive none inheritance save it be by the shedding of blood." (See paragraph 10 and 11.)

It would appear from this, that unless the "whole region" should be purchased by the Saints they were to receive "none inheritance" there; and at the same time an intimation was given that unless the Saints were faithful and expeditious to do this, there would be a "shedding of blood." Thus we can perceive, that the Lord saw not as man sees: he saw that the inhabitants of the country, who were then apparently friendly, would become the enemies of the Saints, and shed their

blood, and drive them from all their inheritances.

That the Saints might be forewarned, and be on their guard against giving any

provocation, the Lord said unto them,

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (Paragraph 5.)

In the 13th paragraph, Sidney Rigdon was commanded to consecrate and dedi-

cate the land and spot of the temple unto the Lord.

On the second day of August the foundation of the first house for the Colesville Saints, was laid in Kaw township, twelve miles west of Independence. This foundation was laid by twelve men, in honor of the twelve tribes of Israel. At the same time the land of Zion was consecrated and dedicated unto the Lord by prayer.

The next day the temple lot was dedicated unto the Lord, in the presence of

eighteen men.

On August 4th the first conference was held in the land of Zion.

August 7th the first funeral was attended, and on the same day another revelation was given through Joseph the prophet, making known still further the duties

of the Saints. (See Section XIX.)

After receiving several other revelations, Mr. Smith returned to the churches in the east. Towards the last of August he received another revelation in Kirtland, Ohio, on the great importance of speedily gathering up money to purchase the

land in Jackson county. We make the following extract:-

"And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, hold it in mine own hands; nevertheless, I, the Lord, render unto Cæsar the things which are Cæsar's: wherefore I, the Lord, will that ye should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Section XX. Paragraph 8.)

This remarkable prophecy in conjunction with those to which we have before refered, was given, as we have already remarked, at a time when no human sagacity could have foreseen such events. No man, unless he were a prophet, could have so clearly portrayed the subsequent history of the church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed, that the people of that boasted land of freedom, would shed the blood of the Saints, and drive them from the lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue. All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great prophet is heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance, were very unlikely to come to pass—events that have since been fulfilling to the

letter, as both America and Great Britain well know.

On the 11th of September another revelation was given, from which we make

the following extract :-

"Behold, the lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (Section XXI. Paragraph 7.)

## Death of the Patriarch John Albiston.

Ridge Hill Lane, Stayley Bridge, June 4th, 1849.

Dear President,—We are sorry to inform you that our dearly beloved and very much respected father and patriarch, John Albiston, died of a fourth stroke of the palsy on the 2nd instant. His death is deeply lamented; yea, we feel to mourn the loss of so meek, so lowly, so gentle, and so affectionate a father. But we sorrow not as those without hope, for we know that his death was the death of the righteous, and we hope that when we have to put off mortality (or be changed) our last end may be like unto his, and that we may all meet him in the eternal mansions of our God, there to enjoy his valuable company in a world without end. Amen.

The last few years of his life has been one scene of poverty and of crosses, and trials of an afflicting nature, which he has borne with the greatest patience and resignation. He has often said in our public meetings that his trials were hard to bear, but that his religion afforded him great consolation, and that he was willing to suffer all things that he might be called to endure, because he knew that he was a member of the true church of God. He would often say, I am a living witness for God, and I consider myself highly honoured, because I know his truth and his power. The sick are healed, and his power is in this church, and my soul delights in it. Brethren and sisters, be loving and obedient; strive which can love the Saviour best; show by your every day walk that you are his people; serve the Lord a day at once, and if possible serve him every day better, &c., and the Lord will bless you.

Since he was taken with the last stroke (before his fatal one) he has not been enabled to walk, only by getting hold of the mantel-piece, and holding to the furniture; but under these circumstances he was always cheerful, and the Saints were always blessed with his company whenever they went to see him, and many were healed by his administration even while he was sick. He often joined in singing beyond his strength, and at his request he was frequently conducted to the meeting room, sometimes by two of the brethren, sometimes by one; his arms over their shoulders, walking through the streets with trembling limbs and palsied steps; and being in this manner conducted to his seat, he would sit there and join with all his heart in the worship of God, until liberty was given to the Saints to tell their experience one to another. He would then lay hold of the railing at the front of the stand, and, raising himself on his feet, bear a faithful testimony, telling the Saints that he had no doubt but that he should join in the grand assembly of the angelic hosts in their songs of praise to God. He would then exhort them in the language of John, the beloved disciple of Jesus, and say, "little children love another," and then leave his blessing with them. On the Sunday but one before his death he called his sons together and gave them his blessing. On the Sabbath day previous to his death he was conducted to the room, and he bore a faithful testimony, and left his blessing with all the Saints.

Thus has one of the honourable of the earth finished his course. He has kept the faith. His deeds and words of counsel will live long in the hearts of thousands. His death is precious and his memory is blessed.

Signed, on behalf of the Ashton branch of the Church of Jesus Christ of Latter-day Saints,

JOHN ALBISTON, Jun., President.
THOMAS J. SCHOFIELD, Elders.
JOHN LEE,

John Albiston was decently interred, June 5th, in the New Church-yard, Ashton-under-Lyne, followed by a large number of relations and Saints from the branches of Dukinfield, Newton, Mottram, and Ashton.

#### RECENT EXCITING EVENTS.

The past two weeks have furnished more fearful tragedy and casulty, in different parts of the country, than we remember ever to have known in a similar space of time. The terrible Crevasse at New Orleans, threatening the destruction of that city; the Astor Place riot, resulting in the death of more than twenty persons; the disaster on board the steamer Empire, with a loss of between twenty and thirty lives; the appearance of the cholera in our city; the burning of a large portion of Watertown; the fire at Milwaukie; the terrible conflagration at St. Louis, burning over three hundred buildings and twenty steamers, and destroying about twenty lives, with some dozen or twenty murders and suicides, form a tableau of disaster and death seldom recorded within two weeks.

Add to these the Canada riots, and the picture challenges comparison. It is hard to say which will prove in the end the most fearful of the features of this picture. The loss of life at the Opera House, at St. Louis, and on board the Empire was about equal, but should the Crevasse continue at New Orleans, the destruction of life and property promises to swallow up all the other events as minor occurrences. It would seem as though providence was pouring a special vial of wrath upon the earth, either as a punishment or a warning. Applied either way, the moral may

not be without its good .- New York Sun.

#### MISCELLANEA AND LETTER TO PRESIDENT PRATT.

Sir,—The following "Miscellanea," together with the letter, I submit to your judgment, and are at your service.

HARVEY BIRCH.

FLIGHT OF LOCUSTS.—Letters from Cyprus to the 27th of April report this island to have suffered so considerably from the destructive ravages of locusts, that the greatest misery and distress prevail.—Derby Reporter.

The Berlin correspondent of the Medical Times gives a curious fact:—"The population of Berlin, from 1843 to 1847, kept steadily increasing by 14,000 to 17,000 souls annually. It has, in the troubled year 1848, decreased by 3,000.—Family

BLACK RAIN.—A shower of black rain fell at Abbeyleix, Carlow, Kilkenny, and Athy, at six o'clock on the evening of the 14th of April, and has been described by Professor Barker to the Dublin Royal Society. The rain fell simultaneously over a district of 400 square miles. It was preceded by such darkness that you could not read without a candle, and by a hailstorm with lightning, but no thunder. It was of the colour of ink; had a foetid odour, and a very disagreeable taste; cattle turned from the pools of it with disgust. After standing some time it deposited a black sediment, and became of a brown colour. Quantities of it were preserved in several places, and will be chemically analysed.—Ibid.

The manner in which the war between the Cossack hordes of Russia and the Hungarians is likely to be carried on in this age of civilization, is shown by what has lately occurred in the town of Kaschan. The Russians having entered and taken up their position in the square, a fire was opened upon them from every window, upon which they immediately retired, surrounded the city with cannon, set fire to it at the four corners, and cut down all who attempted to make their escape.

-Illustrated London News.

Ideas of emigration are beginning to spread in Belgium. Several Belgian families, belonging to the better class of inhabitants, are preparing to leave in the course of July or August for the western parts of the United States, where they intend founding agricultural schemes on a large scale.—Ibid.

Dear sir and brother,—The reflective mind cannot but notice the very visible signs of the times that discover themselves in rapid alternation to his astonished vision in these troublous times.

The marvellously eventful year of 1848, simultaneously beheld the firm establishment and reorganization of the church of Jesus Christ of Latter-day Saints in the "chambers" or valleys of the Rocky Mountains, and the marked and indubitable

evidence of the general "burning," in the total overthrow of venerable institutions, and long-cherished systems, and the almost universal shaking, crumbling, and dismemberment of powerful kingdoms and mighty empires. And now, after eighteen consecutive months of alternate, famine, pestilence, revolution, wars, arson, robbery, murder, and pillage-of the frightful outbreaks of popular fury, civil wars, daring emeutes, and lawless, unconstitutional (though not unapproved) proceedings, the nations are further removed from peace and pacification than at the ill-fated moment when the prohibition of a banquet enkindled the fearful flame that burst over Europe, swift as the lightning flash. Such a terrific, sudden, and universal overflow of democratic fury has not occurred within the memory of living man. All the sagacity, foresight, skill, and ability of the profoundest statesmen prove insufficient to preserve the shattered barque of uninspired government, now driving upon the breakers with awful fury, and anon near foundering amongst the treacherous quicksands which abound in the wild tempestuous seas of political commotion. The ravages of fire, plague, and pestilence, &c., &c., are the concomitants of these furious displays, that speak in thunder-tones to the nations, among which may be mentioned the tremendous fires at Stockholm, Sweden, and at St. Louis, U.S.; the partial submergement in water of the city of New Orleans, U. S.; the numerous shipwrecks, and the simultaneous re-appearance of that dreadful malady the cholera at Rennes, Presburg, Vienna, Paris, in Silesia, Egypt, and even at Manchester, and also the threatening political and war-like aspect of nearly all the states and nations

of Europe at the present moment.

The perilous situation of the French capital may be inferred from the following graphic portraiture by a leading journal :- "Upwards of 600 corpses are borne out day after day for burial. From the ruthless veteran, to whom all France looked as to her sword in the day of danger from within or from without, down to the populace of the suburbs, afflicted by every plague of every sin-the unquiet mind, the idle hand, exhausted means, the raging pestilence-the scourge is everywhere; such a visitation, at all times terrible, is rendered far more solemn and appaling by the events of the past year. The hearts of men are low and panic stricken; the scenes of tumult of civil war, and of mob government, through which the nations have past, have taught the most sanguine the value of their idols. No one dares to look for what the morrow may bring forth. The institutions which are the birth place and the abode of human society are shaken and in part overthrown. Life itself is menaced by a disease so capricious and malignant, that the terror it disseminates amongst such a population as that of Paris, exceeds even the sorrow naturally attendant upon this excess of mortality. In presence of such public calamities, the strife of parties and the passion of wars become doubly odious and pitiful. The spirit of the populace is much broken by the miseries they have undergone, and by the gloom which surrounds them. If they again take up arms it will not be in hope but in despair; for they begin to know that every fresh convulsion will only consign the nation to more protracted sufferings and a darker fate." In the face of all this (relying upon the arm of Jehovah, the servants of the Most High dash fearlessly through the troubled waves, in eager search of all the valuables that float unpiloted and untramelled. Understanding their mission, the terrific grandeur and appaling sublimity of cotemporary scenes, deter them not from their determined labours, but with the most indomitable courage and indefatigable zeal do they warn the nations to fear God, and escape to the mountaneous heights of Zion, there to contemplate the desolation of a world .- Yours in the covenant,

HARVEY BIRCH.

## The Latter=day Saints' Millennial Star.

### JULY 1, 1849.

THE DESTROYER IS UPON THE WATERS—Sad is the news which we hear from the western world. The Lord truly is beginning to fulfil that which he spake by the mouth of his servant Joseph Smith the prophet, concerning the Missouri river and

other western waters. The lives of many of our dear brethren and sisters have been sacrificed to the destroyer within a few weeks past, and more especially on the Missouri river.

It was upon the banks of this river that our beloved prophet, with a council of Elders, stood in the month of August, 1831, and received the word of the Lord

from which we make the following extracts:-

"Behold there are many dangers upon the waters, and more especially hereafter, for I, the Lord, have decreed in mine anger many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that

is faithful among you shall not perish by the waters."

"Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not, in journeying, upon them, lest their faith fail, and they are caught in her snares: I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree."

"Behold, I, the Lord, have appointed a way for the journeying of my Saints, and behold, this is the way—that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey, and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way. And behold, this commandment you shall give unto all your brethren; nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways; wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp of the Lord, to journey."—(See Book of Doctrine and Covenants,

More than one hundred of our brethren, according to report, have perished on this fearful river since the opening spring; many were from the eastern and middle States, and many from Great Britain. The word of the Lord is truly beginning to be fulfilled. We hope that the authorities of this Church in America will advise our emigrants to journey by land from St. Louis, at least, unless the Spirit shall otherwise dictate. The prophetic warnings of our great Seer Joseph Smith, are so plain that all the Saints throughout the world may see the dangers to which they will be exposed by journeying upon the Missouri river. However it is not for us, but for our brethren in America to dictate concerning this matter, and we hope and trust that they will direct in wisdom upon this subject, and, if possible, save the weak from the Destroyer, that such may be taught more perfectly in the way of the Lord, and hereafter become strong. The Lord will not revoke the decree of destruction upon that river, and unless the faith of the Saints is strong through their righteousness, they are as liable as any other people to fall victims to the decreed judgments.

We have as yet received but a few of the names of those who have perished; to satisfy inquiring friends we publish such as have come to us. The following died of cholera and fever, namely: — Samuel Sherratt, Jane Hardy, Susannah Winmill, Fanny Clark, Brother Wardell, William Dunlop, Henry Joiner, Eliza Davis, William Owen, Lettice Orman, Eleanor Owen, Joseph Hall, Sabra A. Amerson, Nathaniel Ames and wife, William Owen, Eliza Terry, Thomas Amerson and children,

James Bond.

If judgment begin among the people of God, what will the end be of those nations who receive not this message? Fearful in the extreme! No tongue is able to describe the woes and miseries that shall come upon them. Let the Saints then use every exertion to get out of their midst; for judgment will not linger. Sanctify yourselves by keeping the commandments, and the word of wisdom, and the righteous counsels of the servants of the Most High, and if you will do these things the destroyer shall pass over you and not slay you.

We recommend the Saints to read carefully Elder Eli B. Kelsey's letter; much benefit, both of a temporal and spiritual nature will be derived from a strict adherence to the instruction contained therein. With regard to laying aside weekly savings, we would not advise the Saints to put their small funds into the hands of treasurers; for as all men are not honest, it will lay a foundation for difficulties, and some by this means may be cheated out of their hard earnings. Let the Saints be their own stewards, and then if their means are spent, they have no one to find fault with but themselves. If the Saints cannot be faithful over the few pence which they may have the chance of laying up for useful purposes, how shall they in a time to come be entrusted with greater things? And if the Saints are slaves to their own appetites and cannot refrain from those things which are hurtful, how shall they overcome all things?

The instructions contained in Brother M'Naughton's letter are also of great importance to the Saints, and all will do well to give heed to the same; and instead of paying monies into those Babylonish societies, make every preparation possible to get out from the midst of wickedness, and escape to a land of refuge; for the destroyer is abroad among the nations, and unless diligence is exercised on the part of the Saints, they may be overtaken in an hour they think not. Therefore let all Saints

be up and doing, for troublous times are coming.

A Few Words of Advice to the Elders.—When I arrived in this country I was very frequently called upon by the Saints to lay hands upon them and bless them. This practice I found on inquiry had prevailed in this country to some considerable extent. It is a practice, however, which should be done away only on important occasions; such, for instance, as the setting apart of officers to some new fields of labor, or other important business. And there may be some other instances where it may be wisdom to bless by the laying on of hands. It is the duty of the patriarch to bless the Church, for unto this power he is ordained. But it is not expedient that the elders should introduce such a custom among the Saints. If they, by so doing, are not acting out of the authority of their calling, they are acting very unwisely, and if continued, they will grieve the Spirit.

Emigration.—Our first ship will sail sometime the fore part of September. Those Saints who wish to sail at any time in the fall, should send their deposits as soon as convenient, with the names, ages, and address; the ages of all infants should be given in months. As the fare is constantly changing, it is impossible for me to say at present what it will be. All who send their deposits will be notified in due time when to be in Liverpool. I already have many names for the first ship, but there is still room for more.

No news from the Saints in the Great Salt Lake Valley since November last. We shall doubtless get intelligence soon.

#### LETTERS TO THE EDITOR.

78, Muslin Street, Bridgeton, Glasgow, May 3, 1849.

The Lord will help those who help themselves—(in doing good).

Dear Brother Pratt,—The above saying, which I have so often heard repeated by the servants of the Lord, in the land of Zion, has presented itself to my mind of

late with great force, at times, when I have seen the Saints spending a goodly portion of their hard earnings for those things that are not only useless, but pernicious in their influence upon the mind, as well as on the body of man,—I mean strong drinks, and that most filthy of all the vegetable family—tobacco; by the way, not forgetting hot drinks, &c.

The desire of every faithful Latter-day Saint to escape from under the hand of the tyrant and the rod of the oppressor, is only second to that of an ultimate and eternal salvation in the celestial kingdom of God. The question is, how can they accomplish this? My answer unto all is, Help yourselves and the Lord will help

you.

Now, to show to what extent the Saints can help themselves in this matter, I have only to make the following statement, viz.—that the TWENTY THOUSAND adult Saints in the British Isles spend three pence each, per week, for strong drink, to-bacco, snuff, &c., which in twelve months will amount to the enormous sum of thirteen thousand pounds sterling; this is amply sufficient to emigrate two thousand adult persons to Council Bluffs every year; and if we add to this a sixpence per week more for each adult, for tea, coffee, cream, and sugar, we have the astounding fact before us, that the sum of thirty-nine thousand pounds sterling, is spent annually by the Saints in the British Isles for things that are calculated to stupify the mind, defile the temples of the Lord, and gradually undermine the constitution of all who partake of them. This sum is sufficient to emigrate ten thousand persons to New Orleans every twelve months.

I am satisfied that the foregoing estimate is far below what is actually expended,

but it is sufficient for the present purpose.

When I take into consideration the powerful influence that good examples have upon the minds of the rising generation, and how much they tend to increase their exaltation in the scale of intelligence, pertaining to the things of the kingdom of God: and of the many thousand who might soon be rescued from nakedness, starvation and wo. I feel, that if I had the voice of an Archangel I would send forth the sound into all the earth, until every mountain, hill, rock and glen echoed the cry

## Help yourselves and the Lord will help you.

This saying is applicable to all men—it is the very quintessence of the Apostle Peter's declaration to the thousands on the day of Pentecost. Help yourselves (by yielding obedience unto the gospel) and the Lord will help you (with the gift of the Holy Ghost.)

While visiting the branch of the church in Rutherglen, I was led to speak somewhat in the foregoing strain, and yesterday I received the following letter from the

president of the branch.

Rutherglen, May 1, 1849.

Dear Brother Kelsey,—The council of this branch have taken into consideration the blessings to be derived from stopping smoking, chewing, and snuffing tobacco; drinking whiskey, porter, ale, tea, coffee, &c., &c., and that instead of spending their money for such useless things, have agreed to give them up and to pay the money they would cost weekly into the hands of a faithful brother as treasurer, to be laid by until we have enough to send out two or more good men to New Orleans, where they can labour and remit money back to enable us to send more to help them, until all who join in this matter are delivered from Babylon. All interested would be responsible for the care of the families of those sent out. I spoke of these things last Sunday to the Saints, and I believe all who were present rejoiced in the plan, and were willing to go to it with their might; but I told them we would not enter into any arrangement until we had some counsel on the subject; so, my dear brother, it is in your hands, and whatsoever you say we will abide by. If it meet your approbation we will begin our first gathering on the 13th of May, 1849. I shall expect an answer to this before Sabbath first, if convenient. We have not baptized any yet this quarter, but we are still sowing the seed, and expect to reap before long.

May the Lord bless you in all your labour, is the prayer of your brother,

ANDREW FERGESON,

I shall defer giving a decided answer until I hear from you, which I hope will be soon. I am not prepared to say definitely what our increase has been, or is likely to be this quarter from the fact that I have travelled but little. Deeming it wisdom to rest awhile and expose myself less to the inclemency of this inclement climate, that peradventure I may get rid of the very troublesome cough with which I am now afflicted.

Hoping that you and household are in good health, and in the enjoyment of every blessing, I subscribe myself your affectionate brother in the bonds of the covenant, ELI B. KELSEY.

7, Great Thornton Street, Hull, May 10th, 1849.

Dear President Orson Pratt,-Sir,-I take the liberty of forwarding you my thoughts regarding the following very important subjects. In my travels, both in this and in other countries, I find, that not a few of the Saints are in thraldom, still holding themselves in connexion with many of the associations and institutions of Babylon, (patches on the old garment) such as oddfellows, rechabite societies, tee-total societies, sick societies, burying clubs, &c., &c., &c. Now those institutions, however laudable their objects, however sincere and good the intentions of their respective votaries, has not, nor cannot be of any salutory or lasting benefit to the human family. They are but of short duration; in them are the seeds of discord and schism, they want the elements that bind and cement together. "The Gospel is the perfect law of liberty." James i., 25. ii., 12. Does not every Latterday Saint (if worthy of such a name) thus guilty, betray a mighty want of knowledge, faith, and confidence in the Gospel, that holds any alliance with any of the institutes of Babylon. What saint of God, whose judgment is at all informed, whose mind is at all enlightened, who is at all influenced by the principles of truth, that requires to continue in connexion with, or to join rechabite societies, or teetotal societies, thereby circumscribing the freedom and liberty which every born citizen of the kingdom of God should enjoy. Book of Doctrine and Covenants, page 240, sec. 81. 2 Peter, i. c., 5, 6, 7, 8 v. The word and spirit of the Lord ought to govern and regulate the saints of God in all these matters independantly of the institutions of men. And as for sick societies and burying clubs, I should say, (judging from the fruits) Saints that pay into sick societies seem as though they wanted to be sick; and all that contribute money to burying clubs, seem as though they wanted to be buried in Babylon. Galations vi. c., 7. 8. v. "Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Alas! the time and money spent in propogating the rotten and tottering systems of man's weak invention ought to be applied to a nobler purpose; therefore, I would say to all Saints thus bound, speedily liberate yourselves, strike off the fetters that bind, rise in all the majesty of your character, in all the true dignity of your calling, and propogate and support in every way possible, the Gospel of Christ; the celestial law-seeing it is the only system recognised of heaven: the only plan ordained of God to bless the human family, whether political or religious; support those measures which will be savoury in their influence, salutory and lasting in their effects, in short which will bring deliverance and redemp-Yours most respectfully, tion to mankind. JAMES M'NAUGHTON.

P.S. The work is onward in this locality; eight that I know of lately baptized; prospects good in fresh places that we have been opening recently. J. M'N.

SEVERAL CASES OF MIRACULOUS HEALING BY THE POWER OF GOD.

PHYSICIANS ASTONISHED .- HEALING BY THE POWER OF GOD.

Rumford, May 1st, 1849.

Dear Brother Gibson,—At your request I now sit down to give you a short account of the goodness and power of God, made manifest in my behalf. About two years ago, while working at my trade of coach-builder, while assisting in

removing a railway carriage, I dislocated my thigh, and was conveyed home, and my parents not being in the Church, and no elders in the town, (viz. Sterling) medical skill was called in, but from the swelling it could not be set. I was again examined by a Dr. Jeffrey and one Taylor of Glasgow, who said that a kind of jeal had gathered in the hip joint, and before it could be set, this must be removed by cupping; so I was cupped with twenty-four lances, but it did no good, and I lingered in great pain for three weeks, when it was proposed that I should again be cupped; but I was determined that it should not be; and hearing from you, that Elder Samuel W. Richards, from America, was coming to Sterling. I told my friends, that when he came, they would see the power of God, and I should be healed. Accordingly, when he came, he anointed me in the name of the Lord, and the bone went into its place, and I got up in the morning, and went to my work, to the astonishment of doctors and friends. I am now a travelling elder, and have a great deal of walking, but experience no inconvenience from it. I can get a dozen of witnesses to attest to the truth of this cure, both in and out of the Church.

I remain your brother,

JAMES S. LOW.

#### HEALING BY THE PRAYER OF FAITH.

Bury, June 11, 1849.

Dear President Pratt,-According to your request I now take up my pen to inform you of the wonderful manifestation of the power of God in this place, on Wednesday, the 6th of June. On returning from my work about six o'clock at night, I turned into a brother's house by the name of Thomas Crawshaw. On entering the house I was told that his wife had been taken with a kind of a stroke, which suddenly deprived her of her speech. I went up stairs, and found it to be the case; she seemed very much troubled, and wanted to make something known to me, but was unable. Her son's wife had sent for the doctor, but as luck would have it he was not in. Seeing that the case was a serious one I immediately laid hands upon her; I then told her husband to get some oil. In the meanwhile I sent for Elder Platt, who brought some oil with him. I gave her some, and Elder Platt and myself laid hands on her again: we both of us prayed over her that God would again restore her speech. After consoling her a little we left her. Her husband came for me again about ten o'clock; I went, and astonishing to say she could talk as well as ever she could in her life. I gave her some more oil, and prayed to God that he would remove every other pain that was preying upon her system. I went the day following, when she was in the house doing the work. She told me that she wanted to tell me the night before that her desire was that her youngest son (a young man) would obey the gospel, and that she did not want the doctor, but the Saints. She now feels thankful to God for his mercy towards her. The above is a true and faithful statement.

I subscribe myself your brother in the new and everlasting covenant,

JOHN ROBINSON.

#### HEALING OF CHOLERA.

Merthyr, June 15th, 1849.

Dear Brother Pratt,—I just take a few minutes to inform you how things get on here. In this town and its neighbourhood, we baptize now-a-days, as many as we like. The cholera that rages here at present, assists us greatly. The Saints are all alive, except when they think the cholera takes hold of them; the meetings are all crowded, but not more so than our own dwelling, where the half-sick Saints gather in crowds. I have visited several Saints in the cholera, and succeeded with God to restore many; but I am sorry to say, that three or four have died, some owing to the want of faith, and others, because we could not administer unto them. We are obliged to be very cautious in visiting our sick, and in administering oil, because the doctors are seeking to trap us, and people are even paid for looking after the Saints. In this exigency, our beloved president counsels us to advise the relations of the sick, to send for doctors, in case should the ordinance fail to restore, after trying sufficiently, in order that the officiating brethren may not be brought in for manslaughter, as people have been endeavouring their best to do lately at

Aberdare and Cardiff, and even in this place. This day week, I think, I was called to a young Saint that had been carried home speechless upon a plank, from the coal-pit, and in a state that his black comrades thought would soon terminate in death, for they seemed afraid to take him further than the mouth of the pit. When I visited the house, a great number of his fellow-workmen and others had assembled to witness the "miracle;" and no sooner had I entered, than the crowd followed, and filled the house. I succeeded, however, in persuading them to go out, except one, but their black faces still covered the window, and were determined to have a peep at the miracle. After that, I proceeded to view my patient, whom I found speechless in bed; and, with the assistance of a priest, I got him in a sitting posture, and without any anointing, laid my hands upon him, when he recovered at once, and jumped out of bed, quite well. Then the crowd rushed in again, and soon after, the doctor, who declared that the young fellow deserved a good whipping, for creating such a disturbance, without anything the matter with him. I left every one to enjoy their opinions concerning him, and was glad to get out of their reach without being stoned. Yours in the Lord,

JOHN DAVIS.

THE BLIND SEE, AND SEVERAL OTHER NOTED CASES OF HEALING BY THE PRAYER OF FAITH.

London, June 9th, 1849.

Beloved President Pratt,—Having received the enclosed note from a beloved sister who was baptized by me on the 8th of April last, and who is in the far-famed town of Windsor, with only one Saint to keep her company. She, having heard the gospel preached only twice before obeying the same, has faith in the work as described in her letter to me, so much so that I think the same worthy of recording. Not only has the power of healing been manifest upon one, but I can say, although we have not been organized into a branch one year, many have been healed. I will take the liberty of naming a few cases out of the many:—Sister Emma Spiring met with an accident while frying some meat: the pan was overturned, and the boiling fat went into her eye and on her face, and from the Friday to the Sunday she could not see with the eye. I, in the name of the Lord, anointed her with oil, and laid my hands on her, and the moment I took my hands off her head, she, in the presence of a large assembly, said she could see, and all pain was gone.

Another case was of a man by the name of Grenham, who had lost the sight of one eye. I anointed him, and he received his sight, and has since come into the

church, and is a good member of the same.

Another case is of a young lady, who had a growing out of the back, and had been to many of the medical professors, but none could do her any good. I anointed her in the name of the Lord, and she has recovered, and entered the church.

Another case is that of Mrs. Taylor, aged over 70, who met with a fall 22 years ago and never could get cured. She heard of the Latter-day Saints, and sent for me, and offered to pay my expenses to the place if I would go, but I could not get time to go; and one meeting night she came to town and wished me to minister to her; I did so, and she has since sent me a note, saying, that for 21 years she had not been able to lay but on one side, but the same night I administered unto her, she was able to lay on the diseased side, and is able to put her foot to the ground to walk upon it. She has not at present entered the church, but she bears her testimony to the power of God in the church.

Another case is of a Sister Yandle, who had been taken with a very severe sickness, so much so that all her medical attendants gave her up for dead; but I had faith in the power of God, although they said her lungs were gone, and that it would be impossible for her to live over a few hours. I ministered to her in the name of the Lord, and the pain left her: from that time she has recovered, and has since been to the church to bear her testimony to the healing power of God.

Dear brother, these are a few out of the many cases that have come under my own notice of late, and the praise be unto the Lord. We have a branch of Saints, full of life, who are with me trying to roll on the kingdom of God; and I am most happy to say, our labours have not been in vain. Ten months ago there were but about 12 Saints in this part, but, thanks be to our indulgent Father, we have now

about 140; and not a week passes without some coming into the kingdom. I can say, that for the last six months we have not omitted to baptize every week; and the number baptized since the first of January, 1849, is about 90. I hope we shall soon double the number. We feel determined to go a-head, and do all we can before we leave the land for the west, that we may obtain our reward, for we know He is faithful who has promised.

Dear brother, believe me to remain yours in all faithfulness in the bonds of the fulness of the gospel,

W. Booth.

2, Gloucester Place, Windsor, June 6th, 1849.

Dear Brother Booth,—I feel it to be my duty to inform you of the power of healing which has been manifested unto us during the past week. A youthful member of our family, whom you know very well, was taken exceedingly ill on the 30th of last month with her old complaint (inflammation on the chest), which came on more rapidly than it had ever done before. She was obliged to be put to bed, and I anointed her chest with the oil you consecrated, and also gave her some inwardly. That was about four o'clock in the afternoon. She continued very ill all the evening: her breath very short, and the fever very high. I again anointed her chest in the name of the Lord, and asked his blessing; he was graciously pleased to hear me, and in the course of twenty-four hours she was as well as if nothing had been the matter. I wish I could personally testify of the Lord's goodness, but as I cannot I have written to you. Though I have been but a short time in the church, I have received many blessings, and I hope soon to be able to stand up and testify of the same in Windsor.

For the present farewell. I am, dear Brother Booth, yours in the everlasting covenant,

ELIZA JANE MERRICK.

#### DEVILS SUBJECT TO THE PRIESTHOOD.

Edinburgh, May 31, 1849.

On the 21st day of February, 1849, at our prayer meeting, held in the Hall, 2, Drummond Street, a female was seized by the power of the devil, so that it took three men to hold her, while her cries were awful. A number of elders being present, we laid our hands on her in the name of Jesus, and she became calm immediately; but no sooner did we turn to leave her, than she burst out with a derisive laugh at us. I then asked if there was any oil in the room, and a brother had a bottle of oil, but it was not consecrated. I called on Brother Waugh, and we took the oil to consecrate it. Whenever we took it into our hands, her cries became dreadful; and when I came with the oil to anoint her, she sprung from the hands of those that held her, and leaped up on the back of the seat screaming fearfully. We got her pulled down, and then I anointed her in the name of the Lord Jesus Christ, after which we laid our hands on her in the name of Jesus, and she was instantly made whole, and went home on foot well and sound in mind and body. This was done before all that were at the meeting.

We, the undersigned, attest that the above is true, having been eye and ear wit-

nesses of the same.

WILLIAM GIBSON,
JOHN M'COMIE,
GEORGE PEDEN WAUGH.

#### CHOLERA HEALED BY FAITH.

Edinburgh, June 1, 1849.

In the month of December, 1848, I was sent for to visit a young boy, son of Brother John Brown, in Lounhead, who was taken very bad with cholera. Brother M'Master and I went out, and found him very bad: his belly was drawn together like thick cords with the cramp. Brother M'Master anointed, and then we laid our hands on him in the name of Jesus Christ, and he got better immediately, and next morning he was running about as well as ever he was, and has continued so.

Witnesses to the above.

WILLIAM GIBSON,
WILLIAM ATHOLE M'MASTER.

LEPROSY HEALED .- A MIRACLE.

Borland, Fifeshire, Scotland.

To all whom it may concern. This is to certify, that I was seized with a disease like the leprosy, in the year 1837, and tried all that I could to get a cure, but I could not, and all the doctors that I applied to could do me no good; and it continued with me over all my body till the month of September, 1843, when I went and was baptized into the church of Jesus Christ of Latter-day Saints, by William M'Farland, elder of the said church, on the 1st of September, 1843, and that same night the leprosy left me.

JENET RIDD.

Witnesses,

WILLIAM M'FARLAND, JAMES CRYSTAL, ALEXANDER RIDD.

FEVER REBUKED .- A CHILD HEALED FROM THE POINT OF DEATH.

Wood Mill Street, Dunfermline, Fifeshire, Scotland.

To all whom it may concern. This is to certify, that I was in Borland on the 8th of January, 1849, and there was a girl by the name of Catharine Kidd, lying very bad with a fever, and was at the point of death, and there was part of her dead clothes made, waiting every moment when the breath would leave her; so I was called to see her, and I went; and they asked me if I would attend to the ordinance of the Church with her, and I said that I would: so in company with Elder M'Farland, I anointed her with oil, and laid hands on her, in the name of Jesus Christ; and when I had done, I told them that she would get better, and the people that were in the house, said if she did, that it would be a miracle; so from that hour, she did get better, and the dead clothes were laid aside. Now for this, to our Lord and Saviour Jesus Christ, be all the honour and glory, both now and for ever, Amen.

WILLIAM ATHOLE MACMASTER.

Witnesses,

WILLIAM M'FARLAND, Mrs. M'FARLAND.

REMARKABLE PRESERVATION OF LIFE, AND THE EFFECT OF THE PRAYER OF FAITH.

Auchene, Scotland, June 12th, 1849.

Beloved Brother Orson Pratt,—On the 10th of April last, I went to my work about ten o'clock at night; on arriving at the pit head, in company with three others, it was thought by all appearances, that the engineer had put all the machinery in order, to let us down to our work, when James Hyends and myself went on to the keg, to descend in the usual way; but to our great surprise we went to the bottom with a tremendous crash, the ropes being in no way attached to the engine. The pit was sixty-four fathoms deep; both the kegs were broken to pieces, and one of the chains was broken in three places, and yet we were wonderfully preserved; the like has scarcely ever been known. James Hyends was very little injured. My leg was broken, from which I suffered an excessive pain till the following evening, when Peter Kain, a teacher, anointed me with oil, according to the Scriptures, and I was relieved in a great measure of the pain. The next morning, Elder Eli B. Kelsey prayed for me, and again administered the ordinance, and in less than five minutes I was almost entirely freed from all the pain that I was suffering; for which I feel to attribute all the praise and glory to God.

I am your brother in the bonds of the new and everlasting covenant,

ROBERT BRIGHTON.

GREAT MANIFESTATION OF THE POWER OF HEALING THROUGH THE PRAYER OF FAITH.

Edinburgh, May 31, 1849.

On the 19th of the present month, a sister came for me, to visit a brother of the name of John Brown, who lives in a place called Loanhead, about five miles from Edinburgh, who had fallen down an incline in the coal pit the day before, while at work, when a harly filled with coals fell upon him, cutting his head and crushing his body severely. Brother Waugh and I went out and found him suffering great

pain, indeed he could not move his body in the least without severe pain; brother Waugh anointed him, and then we laid our hands on him in the name of the Lord, when he rose immediately, put on his clothes, and sat down and took tea with us as heartily as ever he did in his life, and wanted to see us on our way back, but we would not let him; however he went out and visited the Saints—was at their meetings next day, it being Sabbath, and came to our meeting in Edinburgh on Wednesday evening. His cuts and bruises are all completely healed.

We, the undersigned, were eye witnesses to the above.

WILLIAM GIBSON.

GEORGE PEDEN WAUGH.

JOHN BROWN.

FANNY BROWN.

IN MY NAME THEY SHALL CAST OUT DEVILS .- JESUS.

Clackmanan, May 29, 1849.

In the beginning of January, 1849, a sister in Clackmanan Branch became possessed with a devil; Elder John Russell administered unto her, and the devil was cast out; but upon the 12th of January, I being with the Saints, and teaching them some of the ways which the devil took to deceive them; she went out of the meeting, and I being sent for, went with Elders Russell and Cook, and found her in such a state that it took two to hold her, and all the time she kept speaking in some tongue that we knew not, when we came in she tried to bite and tear me, and the devils cried out that we had not power to cast them out for they were Legion. I said our master had, and through him we would cast them out ere we left the house; we had to attend to anointing and laying on of hands several times, and although she would get better, they would always come back, we then, knowing the devil is not over fond of music, commenced to sing "Hail to the Prophet," and then attended again to the ordinance, and she was restored to her right mind, and has continued so.

We, the undersigned, were eye and ear witnesses of the above.

WILLIAM GIESON.
DAVID COOK.
JOHN RUSSELL.
DAVID RUSSELL.

#### ANOTHER GREAT MIRACLE.

Clackmanan, May 29, 1849.

In the beginning of the year 1848, in Clackmanan Branch, a boy of about six years of age, a son of Brother John and Sister Margaret Hunter, who had been given up by all the medical men as incurable, and whose disease they could not understand, and who was reduced in consequence thereof almost to skin and bone, and confined to bed, was administered unto by Elder John Sharp, now gone to America, and Elder John Russell, who is still here, who anointed him with oil in the name of the Lord Jesus, and next day he was running about in good health, and has continued well ever since.

Witnesses to the above

JOHN HUNTER.
JOHN RUSSELL,
MARGARET HUNTER.

#### RUPTURE HEALED BY THE PRAYER OF FAITH.

In the month of March, this year, 1849, a young boy, son of Sister Ann Hunter, in Clackmanan, who was sorely afflicted with rupture, was anointed for the same by Elder John Russell, and next day he was quite whole, and still continues so, he was rather more than three years of age, and was born ruptured.

Witnesses to the above

JOHN RUSSELL.
DAVID RUSSELL.
ANN HUNTER.

#### TWO CASES OF MIRACULOUS HEALING.

Perth, 29th May, 1849.

Beloved President,—I lift my pen to inform you of two cases of healing by the power of God, through the order of anointing with oil. On the 29th of April, I anointed a man, by the name of John Smith, residing at 82, South-street, Perth, who had been confined to his bed for three weeks previously with pain; after he was anointed, he rose from his bed almost immediately, and has had good health since. Again, on the 22nd of May, 1849, brother Hugh Findley had delivered a lecture. We were called upon by a sister, Mary Bell, to go and anoint a Mrs. Whottoch, residing at 145, High street, Perth. When we got there, we found her in the fever; we anointed her, and from that time, she has got better, and is now up every day, and in very good spirits, in regard to the work of God.

Yours in the Gospel,

ROBERT GALT.

#### GOD IS LOVE.

Hail, everlasting Love, Whose overflowing stream, From every sacred fount above, Comes like an evening beam. Seraphic wings have fann'd, Each purling wave to rest; Which flowing from that blissful land, Springs in our mortal breast. Oh, how divinely sweet, To trace its heavenward course, Where holy angels love to meet, Round its eternal source. Where trees of knowledge fair, And Sharon's lovely rose, Bloom in immortal beauty there, And heavenly sweets disclose.

London, May 28th, 1849.

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Bondon, 12 dy 20th, 2020.		
LIST OF MONIES RECEIVED FROM THE 9th TO THE 22nd OF JUNE.  J. S. Cantwell 1 1 0 Brought forward	5 3 5	15 4 0 0 0 0 5 4 0 0
The "Kingdom of God," Part IV, is now in the press. It is of the same size and price as the	" D	IVINE
AUTHORITY."  Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundre	d; s	22 5s.
ner thousand.		
Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISION VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s.	ns,	hun-
drad : £4 10s per thousand		
Soon to be published, a Treatise entitled "Absurdities of Immaterialism," being a Reply P. Taylder's Pamphlet, entitled "The Materialism of the Mormons, or Latter-day Saints, I and Exposed."	to T Exam	nined
The Book of Mormon is now ready for sale.		
The Book of Doctrine and Covenants are all gone, but soon will be reprinted. Soon to be published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern P	rop	hecv.
TYPOGRAPHICAL ERROR.—In the Money List of the last number of the STAR, the head his read "List of Monies received from the 24th of May to the 9th of June."	e sr	nould
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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.

## The Latter-Day Saints'

# MILLENNIAL STAR.

BE THAT RATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 14.

JULY 15, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

Dr. Brown, however, being a little more wise than the immaterialists who preceded him, does not attempt to connect the mutual affections, existing between matter and mind, by substituting some conjectural intervening causes. Instead of this, he advocates the direct affection of the mind by the presence of material objects—that the change of state in the one is produced by the change of state in the other, independently of intervening causes. Now this, in our view, is really what happens.

We believe that matter can only act upon mind because mind is an extended material substance. But Dr. Brown supposes there is no absurdity in matter acting upon that which is unextended. He endeavours to substantiate the possibility of the direct mutual affections of mind and matter, by referring to some examples of matter acting upon matter as in gravitation.\* But we do not conceive these cases to be in the least analogous; for there is no absurdity in supposing one extended substance to act upon another which is also extended. But for extended substances with parts to act upon unextended substances is without a parallel, and inconceivably absurd. Indeed there could be no action at all; an immaterial mind could not act upon an immaterial mind any more than nothing could act upon nothing. To talk about matter affecting that which is inextended and without parts, is to talk about matter affecting nothing.

The very fact of the external organs affecting the mind without any intervening cause, the same as other matter affects other matter, is an argument of the strongest kind in favour of the materiality of mind. A piece of iron is affected in a certain manner by introducing into its presence a loadstone, so the mind is affected in a certain manner by the presence of light upon the retina, or by the presence of odour upon the olfactory nerve. If then mind can be directly affected by other substances, the same as matter directly affects matter, why should it be called an immaterial substance?

If resistance to our muscular efforts, as Dr. Brown supposes, be our only test of solidity and extension, and consequently of matter, then mind itself has the greatest claims to materiality. A muscular effort is nothing more than an effort of the mind. Without the mind the muscles are incapable of any effort whatsoever. Two men stretch out their arms, press their hands together, and resist each other with great force. In this example as it is commonly said, the muscular efforts of the one are resisted by the muscular efforts of the other; but as the muscles have no power of themselves, the facts of the case are, that the mind of the one truly resists the mind

<sup>\*</sup> Brown's Philosophy of the Human Mind. Lecture XXX.

of the other through the medium of their respective muscles. If that which causes

resistance then be material, mind must be material.

If two bodies of iron of equal size were moving with equal velocities towards each other, upon meeting they would destroy each others motion, and the next moment, though in contact, there would be no signs of resistance; not so with the resistance which mind offers to mind through the medium of the muscular organs; the resistance can be continued at the option of the two resisting minds; hence mind exhibits resistance in a greater degree than other substance, and should, therefore, according to Dr. Brown's test be considered material in preference to all other substances.

No two atoms of spirit or any other matter can occupy the same identical space at the same time. There is as much evidence in favor of the impenetrability of spirit as there is of any other matter. The Rev. David James, nor no one else, has ever seen or heard of two or more spirits or atoms of any other substance, occupying the same space at the same time. Such an idea is not only without proof, but is inconceivably

absurd.

No two atoms of spirit or any other matter can occupy two or more places at the same time. We have never known of a circumstance of the spirit of man residing in the body and out of it at the same time. No particle of light, odour, heat, electricity, can occupy two places at once. These substances can only be extensively diffused by being extensive in quantity. The particles of light which enter the right eye are not the same which enter the left. Though their qualities may be exactly alike, yet they are separate individual substances, as much so as if they were millions of miles asunder. The same is true of the atoms of spirit and all other substances.

OF THE ESSENCE OF SUBSTANCES.

Philosophers of modern times have asserted that we know nothing of the essence of bodies. It is affirmed that all that can be known of mind or matter, are merely its properties. Dr. Abercrombie, says, "We talk, indeed, about matter, and we talk about mind; we speculate concerning materiality and immateriality, until we argue ourselves into a kind of belief that we really understand something of the subject. The truth is we understand nothing. Matter and mind are known to us by certain properties; but in regard to both it is entirely out of the reach of our faculties to advance a single step beyond the facts which are before us. Whether in their substratum or ultimate essence they are the same, or whether they are different we know not, and

never can know in our present state of being." \*

There are many truths which we ascertain by reflection, independently in a great measure of our senses. We are assured and know in our own minds that duration must be endless, and that space must be boundless, not because we have learned these truths directly through the medium of our senses, or have been able to demonstrate them by any process of reasoning. In the same way we know concerning the essence of bodies. Instead of being entirely ignorant on the subject, as modern philosophers assert, it is directly the opposite; we know the essence of all substances. Solidity is the only essence in existence. Although the ultimate atoms of matter cannot come under the cognizance of our senses, and we cannot demonstrate their solidity by any process of reasoning, yet we are none the less assured of their solidity. We believe that they are solid because it is impossible for us to believe otherwise. We are as certain that the ultimate atoms of all substances are solid, as we are that they exist. What we mean by solidity is, that all substances completely fill a certain amount of space, and that it is impossible for them ever to fill a greater or less amount of space.

The amount of absolute space occupied by any substance is constant, that is the elementary atoms cannot be increased or decreased in magnitude in the least degree. Particles may be divided, but their respective parts occupy the same amount of space when separated as when united. Condensation or expansion is not a property of the ultimate atoms of bodies, but merely the relation which these atoms sustain to each other. When a collection of atoms called body are forced into a closer connexion with each other, the body is said to be condensed. When their relative distances are increased the body is expanded. The maximum of density excludes all pores. In such a condition the space is wholly occupied—any further condensation is absolutely

<sup>\*</sup> Abercrombie on the Intellectual Powers. Part I. Sec. I.

impossible. A bar of iron varies its dimensions with its temperature, while the atoms of which the bar consists remain unchangeable in size. The pores of the iron increase in the same proportion as the bar increases, and diminish as the bar diminishes. Solidity is universally supposed to be a property of atoms, but this is an error. Solidity is not a property, but only another name for the essence. A property must be a property of something; but solidity is not a property of any thing—it is the essence itself—the thing that exists, aside from all properties and powers. If we suppose solidity to be a property, then it is evident that there must be a distinction between atoms as possessors, and solidity as the thing or property possessed; but we find it impossible to conceive of atoms separate and apart from solidity. Deprive atoms of solidity, and they are deprived not of a property, but of existence itself, and nothing remains. Solidity is associated with existence and we cannot conceive of the one independently of the other. Solidity, then, is the essence to which all qualities belong-taste, smell, colour, weight, &c., are the affections of solids. Every feeling or thought is the feeling or thought of solids. All the powers of the universe, from the Almighty powers of Jehovah down to the most feeble powers that operate, are the powers of solid atoms. We can conceive of solid atoms existing without powers, but we cannot conceive of atoms existing without solidity; therefore the very essence of all substance is solidity. Love, joy, and all other aflections are only the different states of this essence. When the essence or solidity of substance is considered by itself, independently of

When the essence or solidity of substance is considered by itself, independently of its powers, there cannot possibly be any difference in atoms only in their magnitude and form. The essence of all substance is precisely alike when the essence alone is considered. Substances can only differ in their magnitude, form, and susceptibilities,

but not in their essences, for they are and must be alike.

(To be Continued.)

### NEW JERUSALEM.

### (Continued.)

Here it is again expressly foretold that the rebellious, or those Saints who should transgress the law of God, were to be cut off out of the land—were to be sent away, and not inherit the land—were to be plucked out. Thus we see that the Lord did not intend to suffer a carelessness, or negligence, or wickedness on the part of his Saints who dwelt upon that holy and consecrated land. He had determined as he had expressly told them a few weeks previously that he would be obeyed. "Verily I say unto you, my law shall be kept on this land." (Section XVIII., Paragraph 4.) There was no alternative only for the Saints to keep the law of God, or else be "plucked out" of the land, and "be sent away."

In November, 1831, among the numerous revelations given about those days, the Lord spake the following to the prophet Joseph in the State of Ohio, concern-

ing the Saints on the land of Zion in Missouri.

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not carnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These things are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly, Amen." (Section XXII., Paragraph 4.)

In the following April, Joseph the seer again visited the land of Zion, and received the word of the Lord in their behalf, and more fully organized them according to the laws of God, after which he returned to his home among the eastern

churches.

On the 22nd and 23rd of September, 1832, a revelation was given, informing the Saints that a temple should be built upon the consecrated spot in Jackson County,

before the generation then living, should all pass away, and a cloud of glory should rest upon it. (See Section IV. Paragraph 1. 2.) In this revelation which was given in Ohio, through the prophet, the Saints were sharply reproved, and a judgment

predicted upon Zion. The Lord spake thus:-

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly, the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent, and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have caused to be written, that they may bring forth fruit meet for their Father's kingdom, otherwise, there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

"Verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion, for their rebellion against you at the time I sent you." (See Paragraphs 8

and 12.)

The children of Zion had not hearkened diligently to the warnings which the prophet Joseph delivered a few months previously, or at the time he visited them; wherefore the Lord was displeased with them as manifested in the above revelation.

The inhabitants of Zion were faithfully warned of the judgments which awaited them, not only by direct revelation, but by letters. We make the following extracts from a letter written in Ohio, by Joseph Smith, and sent as a warning to the children of Zion in Missouri.

"Kirtland, Ohio, January 11th, 1833. "Brother William W. Phelps,-I send you the olive leaf which we have plucked from the tree of paradise—the Lord's message of peace to us; (meaning by this, a lengthy revelation which he sent in company with the letter, given December 6th, 1832. See Section VI.) for though our brethren in Zion, indulge in feelings towards us, which are not according to the requirements of the new covenant; yet we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and yet, strange as it may appear, yet it is true, mankind will persist in selfjustification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of all mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest. The brethren in Kirtland pray for you unceasingly, for knowing the terrors of the Lord, they greatly fear for you." \*

Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of brother G\*\*\*\*\*s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living." \* \* \* "All we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for

the wrath of heaven which awaits her if she repent not."

P.S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God; I say, "Wo unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite." \* \* \* "We wish you to render the (evening and morning) STAR as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you

do not render it more interesting than at present, it will fall, and the church suffer a great loss thereby."

JOSEPH SMITH, Jun.

That the inhabitants of Zion in Jackson County, Missouri, were plainly and in the most definite terms forewarned of the judgments of heaven which would speedily overtake them, may be seen from the following letter, written by a council of twelve High Priests, in the state of Ohio, and sent to them.

Kirtland Mills, Geauga County, Ohio, January 14th, 1833.

"From a conference of twelve High Priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment

was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject; now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute the holy land? I say unto you nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgement, which the spirit of our Master requires; we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring

her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a sensorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us from the fountain of light, though his claims and pretensions to holiness, were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert,

and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to coveteousness. This ought not so to be; but let him do just as the Lord has commanded him, and the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be che-

rished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelp's letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is

not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and travelling elders has nothing to do with this part of the matter," it is something we highly approbate, and you will doubtless know before this reaches you, why William E. McLelin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother William, that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for

God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father, and our Father; to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter, which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place, and another people. Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation,

the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening, to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts that this epistle, and brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing, whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore, when you get this, know ye, that a conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandments.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace

in her behalf.

The school of the prophets will commence if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us to all do his will, that we may at last, be saved in his kingdom.

ORSON HYDE. HYRUM SMITH.

(To be continued.)

### ARGUMENTS IN FAVOR OF THE TRUTH.

(Concluded from page 51.)

How did the Apostles in Christ's day become sons? he gave them power; that is, he taught them, gave them commandments, they heard, believed, and obeyed; and only thus now can the servants and offspring of God-become sons. When Paul preached at Athens, he preached repentance, and the few that clave unto him, no doubt received the remission of their sins, as he himself did by washing them away in the ordinance of baptism. Had not Paul learned the same doctrines and received the same spirit as the other apostles? Yes. And though on one occasion he says, "Christ sent me not to baptize, but to preach the gospel," in the same chapter (i.) of his first letter to the Corinthian Church, and to them that are called Saints, (chapter x.) it is manifest he meant by the gospel, baptism, with its accompaniments: Had he not heard of Christ's last teaching? viz., "that it behoved him to suffer and rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations; behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." We can find no other mode of obtaining remission of sins; for in the letter above referred to, Paul says, "there are contentions among you;" "I am of Paul; and I of Apollos; and I of Christ; Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul? I thank God I baptized none of you Corinthians, but Crispus and Gaius:" Why, Paul! was it because you disliked this ordinance, or thought it non-essential? No, but "lest any should say that I had baptized in my own name." "I baptized also the household of Stephanus, I know not whether I baptized any other." That Paul preached and Apollos baptized, those who believed and were willing to obey this gospel for the remission of their sins, is farther evident for 1 Cor. iii.—"For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let

every man take heed how he buildeth thereupon."

I cannot pass over the record of Paul's visit to the renowned Athens without a few more remarks; it is evident that the eagerness of the Greeks to acquire human learning, exalted them far above the simple ordinances and gospel of Christ .- "For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or hear some new thing." And many of these new things-the Greek oratory and philosophy of former days-now occupies many years of the time of our "divinity students" at colleges, that they may be the better able to preach the things of Christ—the simple plan of salvation! Does not this course tend to exalt men by human learning far above the plain and simple ordinances and doctrines of Christ? What effect had the same causes anciently? The same effect is abundantly manifest now, when one sent of God, as was Paul, preaches unto such—of Jesus and his doctrines, of repentance and of the resurrection of the dead .- "some mock," others say "we will hear thee at another more convenient time of this matter." The Corinthians, like their fellow Greeks, the Athenians, had, perhaps, caught a little of the same spirit, and Paul corrects it thus-"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."-For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.

Do we, then, undervalue intelligence? no, although I have seen a publication of the enemies of truth, and of the Church of Jesus Christ of these latter-days, "that the Saints disapprove of education, and there was no school to instruct children among them." This was, is, and shall be false: had they not "the school of the Prophets?" Were there not schools in Nauvoo, so long as they could gather together and instruct the young and aged in peace? Are there not many seminaries now among them, even at Council Bluffs, where they are yet scarcely located? There are. Are there not many in this land who never could read till they obeyed this gospel, that have gone to schools and can now read and write well? Do not many of the more learned among us now aver, that they have learned more in one week of the science of truth, since they obeyed the gospel, than for years they have been taught in the schools and churches of Babylon? And is it not desired with a strong desire by the Presidency of this Church, that valuable intelligence—correct education, be collected and imparted on every subject of truth,—celestial, terrestrial and telestial, geological, astronomical and mathematical,-material, literal and spiritual? It is: and the Saints by diligence, and the Spirit of God-by faith and works, will, from this time henceforth, and in worlds without end, follow after and obtain all truth, that ever has been, that is, or that ever will be. (See the General Epistle of the Twelve Apostles of these last days to the Churches abroad on this subject.) I venture to predict that in the kingdom of God there will be, and that too before many years, schools, seminaries and colleges, in which knowledge of things new and old-of truth, will be as much more efficiently taught and comprehended than they now are on this earth, as the gospel, the truth and revelations of God, are superior to the opinions, creeds, education, errors and prejudices of apostate, disobedient and rebellious men now on the earth. So much, then, for the opinion of the Saints of learning and science; the wisdom that men have acquired we appreciate so far as it is truth, but more highly do we value the wisdom that is from above, communicated by revelation and directed by the Spirit of God; nay, more, we say with the Apostle, to "your faith add knowledge, to knowledge, temperance, to temperance, charity, &c., that these things being in you, you may neither be barren nor unfruitful in the work of the Lord."

I shall now proceed to examine the wisdom of the choice God has made, and his consistency in choosing and causing to be ordained a man of humble birth, in sending a holy angel in this dispensation, in giving immediate revelation to guide his Church,

&c. &c., as the Spirit of God may direct.

Has not the Lord sent holy messengers in every age for special purpose, especially to warn of judgments, and to deliver and point out a way of salvation for the righteous? Yes: Noah was not without their instructions; Abraham and Lot had their heavenly direction, so had Moses, the Prophets and Apostles. If these were sent to warn Lot, that the inhabitants of the cities of the plain might, through him, hear of the coming judgments, and have an opportunity to escape; surely the world that now is-"reserved unto fire and the judgments of the great day,"-the inhabitants now on the earth, shall also be left without excuse. If, as it was in the days of Lot, it is to be in the day of the coming of the Son of man. Is it not reasonable to expect that heavenly messengers shall come and empower men to warn mankind that they may escape from the wrath to come? Yes. Mankind were warned before the flood, before these cities were deluged by fire, and so shall they before the earth be burned up and but few men left. And who can say assuredly these heavenly messengers have not already been sent to the earth? No one: I shall tell you again how you may prove whether they have come: We assert that the Priesthood conferred on the officers in the kingdom God, now established on the earth, was received from those messengers, who in former ages held it on the earth; we also affirm that this Priesthood or power of God on the earth, can, by the laying on of hands, heal the sick, cast out devils, &c. If these signs do follow them that believe and obey the gospel taught and administered by this priesthood, this for ever sets the matter at rest, and gives a knowledge and assurance to them who prove this-that this gospel is the power of God, unto and upon all them that believe and obey. Can the doubtful and unbeliever even thus prove that this is the work of God? never: but the honest obedient believer shall know for himself that he is not deceived;—that he has not embraced a cunningly devised fable—that a holy angel has come and brought back to the earth the power of God—the gospel, and that Joseph Smith was a chosen vessel, holding the authority of God to act in his name, in his kingdom on the earth.—Who, then, will not prove this and all things, and hold fast that which is good?

We shall next see whether God ever did much on the earth by the agency of man, except by IMMEDIATE REVELATION to or among the men by or before whom his works were to be manifested. Adam knew the will of God by "immediate revelation"—so did Enoch, for he walked with God—as also Abram or Abraham, Lot, Noah, Moses, Joshua, Elias, the Prophets, Jesus, the Apostles, and Saints of former days. By immediate revelation Noah knew the will of God, built an ark, and saved himself and his family. By immediate revelation Lot knew of the destruction of the wicked inhabitants and of their cities: by it Moses led forth the children of Israel from Egypt, divided the Red Sea, and thus saved them from the wicked mob: by it Peter went to Cornelius the Gentile, and administered the sin-remitting ordinance, even baptism, to him and his house: by it Philip drew nigh to the Eunuch, taught and baptized him: by it God has made known to us in this day His plan of salvation: by immediate revelation was the records, the history of America, and of its earliest inhabitants, commonly called aborigines, discovered and interpreted: by it was Joseph Smith baptized and ordained, and the Church of Jesus Christ of Latter-day Saints organized: by it was and is "the gathering" taught, the temple built, endowments conferred: by it was the wickedness of evil and designing men, the death of Joseph, and of many more, and the necessity of seeking out a city on the tops of the mountains, where the pure in heart might dwell, made known, and this too some time before these events occurred: by it was Joseph forewarned and enabled to confer blessings and keys of power upon his successors; and by immediate revelation have the elders and priesthood of God been called in this last dispensation; and by it have many principles of truth been revealed to the Saints which they have neither been taught by man nor received from man. But who hath believed our report, and to whom hath the arm-the power of

God been revealed? The honest, obedient, and faithful.

See, then, how great the sin of this generation! even of the vast majority who reject the testimony of the faithful. Light and truth are made known from the heavens, and a law by which man may begin to work out their salvation, and they prefer darkness to the light, and error to truth. "Sin, we have been told, is the transgression of a law." Have not most men transgressed, despised, and trampled upon the laws of God and of nature? Yes: then so far have they sinned. Now how can they obtain a remission of these sins? Only by faith, repentance, and baptism, which is for the remission of sins-faith in God, in the testimony of his servants, and in the necessity of direct and immediate revelation of the mind and will of God, from the heavens, in our own days. This faith comes by hearing the word of God-the living word as spoken by His called, ordained, and inspired servants; it is also a gift of the Spirit of God; it is a faith of MIRACLES—it believes in and produces miracles (see Heb. xi.)—this is the faith which was once, and has again been delivered to the Saints, and for which they most earnestly do and must contend.

Again, the repentance necessary is of unbelief, ignorance, erroneous religions, taught by tradition and the precepts of men, as numerous as they are false. When Christ comes again, shall he find faith on the earth? Very little faith in the living and true God, less in the doctrine and necessity of direct and immediate revelation from heaven in these days, for the salvation and government of God's people, and apostles and prophets as a necessary foundation, but least of all in the testimony of Jesus, which is the spirit of prophecy, and of Joseph Smith and the Saints of these last days. Oh, my God, how great will be their condemnation when they wake up to judgments

who now despise, reject, judge, and condemn thy Saints.

If there be any truth and force in the proverb, "a living dog is better than a dead lion," how much greater force and truth is there in the testimony and words of thousands of living witnesses, than in the mutilated records of some few witnesses that died nearly two thousand years ago? We have the testimony of a few of these, whom no one living ever saw or heard on the subject of the gospel of their day being the power of God, in which God gave revelations, and that miracles were wrought by men, -and this is not only believed and admired, but is considered gospel enough for our salvation! But if 6,000 living witnesses aver in truth that the same gospel, power, revelations, gifts, blessings, and even more miracles have been wrought on the earth in these our days, in the name of Jesus, than were anciently, how few will believe it? T. D. Brown. Alas! how few can be saved!!

Liverpool, 23 March, 1849.

## FRAGMENT OF A DISCOURSE, DELIVERED BY ELDER J. BANKS.

We live in an age, in which much is said about christian charity, which consists in giving man the liberty to judge for himself, and to put interpretations upon the scriptures according to common views of charity. Observe two modern christians in company, though their opinions may differ as widely as the poles, they take each other by the hand with the greatest complacency, and say,—'t is true, we differ in some points of faith, yet we believe in one grand essential point, we believe in one Saviour; they reason, very probably, some will be saved from every sect and party. In the scriptures I find the ministers of Jesus declaiming against every other party. The loving apostle, John, said we know we are of God, and the whole world lieth in the arms of the wicked one; and that is all the charity I have for all but ourselves. Paul, on Mar's Hill, denounced all their religions as vain and superstitious, -in Jesus was all that was kind, gentle and charitable; yet he sometimes got out of patience and would say, "ye generation of vipers, ye profess to be the children of Abraham, but ye

are the children of the devil." This would not be tolerated in our day; it would be said, he is a bigot, he has spoken contemptuously of our preachers, which all good christians honour and esteem; it is not right to point to, and call ours long faces; such was the charity of Jesus and his apostles. Paul was scourged in almost every prison because he had no charity; when a true minister of Jesus preaches the gospel he will have just as much charity as they manifested. Paul would become all things to all men that he might win some; yet, he would never sacrifice principle to keep friends with others; we teach doctrines and principles which will modify kingdoms, dominions, principalities and powers. I thought, when we were singing, of dwelling upon a principle which is calculated to do great harm; it may be charged upon every sect or party with which I am acquainted. I may not be courteous beyond measure, I will also take a text; I may not say firstly, secondly, &c. John xix. 30th v.—"When Jesus had received the vinegar he said it is finished." We are not told what was finished; but the christians say the whole work of salvation was finished; therefore the sinner has but to call upon God, and believe in Jesus Christ, and inasmuch as they believe this they will be saved, they often refer to this point with certainty—only believe in the finished work of Christ, none of your works are necessary, for Jesus said it is finished. You, my friends, know this is very popular; hence, when the work of Jesus is spoken of, it is spoken of as a finished work, and all that is necessary for the human family, I boldly assert that it was, and is not finished, and that it remains to be finished; suppose it was finished when Jesus uttered those words, all being completed, he need have done no more; but why did he arise firom the dead and ascend into heaven. Paul said if Christ be not risen from the dead, then we are in our sins, and our faith is vain. The Apostle rejoiced because of his work in the heavens, for from thence he sent the promised Spirit, and by that gift unto his Church, some became Apostles, some Prophets, &c., for the work of the ministry and the perfecting of the Saints. His resurrection was an important work. If the declaration, "it is finished," meant the work of salvation, then his resurrection was a superfluous work; but he remained near six weeks teaching them—told them among other things to remain at Jerusalem until the Holy Ghost was given. If the work was finished, why all this teaching? he was at length taken from them into heaven; they wondered, and it is no surprise, for they had never before seen him take such an airy flight. When two men, in white raiment, appeared to them, and said, this same Jesus ye see ascend shall again come in like manner,—what to do? if he has finished his work. Some say it refers to his coming at the day of judgment; but let us ask Zachariah,—"Behold the day of the Lord cometh," and speaking of Jerusalem,—" I will gather all nations against thee to battle," he declares that the Messiah shall set his feet upon the Mount of Olives, and he will fight against his enemies as a captain. Has Jesus nothing to do but fight as captain in Mount Zion? What does John say, he cometh to reign on the earth; we believe he will come and reign as King over his people; Mount Zion shall be a glorious city of the Great King. Malachi, you were right when you said he would come again; and as a refiner purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; he comes to do some odd matters he forgot to do, if he thought he had finished his Father's will in the work of salvation. The work of Christ includes the great work of renovating the earth. There is nothing that has yet to be performed but must be done either personally or in his name, if he does not these things he will leave undone his work, and the prophets will be made liars. Jesus when on earth fulfilled all the word of God concerning him; he, in fact, did the worst of his work. And I hope he will not leave these most glorious works undone. Some will say, what did he mean? I answer just what he said: if we had experience his agony and his sufferings at that time upon the Cross—had known as he did, that we had done all in that sphere God required of us, we should not wonder at his saying "it is finished." If he had said I am glad of it I should not have been surprised, he suffered all pain of which human nature was suscptieble, which drew from him this sentiment, "it is finished." I do not say he did not do an important work, I am thankful, indeed, that he did what he did. Another great and important work to be performed is to clothe the spirits of his saints with a body like unto his glorious body. Jesus said to his disciples, if I go away I will come again; I go to prepare a place (Mansions) for you, they are now being prepared, and are to be brought down from God out of heaven; and I have no objection to his coming down to bring

them. John saw the Holy City descending from God out of heaven. Christians conclude that he has not done with that. The work he performed was for the original sin of the whole world, which is just as much benefit to the wicked as to the righteous; as in Adam all died, even so in Christ shall all be made alive, good, bad, and indifferent. Had not Jesus died, the wicked would have slept an eternal sleep, that death or separation would have been an eternal death. Jesus, therefore, holds the keys of death and hell, and I am glad of it; I had rather he should have them than any other; in him is so much love, if he has not changed, and I do not believe he has; by them he will bring all forth into the presence of God. I will tell you when he will have finished his work,—when every one shall be saved, not before. We will just see the effects modern christianity produces; it is something like binding man hand and foot, sealing up his mouth, closing his eyes, and telling him he need not exercise one of his faculties; you can believe on your dying bed in the finished work of Christ and be saved; you can serve God acceptably without being baptized. Do not go to hear these Latter-day Saints, they are just about as ignorant as Jesus and Peter, who said repent, and be baptized, every one of you, for the remission of sins. This theological cant has blinded the eyes and stupified the minds of men, and leads man to consider the commands of God superfluous, and the honest in heart, through these false teachings, sink into lethargy, relying upon the supposed finished work as sufficient for salvation, are told to seek to have an interest in Christ, believe in his finished work, and thereby be saved. It is as false as any principle that ever came from Lucifer; salvation never cometh by a blind faith like that which we have been talking about. Jesus commanded his disciples to go and teach all nations; and added, "he that believeth and is baptized shall be saved." Christians tell us, he that believeth in the efficacy of the blood of Christ shall be saved; but Jesus did not express that nor any minister of his; those who talk about the finished work of Christ would do well to repent and be baptized for the remission of sins, and thus obey the command of God. But I have charity after all; we began with charity, we will also end with charity. My charity begins at home, I have charity to tell the truth, I do not care whether I get a good coat or not, whether the church supports me or not; I have one thing to do, that is, to preach the gospel of Jesus, which is the power of God unto salvation to every one that believeth.

# TO MR. NEW, AND THE CHURCH AT BOND STREET, BIRMINGHAM.

Rev. Sir, &c. - As I have withdrawn myself from your communion, I deem it necessary that I should formally resign my standing as a member, and at the same time state my reasons for so doing; but in thus tendering my resignation, I hope I shall not be considered guilty of doing so from any lack of respect or from unwillingness to appreciate the talents and praiseworthy exertions of my late pastor on the one hand, and the good-will and friendly communion of my late fellow-members on the other-far from it; I am neither forgetful of, nor unwilling to acknowledge the instruction which I have received from you, sir, in your capacity as a preacher of what I once considered the gospel, nor insensible to the kindness manifested by my friends in the Baptist connexion. No, sir, believe me when I say it, such motives would be the least calculated to influence me in taking so important a step, and such conduct would be the last of which I should be guilty. My motives are higher and more consistent with the word of God, and the dictates of conscience, in short; a full conviction of the necessity of yielding obedience to the truth, as taught by the Latter-day Saints, is the one grand reason of my departure from the church of which you are a minister. Think not, sir, that I have done so without due deliberation and earnest prayer to the God of truth, that I might be led to take "wisdom's walk in the way of holiness," and that his unerring spirit should influence my decision. Had I omitted that, I should have proved myself a forgetful hearer of your exhortations to earnest prayer, and consequently could not expect to be guided by that God whose guidance I had never sought.

Perhaps, sir, a brief statement of my present views upon the subject of religion may not be out of place; I will, therefore, with your permission give a general sketch of

the principles or doctrines which I now hold. (When I say religion, I mean, of course, the one true religion called the gospel of Christ, and which St. Paul informs us is a perfect law of liberty, consequently whatever contributed to constitute the gospel in primitive times, will always continue to do so, let the opinions of men be what they may, let them speculate upon and spiritualise the scriptures as they may, the word of God is sure and steadfast, immovable as a rock, and at all times plain to be understood. Did it lack either of these qualities, we should have had no foundation whereon to

build our hopes of future happiness.

St. Paul tells us that "there is one faith." Now lest I or any one else should embrace or exercise a spurious faith, it is necessary that we know what kind of faith is genuine, what is the constitution of it, what the object or objects on which it should be fixed, and what the effects flowing from it. We are told that it is the faith which worketh by love, and not a mere assent of the mind to truths proposed, and a passive obedience to certain essential or non-essential ordinances, but an active living faith, constituted of a well-informed belief, and a willing obedience to every commandment of God, together with a ready submission to every ordinance of God, having an eye to the accomplishment of those ends for which they were originally instituted. You will perceive from this, that I do not look upon works as indicative merely of the existence of faith, but essential also to the constitution of it.

The object on which it should be fixed I believe to be Jesus, the Son of God, trusting in him as the mediator between God and man, and as our great High Priest, who ever liveth to make intercession for us, placing a full dependance on the atonement which he made, and a sure reliance upon those means which he taught while on earth, and which he committed unto his disciples to be by them promulgated when he him-

self should have ascended to nis father.

The effects flowing from that faith were such as are promised in Mark xvi., 16, 17, 18, and such as are recorded in Hebrews xi., and which are believed in, possessed, and enjoyed by the church of which I am a member. This, sir, was the faith which the ancients possessed, and for which St. Paul enjoins us earnestly to contend. The next principle of our gospel is repentance, an utter forsaking not only of evil thoughts, words, and deeds, but an entire abolishment of the old leven of tradition and false doctrine—ceasing to do evil, learning to do well.

The third is adult baptism by immersion for the remission of sins that are past, at the hands of persons divinely appointed to administer in such ordinances, making in this act a solemn covenant with God to abstain from every thing of an evil nature, and to walk in his statues all the days of my life, and receiving in that moment, by obedience to that ordinance my particular inclusion in that general pardon which was obtained for us by the atonement of Christ. You will perceive that the difference

between us is concerning the object for which baptism was instituted.

The next principle is confirmation, or the laying on of hands for the gift of the Holy Ghost. After persons have exercised faith in Jesus and the atonement made by him, and having repented and been baptized for the remission of their sins, they become entitled to the gift of the Holy Ghost, and this is communicated now as it was in days of old by the laying on of the hands of those having authority. It is true there have been, and still are, instances where the power of the Holy Ghost has been displayed in miraculous gifts previous to baptism, but it must be borne in mind that those are exceptions and not the rule, and that the temporary manifestation is not the abiding influence. This Holy Ghost was to enable the recipients thereof to speak in new tongues and intepret the same, to heal the sick who were not appointed unto death; to give dreams to one, visions to another, faith, knowledge, wisdom, &c., to each as He the spirit willeth; it was also to bring to the memory, "things past, present, and to come," to take of the things of the Father and of the Son, and reveal them unto us, and to harmonise all the powers of the minds of believers, and bear witness to them, and record in the heavens their title to eternal life. We then look forward with a sure and certain hope to the first resurrection, and the second advent of the Messiah to gather his elect and punish his enemies. We have an eye to the recompense of reward which shall be given at the coming of that Just One, who is the author and finisher of our faith, adding unto our faith, virtue, knowledge, patience, temperance, godliness, brotherly kindness, and charity. Aiming at our high privilege, namely that of being sons and daughters of the Most High, we are

enabled to run joyfully the race set before us, knowing that he is faithful who called us. We count not our lives or liberty, wealth or good name dear unto us, but are

willing to make a covenant with God by sacrifice.

And now, sir, strange as it may appear to you, I call upon you and your church, in the name of the God of Israel to examine these things with unprejudiced minds, and rejoice with me that the kingdom of God is at hand, and is now being built up and prepared for the Son of Man.

That you may be led by the good spirit of our God so to do, is the sincere wish of

Yours most respectfully,

JAMES BELLISTON.

P. S.—I have inclosed two of our publications for your perusal, which will more fully illustrate the principles touched upon in this communication.

### MIRACULOUS HEALINGS.

Sheffield, June 28, 1849.

(From my Journal of April 11, 1847.)

Beloved President Pratt,—While preaching at Darnall on the gift of the Holy Ghost, and the necessity of its being enjoyed now, that Spirit rested upon me powerfully; Brother S. Shepherd was taken very ill, and he thought within himself, if I can but touch his clothes I shall be restored; he did as he thought, and he told me; for I felt virtue go from me at the time; at which I said, be made whole in the name of the Lord Jesus, and according to his faith it was done directly.

Under date of May 2, 1847.—Was sent for by Mrs. Rodger, to lay hands on her daughter, who had been given up by the *Doctors*. The complaint was the typhus fever, she was reduced to a complete skeleton, her bones were ready to come through the skin, and her body had many large sores upon it; I never saw such an object of pity before. Before administing in the ordinance, I preached the gospel to them, for they were out of the church. I called on them all to kneel down, then gave her some oil internally and laid hands on her in the name of the Lord and rebuked the disease; and while I had my hands on her head I saw her well, and walking about as one of the most healthy and blooming girls in that place. She commenced to amend immediately, she slept safely and soundly that night, and in the morning wanted her breakfast. It came to pass as I saw it. Her mother came into the Church, but her father

remains an enemy to this work to this day.

About twelve months ago, my youngest daughter, Elizabeth, was ill of the measles, and they came out pretty well, and we thought she would soon recover; I placed a table by the bedside and retired to bed as usual, and went to sleep. About one or two o'clock we were awakened up, by the table being thrown over, when I instantly jumped out of bed, set the table on its legs, then found the matches as soon as I could to get a light, and, behold!! to our astonishment, the child was dead to all appearence, for she was stretched out, eyes set, her face very much discoloured, as well as other parts of the body, and all the measels had entirely gone in; my wife said she is dead; I told her to be still, for I was enabled by the Spirit to possess myself. I examined her carefully, to see if the spirit had left the body; and when I found that she did not breathe, and that there was no motion of the pulse, nor move in the juggler vein, I laid my hands on her, and, in the name of Jesus, commanded her to arise and come to herself, but no movement whatever, I had faith still in the ordinance, and I knew that faith must prevail, consequently, laid hands on again in the name of the Lord Jesus, and the child gasped a few times, then she returned to her natural color, and was in appearance one of the most lovely little girls that ever I saw, for the measels were rebuked from her system too. We thanked God for such power, then lay down and slept comfortably till morning: to Him be the glory.

May 4, 1849.—Was sent for to anoint and lay hands on John Fell, (who was not in the Church) who had broken a blood-vessel, but the doctor did not stop the bleeding; as soon as the healing ordinance of the gospel was attended to, the bleeding was stayed and he was restored, according to his own testimony and that of his wife and mother; he has since come into the church. Now, dear sir, I desire to add my humble testimony to the truth of the work of God, for I have proved it for myself, for

verily as the Lord lives, he has given the same powers, blessings and gifts as were enjoyed by the ancient Saints; therefore I do, can, and will testify, and confess before the world, that JOSEPH SMITH, jun., is a true prophet, that the Book of Mormon is of God, as well as the Book of Covenents, for no man can say to the contrary who has the gift of the Holy Ghost. God does in very deed confirm his own word with signs following them that believe; I thank God that I was made willing in the day of God's power to hear and obey the gospel. Oh! that I may be kept faithful to the end, is my prayer: Amen.

With due respect, I am yours,

HEZEKIAH MITCHELL.

### LETTER TO THE EDITOR.

60, Wittlebury Street, Euston Square, June 20, 1849.

Dear Brother Pratt,—It has been, for some days, my happy privilege to have the society of our excellent brother Elder G. D. Watt, whose blandness of manners, and edifying teachings have contributed greatly to benefit myself and family, so much so indeed that I find myself unable to express my gratitude by words, seeing that Brother Watt was endeavouring to obtain the means of gathering with his family to the the valley of the mountains; and feeling desirous to do all in my power to promote that object, I have had his portrait engraved for the purpose of supplying those Saints who feel a similar sentiment with myself, with a faithful likeness and memento of the amiable original; and at the same time afford them an opportunity of aiding him in his noble efforts. I have had this work done at my own expence, and intend to devote it entirely to his benefit, as a slight expression of esteem. I have enclosed an impression for your acceptance, and most earnestly beg your sanction and public commendation of this portrait, and its object, if, in accordance with your feelings.

I am, dear brother, yours most truly,

J. H. HAWKINS.

It is with pleasure that we recommend to the notice of the Saints the engraved portrait of Elder G. D. Watt. Many, no doubt, will feel interested in procuring the likeness of the first man who was baptized in the British Isles by the Latter-day Saints. We trust that Elder Watt will, through this medium, obtain ample means to assist himself and family to the Great Salt Lake country.—ED.

### DIALOGUE.

"What shall it profit a man, if he gain the whole world and lose his own soul?"

Next Saturday, my dear, I think we must turn Simon off. I have written him a notice to leave; and when he has put his horses up, you shall pay him his wages and give him the notice.

Notice to leave! What for? What has he done amiss?

Why, at his work, he has done nothing amiss; but he still preaches that Mormon delusion, and I find that our minister and the rector are very much offended at it. As a servant the man suits well enough; in fact he is more obliging, trustworthy, and industrious than any we have had before; but it won't do to keep him at the risk of loosing good customers.

Have you spoken to Simon about his preaching?

Oh, certainly. I could not think of discharging him without so doing. I wish to act as a Christian should do in a matter of this sort; I have therefore consulted our minister. I told him that Simon was a valuable servant, but he instructed me to persuade him from preaching. I tried to do so but could not. He says "a dispensation of the gospel is committed to him," and that scripture threatens "woe to such as preach it not!" He says he is sorry not to comply with my wishes; but he dare not—he cannot disobey God; so I have seen our minister again about it. He visited Simon's wife—she has just been confined, so he gave her a bottle of wine and some arrow root; and several ladies of the congregation have supplied her with baby linen. But

all this kindness is to no purpose—he preaches still—he circulates tracts all through the village, and now he is actually supporting one of those lazy impostors from America, who is preaching in his house every night in the week, and has drawn into his delusion above a dozen of our congregation, besides an equal number from the church. Our minister says, if we keep Simon any longer we shall sin. First, because we shall thus furnish the means of promulgating his heresy; and secondly, because as an heretic, Holy Scripture commands us to reject him after the first and second admonition-Titus iii. 10. So you see we have but this alternative-either to keep him and sin-or turn him off and please God. The path of duty is the path of safety, and further our minister says, if we sacrifice Simon's servitude for the cause of Christ, we shall in no wise lose our reward.

But what does Simon say?

Oh, when I reason with him for his good, when I tell him what a friend our minister would be to him, and how many more friends he would make out of the congregation; when I show him what scope there would be for the exercise of piety in our Sunday school, and on the other hand the calamities he will bring upon himself and family by persisting in his evil way, he actually has the audacity to begin and preach to me. "What (says he) shall it profit a man if he gain the whole world and lose his own soul?" But I soon stopped him. I won't allow his impudence. It was in the same way, too, that he behaved to our minister. If our minister would have suffered him, he would actually have set himself up to argue the point from scripture; as if a learned man, a man devoted to the sacred ministry from his youth, should suffer himself to be contradicted by a man who has, probably, never opened a commentary in his life, and hardly understands his mother tongue. The case is outrageous, so I'll discharge him at once; and when he comes to shame and want, he'll remember the words our minister so often quoted to him. "He that being often reproved, hardeneth his neck, shall surely be destroyed, and that without remedy."

William Cartwright J. S. Cantwell George P. Waugh James Walker Crandell Dunn Alfred Cordon	62 2 15 15 17 5 1 0	0 10 16 0 0 8 5	0 6 10 0 0 6 0	William Speakman       5       0       0         William M'Keachie       26       0       0         Thomas Smith (Norwich)       4       12       0         Thomas H. Clark       2       0       0         Liverpool Tract Society       0       10       0         John Godsall       10       0       0	0 0 0 0
Carried forward£8				£142 2 10	)

Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hun-

Soon to be published, a Treatise entitled "ABSURDITIES OF IMMATERIALISM," being a Reply to T. W. P. Taylder's Pamphlet, entitled " The Materialism of the Mormons, or Latter-day Saints, Examined

and Exposed." The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted. Soon to be published a pamphlet entitled " New Jerusalem," or the Fulfilment of Modern Prophecy. Address.-Harrison Burgess, care of George Thompson, No. 8, South Street, Mungo Street, Glasgow. John Spiers, at Mr. Cannal's Duke's Head Street, Lowestoft, Suffolk.

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# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 15.

AUGUST 1, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

THE IMMATERIALISTS ONLY POSSIBLE ARGUMENT REFUTED.

The only possible argument which the immaterialist pretends to bring forward in support of the inextension and indivisibility of a thinking substance, and consequently

of its immateriality—is founded on the self-consciousness of such substance.

A thinking substance is conscious of its own individual unity: it is conscious that itself is not many beings, but one. Mankind universally feel their own individual unity when each contemplates himself. Each one is certain that it is the same being that rejoiced yesterday who remembers to-day—that all past and present affections are the affections of one being, and not of many. The absolute oneness of a thinking being is supposed to be inconsistent with a plurality of parts. To avoid this supposed inconsistency the immaterialist assumes that such a substance is

without parts.

Dr. Brown says "that the very notion of plurality and division is as inconsistent with the notion of self as the notions of existence and non-existence."\* That by the term "plurality," he means the plurality of parts, as well as a plurality of atoms,—is very evident from the whole tenor of his reasoning. If the materialist, as Dr. Brown again says, "assert thought to be the affection of a single particle, a monade; he must remember that if what he chooses to term a single particle, be a particle of matter, it too must still admit of division; it must have a top and a bottom, a right side and a left; it must, as it is demonstrable in geometry, admit of being cut in different points, by an infinite number of straight lines; and all the difficulty of the composition of thought, therefore, remains precisely as before." "If it be supposed," continues he, "so completely divested of all the qualities of matter, as not to be extended, nor consequently divisible, it is then mind which is asserted under another name, and every thing which is at all important in the controversy is conceded."

A unity of substance, consisting of parts, is supposed by Dr. Brown and other immaterialists to be, not only relatively, but absolutely absurd. But this supposed absurdity is only imaginary, and is founded wholly on supposition and false reasoning, and not on our self-consciousness. Self-consciousness teaches us the unity of self, but it does not teach us that a unity of self is inconsistent with a plurality of parts, and

consequently inextended.

The absolute oneness or unity of a thinking being can, by no means, be denied. Every man in all the world,—the savage as well as the philosopher,—is conscious that

what he calls himself is not many but one; but no man is conscious that the thinking substance called self does not consist of a plurality of parts,—no one is conscious that self is inextended. Indeed, in the very notion of unity is involved the notion of a plurality of parts. In abstract numbers themselves a unit consists of an unlimited number of fractional parts. A unit of time is composed of innumerable parts called moments. A unit of space embraces a countless number of fractional spaces. A unit of substance is composed of an immense number of fractional parts. Without a plurality of parts we can form no notion whatsoever of unity. If consciousness, therefore, teaches us of the unity of self, it must teach us of a unity consisting of parts; otherwise it teaches us nothing. The unity of the thinking being, then, proves to a demonstration that it consists of parts, and consequently must be extended.

The term unity when applied to time, space, or substance, is entirely indefinite as to quantity. Any quantity, either great or small, may be assumed as a unit. In infinite space the universe may be assumed as a unit; in the solar system a world; in a multitude of human beings a man; in a bodily organ a molecule of any compounded substance which enters into its composition; and, in a molecule, an atom may be assumed as the unit. In an atom there is an indefinite number of parts, either of which may be chosen as a unit. But when we descend the scale still farther, and speak of that which has no parts, we can form no possible conception of a unit of inextension. The term nothing, instead of unity, is the only applicable term for that which is inextended. To think of unity in reference to external things, we think of something that has parts; so likewise to feel the unity of the mind is to feel that it has parts.

If the unity or oneness of the mind is any evidence in favor of its being inextended and without parts, the unity or oneness of all other substances is equal evidence of their inextension. All the atoms of every substance in the immensity of space, when considered separately and apart, are units, that is, each atom is not many substances, but one. Therefore, if the unity of substance necessarily implies the inextension of substance, every atom in the universe must be inextended and

without parts, and consequently immaterial.

If it be said that the universe contains no substances that can be called *units*, but that each atom is a *plurality* of substances, this would not obviate the difficulty in the least; it would only be adding absurdity upon absurdity; for a *plurality* to exist without the possibility of a *unity's* existing, is inconceivable nonsense. A plural number, without a singular, or many substances to co-exist without the possibility of the existence of any single one, is as grossly absurd as immaterialism itself. Hence *unity* implies parts as much as *plurality*. Therefore, wherever a unity or plurality of sub-

stance exists, there matter exists, with all its essential characteristics.

No doubt but that the immaterialist absurdity was invented principally to combat the gross errors which have been embraced by some materialists, both of ancient and modern times. The great majority of materialists have contended that thought and feeling are the results of organization, beginning and ceasing with it. Hobbes, Spinosa, Priestley, Darwin, and numerous other individuals, have strenuously advocated this inconsistency. They have asserted that particles of matter have no susceptibilities of thought and feeling when unorganized, but as soon as they were brought together into a certain system, the result of such union is thought and feeling. Dr. Brown, in combating this vague conjecture, has clearly shown that a system of particles can have no properties as a whole which it does not possess in its individual parts; and consequently that a thought, or a joy, or a fear, or any other affections of the mind, cannot possibly be the affections resulting from a plurality, but in all cases must be the affections or feelings of every part of a substance. We most cordially believe with Dr. Brown, that a system of particles cannot possibly possess a property which the individuals composing the system do not possess. Had this great philosopher and metaphysician stopped here, his reasonings would have been amply sufficient to have overthrown the errors of Priestley, Darwin, and others who have supposed thought to begin and end with organization. But by supposing an individual unity to be inconsistent with extension and parts, he has advocated an absurdity still more glaring than the one which a part of his reasoning has so successfully overthrown.

There is another gross error of a very different nature from the one advocated by Priestley and his followers, which Dr. Brown also very clearly exposes. This error

consists in assuming thought, hope, fear, joy, sorrow, desire, and all other affections to be little particles of matter. We are not aware, however, that there was ever a human being so void of common sense as to advocate this palpable inconsistency. It is very evident that this error is not necessarily incorporated with that absurd notion which supposes thought and other affections to be a property of an organized system of particles, but not a property of each individual particle. The two errors are widely different: the one supposes a thought or feeling to be a property, not of a single particle, but of a collection of particles; the other supposes a thought or feeling to be a little particle of matter itself, and not a property of either a particle or collection of particles. The former error has had numerous advocates in such men as Priestley, Darwin, &c.; but the latter, so far as we are aware, has had no advocates. Dr. Brown, however, has attacked not only the former, but the latter error, as though it really had an existence in some popular theory.

(To be Continued.)

### IMPORTANT FROM THE GREAT SALT LAKE.

(From the New York Herald, June, 22, 1849.)

FIRST GENERAL EPISTLE OF THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM THE GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH—GREETING:—

Beloved Brethren—Since the General Epistle of the Twelve Apostles, from Winter Quarters, December 23, 1847, many events have transpired, interesting in their nature as pertaining to the advancement of the church, preparatory to the coming of the Son of Man; and we cheerfully improve this, the earliest opportunity, to communicate to you a brief history of these events, together with such coun-

sel as the Holy Spirit shall indite.

The winter and spring of 1848 were diligently improved by many of the apostles and elders, in visiting the churches and brethren in different parts of the States counselling and setting in order the things of the kingdom, and in endeavouring to procure means for the removal of the church at Winter Quarters to the Great Salt Lake City; but, although some of the Saints were liberal according to their ability, yet there was not sufficient collected to defray the expences which the presidency had previously incurred in searching out a new location and other similar operations for the benefit of the church, without rendering them any assistance for their contemplated journey, which was finally facilitated by the loan of teams, &c., by the brethren on Pottowatamie lands, and friends in and about camp.

The general conference, on the 6th of April, 1848, held at the Log Tabernacle, in Iowa, unanimously acknowledged brother Brigham Young to be the president, and Heber C. Kimball and Willard Richards his counsellors; the three constituting a quorum of the first presidency of the Church of Jesus Christ of Latter-day Saints.

Brothers Young and Kimball left Winter Quarters in May, and brother Richards in July, with large emigrating companies for this place, where they arrived in September and October, and found the Saints enjoying almost universal health. Elder Amasa Lyman also accompanied this camp, and about the same time Elder Orson Pratt left Winter Quarters for England Elder Woodruff took his departure for Canada, and Elders Hyde, George A. Smith, and Ezra T. Benson, located with the Saints on Pottowatamie lands. Brother Richards left Winter Quarters entirely vacated; many of our cattle having been destroyed by the Indians, and many horses stolen on both sides of the river. A portion of brother Kimball's camp was fired upon at the Elk Horn river by a band of the Ottoes and Omahas, and three of the brethren were wounded, two of whom are maimed for life.

On the 30th of November we received a Mail from Kanesville, Iowa, by the hand of Capt. Allen Compton and three other brethren, giving us the cheering intelligence that many of the Saints who were unable to proceed further on their journey, had settleed in various parts of Pottowatamie country, and had been exceedingly blest in raising grain, excellent crops, vegetables, flocks and herds, and in preparation generally for future emigration, and that union and brotherly love prevailed. By the same Mail we also learned that the unparalleled prosperity of the work

had increased the church in England, and the British dominions adjacent, more than 7,000 souls during the previous year; while the power of God, with the power of the devil opposing, had been made manifest, as in days of old, to the great joy of the Saints.

Lyman Wight's manifesto was received at the same time, which clearly demonstrated to the Saints that he was not one with us, consequently the Church dis-fel-

lowshipped him, and all who shall continue to follow him.

On our arrival in this valley, we found the brethren had erected four forts, composed mostly of houses, including an area of about forty-seven acres, and numbering about 5,000 souls, including our camp. The brethren had succeeded in sowing and planting an extensive variety of seeds, at all seasons, from January to July, on a farm about twelve miles in length, and from one to six in width, including the city plot. Most of their early crops were destroyed, in the month of May, by crickets and frost, which continued occasionally until June; while the latter harvest was injured by drought and frost, which commenced its injuries about the 10th of October, and by the out-breaking of herds of cattle. The brethren were not sufficiently numerous to fight the crickets, irrigate the crops, and fence the farm of their extensive planting, consequently they suffered heavy losses; though the experiment of last year is sufficient to prove that valuable crops may be raised in this val-

ley by an attentive and judicious management.

The winter of 1847-8 was very mild, grass abundant, flocks and herds thriving thereon, and the earth tillable most of the time during each month; but the winter of 1848-9 has been very different, more like a severe New England winter. Excessive cold commenced on the 1st of December, and continued till the latter part of February. Snow storms were frequent, and though there were several thaws, the earth was not without snow during that period, varying from one to three feet in depth, both in time and places. The coldest day of the past winter was the 5th of February, the mercury falling 33 degrees below freezing point, and the warmest day was Sunday, the 25th of February, mercury rising to 21 degrees above freezing point, Fahrenheit. Violent and contrary winds have been frequent. The snow on the surrounding mountains has been much deeper, which has made the wood very difficult of access; while the cattle have become so poor, through fasting and scanty fare, that it has been difficult to draw the necessary fuel, and many have had to suffer more or less from the want thereof. The winter commenced at an unusual and unexpected moment, and found many of the brethren without houses or fuel, and although there has been considerable suffering, there has been no death by the frost. Three attempts have been made by the brethren with pack animals or snow shoes to visit Fort Bridger, since the snow fell, but have failed; yet it is expected that Compton will be able to take the Mail east soon after April Conference.

In the former part of February, the Bishops took an inventory of the breadstuff in the valley, when it was reported that there was little more than three-fourths of a pound per day for each soul, until the fifth of July; and considerable was known to exist which was not reported. As a natural consequence, some were nearly destitute while others had abundance. The common price of corn since harvest has been two dollars; some have sold for three; at present there is none in the market at any price. Wheat has ranged from four to five dollars, and potatoes from six to twenty dollars per bushel; and though not to be bought at present, it is expected

that there will be a good supply for seed by another year.

Our public works are prosperous, consisting of a council house, 45 feet square, two stories, building by tithing; also a bridge across the Western Jordan, at an expense of 700 dollars, and six or seven bridges across minor streams, to be paid by

a one per cent. property tax; also, a bath-house at the warm spring.

A field of about 8000 acres has been surveyed south of and bordering on the city, and plotted in five and ten acre lots, and a church farm of about 800 acres. The five and ten-acre lots were distributed to the brethren, by casting lots, and every man is to help to build a pole, ditch, or a stone fence as shall be most convenient around the whole field, in proportion to the land he draws; also, a canal on the east side, for the purpose of irrigation. There are three grist mills, and five or six saw mills in operation, and several more in contemplation. Mill stone, equal, to French burr, is found here.

The location of a tannery and foundry are contemplated as soon as the snows

leave the mountains.

The forts are rapidly breaking up, by the removal of the houses on to the city lots; and the city is already assuming the appearance of years, for any ordinary country; such is the industry and perseverance of the Saints.

A winter's hunt, by rival parties of one hundred men each, has destroyed about 700 wolves and foxes, 2 wolverines, 20 minx and pole cats, 500 hawks, owls, and

magpies, and 1000 ravens, in this valley and vicinity.

On the return of a portion of the "Mormon Battalion" through the northern part of Western California, they discovered an extensive gold mine, which enabled them by a few days delay to bring a sufficient of the dust to make money plentiful in this place for all ordinary purposes of public convenience; in the exchange the brethren deposited the gold dust with the presidency, who issued bills or a paper currency; and the "Kirtland Safety Fund" re-signed, is on par with gold.

Elder Addison Pratt arrived in company with a part of the battalion on the 28th of September, 1848, and found his family in health, from whom he had been absent about five years, on a mission to the Society Islands, where have been baptized about 1200 souls; Elder Grouard, who still remains at the islands, having baptized about 620 at Aua. The confidence of these native Saints is very great in the work of the Lord, and they seek for counsel in all their ways, insomuch that Elder Grouard's labors became insupportable, and caused him to risk a voyage of 300 miles in an open boat, to bring brother Pratt to his assistance; and although he was shipwrecked on this voyage, yet he was prospered, was taken up by a passing vessel, accomplished his mission and returned to Aua with brother Pratt; thus by the labors of Elder Rogers, who returned and died some two years since, and Elders Pratt and Gronard, the gospel has been planted on some twelve or fifteen of the Western Islands.

On the 1st of January, John Smith, uncle to the prophet, Joseph Smith, was or-dained patriarch to the church, holding the keys and powers thereof, the same as

Father Joseph Smith and Hyrum.

On the 12th of February, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards were ordained members of the quorum of the twelve apostles, to fill the vacancies occasioned by the removal of three to the first Presidency, and Lyman Wight, disfellowshipped. The names of the members of the Twelve Apostles, now are, in their order, as follows:—

Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow,

Erastus Snow, and Franklin D. Richards.

Of the Presidency of the Seventies, Zera Pulsifer, Levi W. Hancock, Jedidah M. Grant, and Henry Herriman are in this valley. Joseph Young and Benjamin L. Clapp are in Pottowattamie county, and Albert C. Rockwood is on a mission to the Eastern States. Joseph Young is the presiding officer of the Seventies.

Immediately after filling the quorum of the Twelve Apostles, the first presidency assisted by the twelve present in the valley, proceeded to organize a stake of Zion at the Great Salt Lake City; Daniel Spencer, president, and David Fulmer and Willard Snow, counsellors.

The High Council consists of Isaac Morley, Phineas Richards, Shadrach Roundy, Henry G. Sherwood, Titus Sittings, Eleazer Miller, John Vance, Levi Jackman, Ira Eldridge, Elisha H. Groves, William W. Major, and Edwin D. Woolley.

John Young is president of the high priests' quorum, with Counsellors Reynolds

and George B. Wallace.

John Nebeker is president of the elders' quorum, with counsellors James H. Smith

and Aaron Savey.

The valley is settled for twenty miles south and forty miles north of the city. The city is divided into nineteen wards; the country south into three wards, and north three wards, and over each is ordained a bishop, with his counsellors, with Newell K. Whitney, president of the bishops' quorum, presiding, who has been instructed to set in order all the lesser officers.

About thirty of the brethren have recently gone to the Utah Valley, about sixty miles south, to establish a small colony for agricultural purposes, and fishing, hoping thereby to lessen the call for beef, which at the present time is rather scarce, at an

average of seven and eight cents per pound, but will improve with the vegetation. The wards of the city, generally, consist of nine blocks, each three squares, and each ward will be fenced by itself this season, on the plan of a big field, for the pur-

pose of saving time for cultivation.

In consequence of Indian depredations on our horses, cattle, and other property, and the wicked conduct of a few base fellows who came among the Saints, the inhabitants of this valley, as is common in new countries generally, have organized a temporary government, to exist during its necessity, or until we can obtain a charter for a territorial government, a petition for which is already in progress.

There have been a large number of schools the past winter, in which the Hebrew, Greek, Latin, French, German, Tahitian, and English languages have been taught

successfully.

Last fall the brethren had liberty to cut all the timber within thirty miles of the city, provided they would haul it into the city in the course of the wnter. They have been diligent and done the best they could, but have made but a small beginning towards securing what there is within fifteen miles.

The month of March and April, to the 4th, was very mild and pleasant, and many small crickets have made their appearance, but large flocks of plover have

already come among them, and are making heavy inroads in their ranks.

For the future it is not wisdom for the Saints to leave the States or California for this place, unless they have team and means sufficient to come through without any assistance from the valley; and that they should bring breadstuffs sufficient to last them a few months after their arrival; for the harvest will not be gathered, or the grain ready for gathering. The inhabitants of the valley will be altogether dependent on the crop of this season for their support, and will have no time to leave their tillage with their teams to bring in emigrating camps as they have hitherto done. Beside, quite a number of men, professors and unprofessors, whose God shines best in gold, have left, and are about leaving, for the gold mines, to spend the season: the natural consequence of which will be a decrease of labor here in raising grain, while, many of their families remaining, the number of consumers will not decrease in proportion to the laborers. There are an abundance of nutritious roots in this valley, so that we have no fears of starvation; yet all the time that is expended in digging for roots will diminish the agricultural labour, and be a loss to the next harvest.

The scarcity of grain since the settling of this valley has caused the slaughter of a multitude of cattle, which leaves room for a fresh supply as fast as opportunity shall present; and the emigrating brethren will do well to remember that they are liable to lose many on their journey; also their cattle are good property after their arrival, and there is no fear to their bringing too many cows, young cattle, sheep, oxen, or the choicest breed of stock of any kind, to this place; for any of these articles are better here than gold, for they will purchase what is to be purchased here when gold will not do it; as will also geese, ducks, turkeys, pea-fowls, guinea-hens, domestics, dry goods, groceries, window-glass, nails, (mostly 6, 8, 10, shingle, and a few four-penny,) cotton yarn, a variety of dye stuffs, particularly dye setts, paints, gum myrrh, copal and shellac, spirits of turpentine, paper, books, saws, files, screws, and sheet tin of the best quality, hardware, cutlery, iron suitable for mills and all kinds of farming utensils, sligo sheet iron, steel of various kinds, copper and brass sheeting, crockery, glasses, looking-glasses, shoe leather, harnesses, harness trimming, mill saws, mechanics' tools, wire of various sizes, door locks and trimmings, cupboard and padlocks, all of which are better than cash in this city. Crockery and glass of any description had better be packed in cotton for safe conveyance, and the cotton will be very useful here. A variety of shoe leather is particularly wanted this season, and a large amount.

There are an extensive variety of grain and seeds already in the valley, but that should not prevent the Saints from bringing choice seeds from any part of the earth, for every thing good that can grow here is wanted; and a large amount of the Osage orange, Cherokee rose tree, and English hawthorn seeds are needed this year for hedges, and the potato, or hill onion, for eating; also lobelia, mulberry, and black locust seed. Any amount of unadulterated silesia, or French beet seed,

would be useful here this season.

The brethren in Pottowatamie, who cannot fit themselves out this season as we have suggested, will do well to continue where they are, striving for the same object the next year; and the Saints in the United States, Canada, Europe, Asia, and Africa, will continue to gather on the Pottowatamie lands, and prepare for their future journey agreeable to our previous instruction. Notwithstanding, if there are young or single men, or men of families, (who can leave them comfortably provided for to come on next season,) who can be spared from Pottowatamie, to come on here this season, and raise grain, build houses, &c., it would be well for them to come; for one such man here can do more, in providing for the future arrival and wants of the Saints, than three can in tarrying in Iowa; but if they have a golden god in their hearts, they had better stay where they are. Let all these things be decided in wisdom by the council which is among you.

The Twelve at Pottowatamie will see that copies of this epistle are forwarded to

the Saints in all the Eastern nations.

Elder Amasa Lyman is delegated to carry this epistle to the Saints in Western California, and cause it to be circulated among the brethren in the western hemisphere as far as possible; not forgetting the Society Islands, whither Elder Addison Pratt, with his family, and other elders, are expecting to repair the present season.

We would remind the Saints in Western California, who are not coming hither this season, that they have it in their power to do much good, by forwarding to this place their tithing and donations, to the extent of their ability; and the more liberal they are in this thing, this season, the more they will have to bring with them when they come; for their offerings are now needed by the poor Saints, and the Lord has put it in your power to help them, and your stewardship will be required at your hands; and as you give, so it will be given unto you.

Several elders have already received their appointment on foreign missions, to the Western Islands, England, and various nations, but wisdom dictates that their

labors be retained here, at least until after the approaching harvest.

Brothers Parley P. Pratt and John Taylor, as well as Amasa Lyman and those of the Twelve recently ordained, are in this place, and are labouring night and day to do good to the church and locate their families comfortably, so that they can again have the privilege of going forth to the nations and preaching the gospel. If the Saints abroad want to see the elders from this place, let them send us their means according to their ability, that the hands of the faithful may be let loose; that the cords with which they are bound may be severed, and that the elders of Israel may feel themselves free as air, and with joyful hearts leave their families and kindred and all that is dear to them here, and soar away as on eagles' wings to the nations, proclaim the gospel of salvation, the day of deliverance to the oppressed; gather the outcasts of Judah and the remnants of Ephraim from the four winds to the place of their inheritance; that Zion may be built up, Jerusalem re-established, and the glory of the latter day fill the earth.

We have often told the Saints that those who come to this place should be fully determined to keep the commandments of God and work righteousness, otherwise they could not expect the blessing of heaven to rest upon them; for there is nothing here which need to hinder any man from doing right; and, knowing as we do the temptations and designs of the enemy of all good in endeavouring to lead men astray from the path of duty, we are constrained to say to the Saints, that those whose hearts are not fully set in them to work righteousness and follow the counsel of those whom God has appointed to lead His people in these last days, but those who love a little shining dust, or filthy lucre, and care more to gratify their own covetous propensities, by running hither and thither after they have arrived at this place, like the wind upon the mountains, they had better keep away; such Saints are not wanted here: God has no use for them, neither have his servants; for the kingdom

of heaven can easier be built up without them than with them.

The Saints need not suppose that, because they cannot all gather to this stake of Zion at the present time, there is nothing for them to do. Let the elders preach the gospel everywhere, as they have the opportunity, and let all Saints everywhere watch and pray without ceasing, lest they be found sleeping, as at midnight, and the bridegroom should make his appearance and close the door against them; for there never has been a time, since the coming forth of the Book of Mormon, when

there has been a wider field opened for the exercise of faith and good works, with

a prospect of success therein, than at the present.

The public buildings and other public works necessary for establishing a stake of Zion at this place, will require a great amount of means, besides labor and many materials, such as window-glass, nails, door trimmings and fixtures, fastenings, and trimmings of various descriptions will be wanted before they can be manufactured here; all of which will require means to purchase and transport. We have therefore appointed Elder Orson Hyde our agent in the United States generally, to receive and gather tithing and donations. We have also appointed Elder Wilford Woodruff our agent to receive and gather tithing and donations in Canada, Nova Scotia, New Brunswick, and adjacent islands, as he shall have opportunity. We have also appointed Elder Orson Pratt, of Liverpool, our agent to receive and gather tithing and donations in England and the British Islands, and from all the Saints adjacent; and we invite all the Saints in the east to be faithful and diligent in making their remittances to these our agents, that we may speedily have means to procure such materials as are necessary to prosecute the work the Lord has given us to do; and our agents will keep an accurate and detailed account of all such tithing and donations, and appropriate the same only to our order.

On the 4th of April there was a heavy snow-storm in the valley, but the earth was clear again by mid-day of the 5th. Some rain on the 6th caused an adjournment of the annual conference of the church till the 7th, and the day was spent in preaching and teaching, and conference closed on Sabbath, P. M., having been attended by a large assembly of the Saints, who unanimously acknowledged the

several officers mentioned in this epistle.

To Elder Parley P. Pratt has been assigned a mission to the Western Islands, whither he is expecting to go before another winter. It is also expected during the same period that Elder Charles C. Rich will enter on the mission assigned him,

by locating himself and family somewhere in Western California.

That the Saints may be faithful in every good word and work, and be diligent in all things, and yet not by haste and waste, which bringeth destruction; and, inasmuch as they cannot be prepared to come to this place this season, let them be persevering in making preparation, and wait their time in patience, and it shall be well with them; for the Holy Spirit will dwell with them, which will cause gladness of heart and cheerfulness of countenance, so that every burden will be light and every yoke easy, which is the prayer of your brethren in the new and everlasting covenant, and your servants continually for Christ's sake. Amen.

BRIGHAM YOUNG, HEBER C. KIMBALL, WILLARD RICHARDS.

### THE MORMON SETTLEMENT IN THE GREAT SALT LAKE VALLEY.

We wish to call the reader's attention to the new and most extraordinary condition of the Mormons. Several thousand of them have found a resting place in the most remarkable spot on the North American continent.-Since the children of Israel wandered through the Wilderness, or the Crusaders rushed on Palestine, there has been nothing so historically singular as the emigration and recent settlement of the Mormons. Thousands of them came from the Manchesters and Sheffields of England, to join other thousands congregated from Western New York, and New York and New England-boasted descendants of the pilgrim fathers-together to follow after a new Jerusalem in the West. Having a temple amid the churches and schools of Lake county, Ohio, and driven from it by popular opinion, they build the Nauvoo of Illinois. It becomes a great town. Twenty thousand people flock to it. They are again assaulted by popular persecution; their prophet murdered, their town depopulated, and finally their temple burned! Does all this persecution to which they have been subjected destroy them? Not at all. Seven thousand are now settled, in flourishing circumstances, on the Plateau summit of the North American continent. Thousands more are about to join them from Iowa, and thousands more are coming from Wales. The spectacle is most singular, and

this is one of the singular episodes of the great drama of this age. The spot on which the Mormons are now settled, is, geographically, one of the most interesting

in the western world .- Cincinnati Atlas.

The Mormon Saints, after enduring all the sufferings of persecution in Missouri and Illionis, many of their leaders and apostles having been slain, and the whole body of the survivors having been hunted from place to place, have, at last, found a New Jerusalem, or Holy Land, in the Great Salt Lake Valley, situated between the Rocky Mountains and the Sierra Nevada, which belongs to the territory of California, and may be called Eastern California. This is one of the most remark-

able regions on the face of the globe.

The Mormons have just issued their first General Epistle to all the Latter-day Saints throughout the whole earth. It appears that they have commenced a most prosperous settlement. Certainly they have a vast country before them. One of their fields contains eight thousand acres, and none of their corn patches numbe less than a thousand acres. There they count mountains and rivers, and gold mines, and the richest pasturage, and flocks and herds innumerable amongst their possessions. It is generally supposed that the eastern side of the Sierra Nevada, and the streams running from it, will be found to be as full of gold dust as the western side on the Sacramento. There is no reason to suppose that the geological features of one side of the mountain differ from those which have been developed on the other. Well, the Mormons possess all that country. They are an industrious race, and are well qualified to develop the resources of the rich region in which they have now located themselves. This is, indeed, probably their New Jerusalem, where they will be able to build up a city with pillars of gold, slated with silver, and paved with rubies and emeralds. Who knows? According to the observations on that region made by Fremont, and Abert, and Kearney, and others, some portions of that country are really wonderful. It seem to be a sort of Holy Land on a large scale. It has the Salt Sea in it, much larger than that of Palestine; and it has also a Jordan, a Mount Horeb, and almost all the great features of the ancient Holy Land, but on a tremendously large scale. Brigham Young seems to be the Moses of the whole concern.

This expedition of the Mormons has some analogy to that of the exodus of the Israelites from Egypt. Illinois, and Missouri, and Iowa have been to the Mormons the land of bondage from which they have escaped, and in which their leaders and saints were shot down, in the way that we shot down the "mob" in Massacreplace, up-town. Now they promise to become a free, powerful, and prosperous people. They have a great deal of religion, and a great deal of cant. But cant is a very necessary thing in a cold climate. It keeps them warm.—N. York Herald.

### The Latter=day Saints' Millennial Star.

### AUGUST 1, 1849.

Our beloved brother, Elder William Howell, from Wales, has been ordained to the High Priesthood, and a few days since started on his mission to the west of France. We have great confidence that the Lord will bless the labors of Brother Howell in that Land. We wish to use every exertion to establish the gospel as permanently among the French as it is now established among the English.

ITEMS OF NEWS FROM COUNCIL BLUFFS.—Elder George A. Smith writes from Council Bluffs, Iowa, under date of May 28th, from which we learn that the Welsh company of Saints arrived at that point on the 17th. They suffered extremely from the cholera while passing up the Missouri river. The most of that company will remain at the Bluffs to make preparations to receive the Welsh emigration. Brother James Bond, who was reported as dead, arrived safely at the Bluffs. Cholera was raging fearfully in most of the towns on the Missouri river.

Kinkaid and Livingston, merchants at St. Louis, were sending over about forty

tons of goods to the valley of the Great Salt Lake: these goods had arrived at the Bluffs, and the company was soon to leave for the great western plains. 500 waggons, bound for the gold regions, had crossed the Missouri river at the Bluffs: about 12,000 waggons had crossed the river at the different points below. Elder Smith says, "The world is perfectly crazy after gold. It is estimated that 40,000 men are on their way overland in search of the yellow dirt. Brother Hawkins told me to-day that, while in California, he washed out 750 dollars worth of gold in half a day."

"A. W. Babbit left this place on Thursday for the Great Salt Lake in company with six men, 18 mules, and several horses." He carries the mail. He says, "he sleeps on the wind, (alias, India rubber bags filled with air,) and intends to go through in 30 days. The Indians on the plains have lost many of their horses by the hard winter. We hope they will not steal any of Babbit's horses; but they will

require watching."

Brother Compton and his company had just arrived with the mail from the Great Salt Lake. They came through in 42 days. "They had to swim many of the streams that are generally fordable, and had to beat their way through mountain snows for 100 miles." They met the first company of California gold seekers 130 miles east of fort Laramie. Captain Compton had to leave the road for 200 miles

to give them a chance to pass.

"Waggon makers, blacksmiths, and carpenters will remain here to build waggons and prepare to fit out the emigrants for the mountains. I am making all the exertions in my power to get away. It is getting late in the season already; but if I can find any thing in the neighbourhood of a fit out, I shall go between this and the first of July. Brother Orson Spencer's company is expected to roll into camp to-morrow. A great quantity of spring wheat has been sowed, and it looks extremely well. The winter wheat also promises an abundant crop. The season has been backward. Much cold and rain. The Indian corn crop will be late; much has not yet been planted.

### QUESTIONS FOR THE LATTER-DAY SAINTS.

BY THE REV. F. AUSTIN, A ROMAN CATHOLIC MINISTER.

1. Question—" What order is to be observed? Are we to believe in God on the authority of the bible? or are we to believe the bible on the authority of God?"

Answer.—We are to believe in both God and the bible, on the authority of evidence. Evidence is the foundation of all belief; for instance God reveals himself to his servants, and sends them forth to testify of his existence, and also of the truth of his word. These servants, having not only a belief in the word of God and in his existence, but an actual knowledge by revelation, go forth and testify to that which they know: this evidence will be a savor of life unto life to all who believe and obey, and a savor of death unto death unto all who believe not. On the testimony of inspired men sent of God, mankind in all ages have been justified or condemned, as they believed or disbelieved. The testimony of men, however learned or pious they may be, who have never received a revelation from God, will have no effect upon the world either to justify or condemn them. A church without new revelation have not the testimony of Jesus, which is the spirit of prophecy; and without the testimony of Jesus the world cannot be condemned through their preaching. Therefore we are to believe in God and in his word on the authority of those whom he sends by new revelation, or else we shall be condemned.

2. Question.—" If we are to believe in God on the authority of the bible, on whose

authority are we to believe the bible, according to Mormonite principles?"

Answer.—We are to believe in both God and his word, on the authority of his in-

spired messengers who are sent to testify of the truth.

3. Question.—" And if we are to believe the bible on the authority of the God of the Mormonites, can we have any proof without the bible that such a God really exists at all?"

Answer.—The testimony of God's messengers is a proof or evidence both of the ex-

istence of God and of the truth of his word, which will prove the salvation or damnation of all who receive or reject such testimony.

4. Question.—"If man be created according to the image and likeness of God, does this likeness consist in his having all the qualities of God, or only some? and if

only some, which?"

Answer.—This likeness consists in his having the quality of form or shape. The spirits of men in the beginning were created in the form or shape of the spirits of the Father and Son. The external form of the fleshly bodies of men resembles in shape the external form of the spiritual bodies of men, and these again resemble in shape

the external form of the Father of Spirits.

5. Question.—"If the God of the Mormonites have passions, may he not be led astray by his passions? Man often is. If the likeness be in every thing, he must be sometimes. Passion makes man swerve from the truth, if the resemblance be in every thing, the God of the Mormonites must be liable to swerve from truth likewise. How then should we believe the bible true on the authority of such a God as that of the Mormonites?"

Answer.—Man when first created was pronounced very good with all the rest of this creation. His passions then were all good; they became corrupted only through disobedience. Passions then are good and calculated to render intelligent beings happy, when controlled according to the law of God. Without passion man could not love, nor desire, nor rejoice, nor be merciful, nor manifest any other act that would be good. So God, without these passions, could not manifest any of these feelings. He could not love the works of his hands, nor desire their happiness, nor rejoice in their righteousness. God has infinite wisdom and knowledge as well as passions; by his wisdom and knowledge he knows how to regulate his passions in the best possible manner to maintain his own glory, and promote the well being of his creatures. Because of his infinite wisdom and knowledge there is no danger of his suffering his passions to be enticed and led astray. Man, because he is a being of finite wisdom and knowledge, frequently suffers his passions to be enticed and overcome by that which is evil. Because of his shortsightedness he does not always see the consequences of his actions in full until it is too late; not so with God, his knowledge effectually preserves him from all actions which are inconsistent with the great perfections of his nature. With his infinite wisdom and knowledge then, he never can be enticed to swerve from the great and eternal principles of right, which will for ever govern his high and exalted character.

6. Question.—" If he be essentially limited, how can we know him to be a God of

infinite truth—a God that cannot lie?"

Answer.—God is not essentially limited in any of his attributes. He is infinite in wisdom, knowledge and goodness; he is infinite in justice, mercy and truth; he has all power to do all things which are in accordance with his perfections and attributes.

7. Question.—" If God be limited in his nature, how can his mind take in the

knowledge of all the past which has extended back from all eternity?"

Answer.—God is not limited in his nature; hence the past is known to him as well

as the present.

8. Question.—" Even supposing that all the future might be divined in succession, how can a limited mind take in at once the entire future which will never end?"

Answer.—God's mind is not limited in knowledge; therefore the future is known

to him as well as the present.

9. Question.—" How can a being, limited to time, know the future at all? By logical conclusions, the relation of cause and effect. But if the effects do not neces-

sarily follow certain causes, how can they be known for certain?"

Answer.—God and all of his magnificent works are limited to duration or time. It could not possibly be otherwise. God does not exist in the past, neither does he exist in the future, but he exists now. He has existed in the past, he will exist in the future; but he exists now, that is, in the present. All the acts of God and man must take place in time. God nor nothing else could possibly exist without being limited to time. Take away duration and no being can possibly conceive of existence. God has nowhere revealed how he knows the future, but he has revealed that he does know the future. He may know it by the relation of cause and effect. He may know it independently of cause and effect; or directly and intuitively the same as man knows

or perceives his own existence. Man knows that he himself feels, and thinks, and remembers, and wills, but he cannot tell how he knows these things. We believe these powers to be the original susceptibilities of the mind, but we cannot tell why the mind possesses these susceptibilities. So we believe God possesses foreknowledge, but whether it be an original principle of his nature, or whether he foreknows by the relation of cause and effect is not revealed. Reason would seem to say that it is by an original principle of his nature.

10. Question.—"Do the acts of our free will necessarily follow from any previous cause? And if they do, how can that be called an act of free will, which necessarily follows a previous cause? And if they do not, how can a being limited to time know

them before they happen?"

Answer.—The mind wills, and then acts. The will of the mind is the cause, the acts are the necessary effects flowing from it. The mind wills according to motives. Motives are the causes which govern the will. The mind has the power of originating the motive. The mind, therefore, is free to originate different kinds of motives: these motives govern the will, and the will governs the acts. We believe the mind to be perfectly free to constitute a motive, to annul it, or change it for another; and therefore it follows, that it must in this sense be free in willing and acting. God does foreknow the acts of mind, but how, revelation, as we said above, does not inform us. There are many things which we know, yet we are entirely unable to assign any reason for that knowledge. It is as much a mystery to us that God should know the present as it is that he should know the future acts of mind. It is entirely a mystery to us that God or any other substance should have the quality of thinking, feeling, or knowing at all. Therefore it is no more mysterious to us that God should know the future, than it is that he should have the quality of knowing anything. Can any one tell why the Deity, or man either, knows or feels anything? We know that God is possessed with the quality of knowledge, but no one can render any reason how or why his substance possesses that quality. We can say that it is an inherent or original quality of his nature; and with equal propriety, we can say, that it is an inherent or original quality of his nature to know the future. The latter is no more an impossible quality than the former. When man can assign a reason why the substance of the Deity has the susceptibility of knowing or perceiving anything, he will doubtless be able to also render a reason why he knows the future.

11. Question.—"And if he cannot foresee the acts of man's free will, how can he foresee the revolutions which flow as consequences from them? And if he does not,

how could he be the author of the prophecies contained in scripture?"

Answer.—God is the author of scriptural prophecy, therefore he can foresee the acts of the minds of men, and the revolutions which flow as consequences from them.

12. Question.—"If the God of the Mormonites be like a man in figure, we must suppose the organs of the senses to have the same uses, and to be dependent on the same sources for information; his ears, in consequence, for hearing must be dependent on the transmission of sound. How, then, can he hear his people praying to him in

Europe when he is in America?"

Answer .- Because the figure of two substances are alike, that is no evidence that the qualities of the two substances are alike. A wax figure may be in the shape of a man, and yet, we all know, that it has not the qualities of a man. A wise man may have the figure of a foolish man, and yet be far superior to him in the qualities of wisdom, knowledge and understanding. God may have the figure of a man, and yet have many qualities and susceptibilities which man has not got. The resemblance of figure, then, has nothing to do, as to whether other qualities shall be alike or unlike. The spiritual body of the Deity is altogether a different kind of substance from the fleshly body of man, yet they may resemble each other in figure. The substances are entirely different, therefore, though the figures should resemble each other, this is no evidence that all the qualities must be alike. The ear of the fleshly body may be affected by the vibrations of our atmosphere; the ear of a spiritual body may be affected in an entirely different manner, and yet their figures may resemble each other. The ear of the fleshly body may be affected by the vibrations of many elastic substances besides the atmosphere. Sound is conveyed through various mediums with different degrees of velocity. The ear of the spiritual body may be affected, not only by the atmosphere and other elastic mediums which affect the ear of flesh, but it also may be affected by a vast number of other more subtle and refined mediums, which may transfer sound with a velocity immensely superior to any motion with which we are acquainted. A refined medium which would convey sound with no greater velocity than that of light, would carry information from Europe to America in less than the sixtieth part of a second. But if God foreknows all things, he must have foreknown all about our prayers millions of ages before we were born, and must also have foreknown the the precise time when we would pray, and the kind of spirit or feeling, and the degree of faith that would accompany each prayer; and if he knew all these things before they come to pass, he must certainly know them the moment they do come to pass; and, therefore, with a foreknowledge of all things, there would be no necessity for his receiving information of our prayers by the transmission of sound; he would know and understand our prayers the moment they were offered up, the same as he knew them and understood them in ages before they were offered up. "He that formed the ear shall he not hear." Because God knows the nature of music, that is no reason why he may not rejoice in hearing music. One use, then, of the ears of his spiritual body is, no doubt, to hear and rejoice in delightful music, not that it increases his knowledge, but it is joyful to his ear. The ear of man serves a double purpose; it is not only a medium of information, but a medium of sounds that are delightful to the mind. The ear of the Lord may be delighted with sounds, though he receive no additional knowledge by those sounds.

13. Question.—"As it appears there are many stars, according to the "Millennial Star," (Vol. x., page 333), which are so distant that it would take thirty thousand years for light to travel from them to our world; are these stars within the dominions of the God of the Mormonites or not? If they are not, have they a God of their

own?"

Answer.—There is "one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 6.) "In him we live, and move, and have our being." (Acts xvii. 28.) This God hath created all things by his Son. By him "he made the worlds." (Heb. i. 1, 2.) "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (Col. i. 16, 17.) "Thou hast created all things, and for thy pleasure, they are and were created." (Rev. iv. 11.) The God of the scriptures is our God. The Father, Son, and Holy Ghost, being one God, is our God. His dominions are stretched out through the immensity of space; and wherever his dominions extend, there his Holy Ghost extends.\*

14. Question.—"If the different regions of the universe, extending, perhaps, to infinite distances through the regions of infinite space, have each of them Gods of their own, is there one Supreme God over them all or not? And if there is, is he

like man as well as the God of the Mormonites?"

Answer.—The God of the bible is our God; and he is the Supreme God over all his works; he is the "King of kings, and Lord of lords." (1 Tim. vi. 15; also Rev. xix. 16.) He is like man in his "image and likeness," but infinitely superior to man in his qualities and attributes.

15. Question.—"If these stars are within the dominions of the God of the Mormonites, then when he goes to visit that part of his dominions, how can he hear us at

such a distance?"

Answer.—The answer to this question will be found in the answer to question twelfth. It matters not where the person of God is, if he have the knowledge of all things future, then he has a knowledge of our prayers at the very moment they are offered up, as well as to know about them ages before. If this is not the case, then he has not the foreknowledge of all things.

16. Question .- "If it takes 30,000 years for the transmission of light, how long

will it take for the transmission of sound?"

Answer.—The answer to this question will depend altogether upon the proportional velocity of sound to that of light. Sound, in our atmosphere, is transmitted about one million times slower than light; hence, with that velocity, it would take about

<sup>\*</sup> For my views more fully on the nature and attributes of the Godhead, the reader is referred to my Treatise, entitled "Absurdities of Immaterialism."

thirty thousand million of years for sound to travel to the most distant luminous bodies that have been discovered through the aid of the telescope. If sound travelled through some spiritualized medium, one billion of times swifter than light, it could be transferred to the most distant bodies yet discovered in less than one second. If light can fly with a velocity one million times swifter than sound, there is no reason to show why there may not be some more refined spiritual substances which can traverse space with a velocity one billion times swifter than light.

17. Question .- "And consequently how many years after our death must it be

before he can hear our prayers?"

Answer.—If God knows all things, sound cannot convey to him any additional knowledge. Therefore our prayers are understood independently of the transmission of atmospheric vibrations.

18. Question —" If he always remains here, what must become of those parts of

his dominions which he does not visit?"

Answer.—The Holy Spirit of God is in all parts of his dominions, governing and controlling all things, according to the mind and will of the Father and Son. The persons of the Father and Son visit such portions of their dominions as they think proper.

19. Question.—"If he be like man, his legs must be the organs of motion; if not, what purpose do they serve? If they are, are they good for walking through the air as well as on land? Or has he wings, or how? or some organ of motion we have not got? And if we have not got this organ, how can we be created to his image and likeness, sup-

posing the resemblance in every thing?"

Answer.—The resemblance between man and God has reference, as we have already observed, to the shape or figure; other qualities may or may not resemble each other. Man has legs, so has God, as is evident from his appearance to Abraham. Man walks with his legs, so does God sometimes, as is evident from his going with Abraham towards Sodom. God can not only walk, but he can move up or down through the air without using his legs as in the process of walking. (See Gen. xvii. 22; also xi. 5; also xxxv. 13.)—"A man wrestled with Jacob until the breaking of day;" after which Jacob says—"I have seen God face to face, and my life is preserved."—Gen. xxxii. 24—30. That this person had legs is evident from his wrestling with Jacob. His image and likeness was so much like man's, that Jacob at first supposed him to be a man.—(See 24th verse.) God, though in the figure of a man, has many powers that man has not got. He can go upwards through the air. He can waft himself from world to world by his own self-moving powers. These are powers not possessed by man only through faith, as in the instances of Enoch and Elijah. Therefore, though in the figure of a man, he has powers far superior to man.

20. Question.—"When God appears surrounded with glory, is this glory essential to him or not? If essential, how can he lay it aside, as he seems to have done when he appeared to Abraham? If his appearing so does not prove it essential, how does his

appearance in the form of a man prove that form essential to him?"

Answer.—The glory of God is essential to him under all circumstances, whether his person is visible or invisible—whether man is permitted to behold that glory or not. He never lays aside his glory, though he may not always render it visible to mortals. "The God of glory," says the martyr Stephen, "appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran."—Acts, vii. 2. But because he showed Abraham his person, it did not necessarily follow that he must also show him his glory. The person of God is one thing, and his glory is another; they are inseparably connected. He cannot divest his person of his glory, nor lay it aside, but he can hide his glory from the gaze of man, or he can reveal it and his person also, or he can reveal his person and not his glory. The visibility or the invisibility of the glory of God does not render it non-essential to him. The glory is just as essential as his image and likeness, and his image or likeness, resembling that of man's, is as essential as his glory—neither can be laid aside, though one or both may be rendered visible or invisible.

21. Question.—"If he be no bigger than a man, how can he be higher than heaven, deeper than hell, the measure of him larger than the earth and broader than the sea?"

-See book of Job, xi. 8 and 9.

Answer.—These were not the sayings of Job, but the sentiments of Zophar the

Naamathite. Now Zophar and Eliphaz the Temanite, and Bildad the Shuhite, were all reproved by the Almighty for having spoken wrongfully concerning God:—"The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job has."—Job, xlii. 7. The words of Zophar, therefore, are not to be depended upon, according to the Lord's own testimony, unless they can be proved true from some other source. God's Holy Spirit, as we have already remarked, extends through all his dominions, and may truly be said to be "as high as heaven" or "longer than the earth, or broader than the sea."

22. Question.—"If his presence do not extend beyond his size, that is, the size of a man, how could he divide the waters of the sea—how could he hold them up? If they were a solid mass, it might be conceived; but all the strength in the world wont hold up water; and it must be remembered that a person must be present where he

acts."

Answer.—He could divide the waters of the sea, and hold them up by the actual presence of his Holy Spirit, which not only moves upon the face of the waters, but is likewise in and through the waters, governing them and controlling all the elements according to the mind of God. It is the actual presence of this Spirit that produces all the phenomena ascribed to the laws of nature, as well as many of the deviations from those laws, commonly called miracles; it extends, like the golden rays of the bright luminary of heaven, through all extent: it spreads life and happiness through all the varied species of animated beings, and gilds the starry firmament with a magnificent splendour, celestial, immortal, and eternal.

23. Question.—" Is the Holy Ghost a dove? or has he the shape and size of a dove? and if his appearance as a dove does not prove him to be a dove, nor to be of the shape and size of a dove, how will God, appearing like a man to Abraham prove him

to be a man, or to have the shape and size of a man?"

Answer.—"The Holy Ghost descended in a bodily shape like a dove" and rested upon our Saviour. It appeared on the day of pentecost to one hundred and twenty disciples in the form of "cloven tongues, like as of fire, and it sat upon each of them," and "they were filled with the Holy Ghost." "It filled all the house where they were sitting." It appears by these instances that the Holy Ghost is a widely diffused substance, existing in large quantities, or it could not have sat upon so many persons at the same time, and filled the whole house where they were sitting. From these facts we learn that different portions of the Holy Ghost can assume different forms at different times. But we have no such instances when the person of God has been manifested. On all occasions when he was seen by Abraham, Jacob, Moses, the seventy elders of Israel, Micaiah, Isaiah, down until the coming of Jesus in the flesh, he appeared in the form and size of a man. Because the different parts of that inexhaustible substance called the Holy Spirit, has assumed different shapes, that is no evidence that God will change his personal image and likeness. If man in the beginning was created in his image and likeness—if he has, when he has been seen, always appeared in the shape of a man-if Jesus, who is known to be in the form of man, is in the "express image of the Father's person," then we have no evidence to suppose any variation or change in his personal form: hence we have every reason to believe his personal image and size to be as permanent and essential as man's.—ED.

INTERESTING FROM THE PLAINS.—The "Cleveland Herald" publishes the following extract of a letter, dated Fort Leavenworth, May 15th, from A. G. Lawrence, of Cleveland:—

"The amount of emigration over the Plains is immense, beyond all estimate. It is predicted there will be extreme distress and privation among the emigrating caravans. The average distance the teams travel per day is about 16 miles. There have been more than 20,000 mules, oxen and horses gone forth from Independence alone; from St. Joseph about 15,000; and the whole region at this moment seems like one tented field for miles and miles in all directions. There are more than 50,000 animals on the Plains at the very lowest estimate, and more than nine-tenths are travelling along the same track.

"Recommendations are about to be made officially from this point to the general government to furnish relief as soon as possible, to be forwarded on to the Plains for

the vast multitudes who otherwise must inevitably leave their bones to bleach by the

"Col. Sumner, the commanding officer at this post, who has not had much experience on the Plains, and knows their peril, says he fears there will be more deaths on the road to California this summer, than there was in Mexico during the war."

### A SAINT.

A Saint! and is the title mine, Or have I but the name? Have I the lineaments divine Which can this honor claim?

Have I believed that God is God,
And as a sovereign Lord,
To all, who seek and serve him right,
Will give a free reward?

Have I to penitence been brought,
Marked with a godly woe,
That needs not one repentant thought,
Or single tear to flow?

Humbled for sin, have I been led
To seek the watery tomb,
From whence, through our exalted head,
Remission's blessings come?

Have I the heavenly gift received From apostolic hands? Bestowed on those who first believed, And kept the Lord's commands.

Have I the faith divine and pure,
Gift of celestial birth?
That warms the heart and keeps it pure,
And knows a Saviour's worth.

If so, the body broke for sin,

To me is living bread;

The Spirits power is felt within,

For me the blood was shed.

Nor must I here presume to rest, But leaving these behind, Perfection ever keep in view, For which the Saints designed.

(For conquerors in the war)
When Jesus will his power display,
And sin be banished far.

M. MORTON.

### LIST OF MONIES RECEIVED FROM THE 6TH TO THE 20TH JULY.

William M'Keachie, per E. B. Kelsey£ Alfred Cordon James S. Cantwell William West John Parkinson John Kelly	2 4 22 2	10 0 0	7 0 0	John Davis
Carried forward£	33	14	4	£63 1 9

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR.

Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "The Kingdom of God," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s.

per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hun-

dred; £4 10s. per thousand.

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

Soon to be published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy.

The address of Joseph Clements is at Mr. Collier's, Pearce Street, Macclesfield.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 16.

AUGUST 15, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

If thought be little particles of matter, Dr. Brown justly argues, "that it will be not more absurd to talk of the twentieth part of an affirmation, or the quarter of a hope, of the top of a remembrance, and the north and east corners of a comparison, than of the twentieth part of a pound, or of the different points of the compass in reference to any part of the globe of which we may be speaking." We agree with him most perfectly in saying, "that with every effort of attention which we can give to our mental analysis, we are as incapable of forming any conception of what is meant by the quarter of a doubt, or the half of a belief, as of forming to ourselves an image of a circle without a central point, or of a square without a single angle."

Dr. Brown also endeavors to bring this mode of reasoning to bear against the absurdity which supposes thought to be a quality of a collection of particles arranged in the form of an organ, but not a quality of single particles. But it is evident that the arguments which entirely demolish one error, leave the other entirely untouched. The weakness of Dr. Brown's argument, when wrongfully applied against the last named error, will more fully appear by reference to his own words which read as

follows :-

"Even though it were admitted, however, in opposition to one of the clearest truths in science, that an organ is something more than a mere name for the separate and independent bodies which it denotes, and that our various feelings are states of the sensorial organ, it must still be allowed, that, if two hundred particles existing in a certain state form a doubt, the division of these into two equal aggregates of the particles, as they exist in this state at the moment of that particular feeling, would form halves of a doubt; that all the truths of arithmetic would be predicable of each separate thought,

if it were a state of a number of particles."

By a little reflection it will be seen that Dr. Brown's inference is entirely unfounded. "If two hundred particles existing in a certain state form a doubt," it does not necessarily follow that "the division of these into two equal aggregates of the particles," would form halves of a doubt. If two hundred pounds weight attached to a certain machine will produce a result called motion, it does not necessarily follow that one hundred pounds will produce a result called half of a motion. If exactly two hundred particles organized in a certain form, were requisite to produce a certain thought, then it is evident that to alter in the least either the number or organization would be a complete destruction of that particular thought, instead of forming fractions of it. This is what Priestley and his followers assert. They say that thought begins and ends with the organization, and that the single individuals entering into the system, form

no thought nor fractions of a thought. This absurdity, therefore, remains untouched by this argument of Dr. Brown. It is effectually demolished, however, by another species of argument, used by him to which we have already referred. He has proved Priestley's theory to be false, not by supposing that the fractions of a doubt could be made to result from it, but by clearly showing that an organ is only a name for a collection of many substances, which cannot possibly possess any property as a whole which the individuals do not possess when existing singly. He has also proved the theory which asserts that a thought or a feeling is a little particle of matter, to be false, because it involves the absurdity of fractional thoughts, hopes, fears, &c.

But there is one more theory which we venture to propose, that we believe to be impregnable, which no philosopher or metaphysician ever has or ever can refute.

This theory may be stated as follows:-

A thought, hope, fear, joy, or any other feeling is not a little particle of matter, nor the result or quality of a collection of particles, called an organ or a system of organs, but it is the state or affection of a single individual substance, having extension and

parts, and all the essential characteristics belonging to all other matter.

There is no absurdity in speaking of the half, or of a quarter, or of any other fractional part of this substance, but there would be a great absurdity in speaking of the fractional parts of its mere states or affections. The half or a thousandth part of a thinking substance is as reasonable as the half or a thousandth part of an attracting substance; but the top or bottom of a thought would be as absurd as the top or bottom of attraction. The north or east side of a substance which remembers, is just as correct as the north or east corners of a substance which possesses a chemical affinity; but the north side of a remembrance would be as inconsistent as the north side of a chemical affinity. Hence none of the arguments which are so successfully brought to bear against the other two theories, will in the least affect this. It is invulnerable in

every point at which it may be assailed.

Every conceivable part of this substance, however minute, possesses the same property as the whole. A thought, or any other state of feeling is, therefore, perceived by every possible part of which a whole consists. A unity of substance, as we have already had occasion to remark, consists of an immense number of fractional parts. These, in order to constitute unity, must be so closely connected with and related to each other, that whatever state or affection one may happen to be in, all the rest must immediately be notified of the same. If one part be affected with pain, every other part must be conscious of it. If one part rejoices, hopes, or fears, the whole must by sympathy rejoice, hope, or fear in the same manner. But if one part could suffer, while another part was unconscious of such suffering; or if the affection of one part had no tendency to affect another, then the individual unity would be destroyed, and the substance would be as many distinct, thinking, feeling beings as there were parts unconscious of the affections of the others.

It is not necessary that a thinking substance should be limited to magnitudes or quantities that are exceedingly minute in order to constitute a unity. Large amounts of substance are as consistent with unity as small ones. But in all cases, whether the quantity be large or small, it is necessary that the parts should bear that relation to each other, that when one is affected every other should be affected also; otherwise, it could not be a unity. The feeling or thinking substance of an elephant or whale is as much an individual unity as the feeling substance or spirit of a gnat or animalcule, though the magnitude of the former far exceeds that of the latter. It is the peculiar organization or relation of parts in such a manner as to be all conscious of each others affection which constitutes the unity, without any regard to the size or amount of substance organized. When the several parts are so organized as to think, remember, hate, love, and feel alike, under the different circumstances to which the organization may be exposed, the whole is one individual unity or being.

If the mind or spirit be of the same magnitude as the body, then the impressions received through the various organs of a human body would only have to be transferred to the distance of about five feet, in order that every part of the mind might be alike conscious of such impressions. Let the velocity be ever so rapid, time would be an essential ingredient to the transfer of these communications from part to part. If they were communicated with the velocity of sound, those parts of the mind the most distant from the one first affected, would receive the impression in the two hun-

dredth part of a second. If the transfer were as rapid as light, the impression would be conveyed to the most distant extremities of the mind in the two hundred millionth part of a second. These inconceivably minute portions of time would be altogether imperceptible to the mind. Hence, whenever any part of the mind is affected through its sensorial organs, every other part seems to be affected in the same instant, whereas, in reality, the affection is conveyed successively from part to part, the same as

sound or light is conveyed from a sounding or a luminous body.

The conveyance of internal thoughts or emotions of any kind from one part of the mind to the other, is probably equal in velocity to the transfer of the various notions gained by sensation. Therefore, in consequence of the inconceivable velocity with which all thoughts and sensations are conveyed from one extremity of the mind to another, it is impossible for one part of the mind to have a thought, sensation, or feeling of any kind which the other parts of the mind can, during any term of time that is appreciable, be ignorant of. It is for this reason that the whole of the mind thinks,—the whole of the mind loves,—the whole of the mind hates,—the whole of the mind wills, &c.

(To be continued.)

#### NEW JERUSALEM.

(Continued.)

After the inhabitants of Zion had received these numerous and pointed prophetic warnings, some of them began to repent; and in the month of March, 1833, the

word of the Lord came unto Joseph the Seer, saying,-

"Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. M'Lellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen." (Section lxxxv., Par. 8.)

Notwithstanding the repentance manifested on the part of some, there were others with whom the Lord was not well pleased; hence they were still threatened with chastisements. In the month of August, 1833, the word of the Lord came again unto his servant Joseph, in the town of Kirtland, in the northern part of Ohio. This revelation seems to have been given in order to prepare the minds of the Saints, that they might know how to act in relation to their enemies who were shortly to fall upon them, as wolves upon their defenceless prey. (See the whole

of Section lxxxvi.) In this revelation the Lord said,

"Whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if you will not abide in my covenant, ye are not worthy of me; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; and again the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me." (Par. 3.)

From this extract it will be seen, that the Lord decreed to try and prove the Saints in all things, even unto death. How could this decree be fulfilled unless he

suffered their enemies to persecute them unto death?

In the month of November, 1833, our enemies in Jackson County,—sectarian priests and people,—professors of religion and non-professors, arose en masse against men, women and children of the Saints, and expelled them from the county. Some of the Saints were shot, some were tied up and whipped until their bowels gushed out; many perished by exposure to hunger and cold, being driven from their own firesides and from all their hard earnings. Over two hundred of their houses were burned, their fences and crops destroyed, their cattle and horses plundered; their household furniture, beds, bedding, goods, chattles, &c., were either destroyed or

Q 2

robbed from them, and they were driven across the Missouri river into a county north, where the most of them found a temporary shelter from the inclemency of the weather. For the particulars concerning this dreadful persecution, and the horrid cruelties inflicted upon the Saints, see P. P. Pratt's history of the Missouri persecutions, and also many of the periodicals, published by the Saints soon afterwards.

Here, then, was the commencement of our tribulations as foretold by the word of the Lord, months and years before it came to pass. We ask our readers to reflect for a few moments upon the vast number of prophetic warnings which we have already quoted, and then again reflect upon their literal and speedy fulfilment. Is it possible for any honest man, free from bigotry and prejudice, to read these important prophecies, and their exact fulfilment without being irresistably convinced

that Joseph Smith was a great prophet of God?

When the Saints first located upon that land, did not the Lord, by the mouth of Joseph, foretell that they should have "much tribulation," before they should inherit the great blessings promised on that land? Did he not fortell that their enemies should be stirred up to bloodshed against them? Did he not foretell, that unless they did as he commanded they "should be plucked up out of the land and sent away?" Did he not tell them over and over again that a "scourge and judgment" awaited them? Did he not tell them that he would chasten them, and contend with them, and plead with them until they overcame and were made clean? Did he not decree that he would try them and prove them in all things even unto death? Did he not say that if they would not do as he commanded they should be "persecuted from city to city, and from synagogue to synagogue, and but few," of those who were then on that choice land, "should stand to receive an inheritance?" Was not letter after letter, as well as revelations, sent to them, telling them, if they did not repent, that great judgments awaited them? With all these thrilling fearful warnings, the children of Zion only manifested a partial repentance, and the predicted scourges and judgments came, and the Saints were made to feel to their sorrow and great distress that the word of the Lord had not been spoken in vain.

When the Saints were driven from their houses and lay in the open prairies and in the cold dreary wilderness,—a remarkable phenomenon appeared in the heavens, which was seen by many millions for thousands of miles over our globe, viz., the METEORIC SHOWER, or shooting stars, which created quite a panic among the persecutors of the Saints who were then in the act of driving, plundering, and destroying them and their property. This was one of the great signs in the heavens, manifested in the last days; many others, still more marvellous, are yet to appear.

After the Saints had procured comfortable homes in Clay County, they were again menaced by mobs and forced to leave and form a settlement in a new portion of the state, where they remained until the year 1838, when then they were driven by their merciless persecutors into the State of Illinois, and founded the city called Nauvoo, upon the eastern bank of the Mississippi.

That our readers may form some idea of these cold-blooded persecutions, we here insert a memorial of the city council of the city of Nauvoo to the Congress of the

United States.

(To be continued.)

AN EPISTLE OF THE TWELVE TO PRESIDENT ORSON PRATT, AND THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLES,—GREETING.

Great Salt Lake City, March 9, 1849.

Dearly beloved brethren,—The seasons have rolled around, and the wheels of time have brought the people of this clime to hail with joy the first tokens of another spring. The warm breezes of the south and the smiles of the returning sun will soon open a passage through the mountains of eternal snow, which for six months has shut us up, and prevented communication with the great world, that our mail may pass eastward and westward and tell the nations that the Church in

the wilderness yet lives, and that the mustard seed is growing. During this season of seclusion, the 9th volume of the STAR, and some stray numbers of a later date, as well as the returning elders and the late emigrants have been here to cheer us with the news of the unparalleled success of the Gospel, and of the lively spirit of the Saints in the British Isles, since the visit to that realm of Elders Hyde, Pratt, Taylor, and others. For these things we thank God, and we now write to show our remembrance, and to say that we feel for you and for the people who dwell in the midst of revolution and commotion.

Health and peace have attended the Saints in this place since our first arrival, although subjected to many privations, and much of the time to a want of provi-

sions in sufficient quantities.

This winter has been a cold and snowy one, nearly equal to the climate of New York. The snow covered the ground to some depth, for nearly three months, and finally disappeared, from parts of the valley, the latter end of February; since that time cold winds have prevailed, and light snows are frequent, which disappear immediately; the ploughs are beginning to move.

Our cattle have done well in most parts of the valley, with no feed but the natural pasture. Our crops, the past season, were light, but we raised considerable quantities of wheat, maize, oats, rye, and vegetables. There is, however, at this time a scarcity of breadstuffs, and there will be a scarcity till harvest, which we

hope for early in July.

Several hundred houses are built and in progress here, and the valley is settled for sixty miles north and south. Mills for flouring grain and sawing timber are becoming numerous. A Council House, forty-five feet square, two stories high, is in progress, also several public works, such as bridges, opening roads, &c. One bridge over the Jordan is being built for seven hundred dollars.

Great preparations are being made for farming the coming season, and more

than ten thousand acres will be enclosed and cultivated this summer.

Several branches of mechanical business are being commenced, and among others, we anticipate works to be commenced this season for tanning leather and working iron.

Money is very abundant, owing principally to the gold-dust accumulating here from the coast, upon the deposit of which, bills have been issued by the Presidency.

We have petitioned the Congress of the United States for the organization of a territorial government here, embracing a territory of about seven hundred miles square, bounded north by Oregon, latitude 42 degrees, east by the Rio Grand Del Notre, south by the late line between the United States and Mexico, near the latitude 32 degrees, and west by the sea coast and California Mountains. Until this petition is granted, we are under the necessity of organizing a local government for the time being, to consist of a governor, chief justice, secretary, marshall, magistrates, &c., elected by the people. The election to take place next Monday.

We shall also organize the Militia in due military order, under the old and honorable name of "The Nauvoo Legion;" a name which has long been a terror to evil doers, and which for several years withstood a sovereign state of mobbers and lawless banditti, and finally effected a safe retreat into the strong holds of the moun-

tains with little loss.

We have had a general hunt here, one hundred men on each side, under Captains Pack and Lee; Captain Lee is triumphant, and a public dinner comes off soon at the expense of the other side. About seven hundred wolves and foxes, twenty minks, two wolvereenes, five hundred hawks, owls, &c., and one thousand

ravens were killed in the sum total of the hunt.

Corn is very scarce here, at two dollars a bushel, or fifty-six pounds; wheat is from four to five dollars per sixty pounds, and difficult to be had at that. Some alarm existed here concerning provisions, on account of which a census was taken a few weeks since, of the amount of breadstuffs on hand, when it was ascertained there were upwards of three-fourths of a pound per head per day from then till harvest, besides fifteen hundred bushels of seed wheat, and several hundred bushels of seed corn. Potatoes do exceedingly well here, and are known to yield several hundred-fold.

We are about to establish a colony of about thirty families in the Utah Valley,

about fifty miles south. We hope soon to explore the vallies three hundred miles south, and also the country as far as the Gulf of California, with a view of settle-

ment and a sea-port.

On the 12th of February, the Presidency and those of the Twelve who were here, met in council, and proceeded to fill the vacancies of that quorum. Elders P. P. Pratt, John Taylor and A. Lyman were present; and Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards were ordained to the Apostleship, and numbered among the Twelve, instead of the three who were called to the first Presidency, and Lyman Wight, of Texas, who was disfellowshipped. This accession increased the members here to a majority, and enabled them to act as a quorum. They were then instructed to assist in reorganizing the different quorums here, and in establishing righteousness. They met with the Presidency and others almost daily, and proceeded to organize and ordain the Presidency of the High Priest's Quorum, viz.:—John Young and his counsellors, also Daniel Spencer as president of this stake, and his two counsellors, David Fulmer and Willard Snow. They also ordained and set apart a High Council. After this the city was divided into nineteen wards, consisting generally of nine blocks, or seventy-two lots, over each ward a bishop was ordained.

The settlements in the country are also organized into wards, and a bishop appointed over each. Large meetings are held on Sundays when the weather will permit, and there is much good preaching, and the spirit of truth and reformation

is abroad in the Church.

There are some rebellious and disorderly spirits here, who are generally now for the gold mines instead of Warsaw, Quincy and St. Louis; but those who are on the Lord's side will stay at home and raise grain, &c., till sent abroad on Heaven's errand.

We hope, ere long, to see the Twelve at liberty, and many of the Seventies in the discharge of their duties abroad, in a capacity, and with a power far exceeding the limits of their former labors, but at present stern necessity binds them here to the saw, the hammer, the anvil and the plough; and this because none step for-

ward to do these things for them.

How long, O Lord, shall these things be? How long shall the priesthood be neglected, and its chosen vessels left to grovel with the petty trifles of this world, while its inhabitants sit in darkness and their light is withdrawn. Necessity flings her chains about us, and the veriest poverty fetters us, and limits our proceedings, when otherwise our minds would expand, our spirits start forth, and wing their way to the nations on their errands of mercy. Such is man; his nobler powers are expanding in aspirations of Godlike deeds of glory, might, majesty, and dominion, while his bodily weaknesses, and wants, cripple and limit him in all his exertions. But we must be resigned, perhaps, like Paul's thorn in the flesh, these things serve to keep us humble. We surely ought to be contented to labor in the spirit, calling and sphere, allotted us.

We would impress upon the minds of the Saints in the British Isles to be faithful in the commandments of Jesus Christ, in prayer and faith, in charity, and in preaching and spreading the knowledge of the fulness of the gospel abroad. We would exhort them to patience in regard to the gathering, till the way opens to bring them together with us in his own time, his own way and in the manner which is written; perhaps the day will arrive when they can come easier, cheaper, and

safer than to come the present route.

It is according to that which is written for the Saints to organize in companies according to their trades, and to come out in bodies prepared with machinery, tools, and materials for operating in all useful branches of industry, according to that which they are accustomed to do; and when they come otherwise they are often in want of employment, exposed to bad company, to the influence of apostates, liars, swindlers, drunkenness, dissipation, &c.; and but few of them reach the body of the church in as good spirits as they start; some turn back, some are destroyed, many are led away, and few are gathered and saved. These things ought not to be.

If on a more thorough knowledge of the country we can find a practical waggon-route up the Arkansas, or up the Rio Grand, it will avoid the winter and a con-

tact with the corrupt apostates and Gentiles that swarm at New Orleans, St. Louis, and Upper Missouri, or if we find a practical sea port at the head of the Gulf of California, or elsewhere on the Pacific, and can find a practical route across some of the isthmuses of Central America, it will, perhaps, facilitate the emigration from

Europe to these valleys.

Could an organized body of cutlers, potters, woollen manufacturers, or other good branches come out together, with a combination of means and skill, sufficient to establish all branches of their trade here, it would command support and be very profitable, more particularly because of the abundance of water power, with which to propel machinery of every kind, without the aid of steam. This is a great country for the rearing of sheep and wool; and this, in connexion with the abundant water power, will warrant the erection of any amount of woollen manufactories, while the increasing population will afford an extensive market for the same. We hope soon to see the time when this territory will be able to turn out the finest, most beautiful, and substantial articles of every kind now made in England.

When we can see the Saints from Europe come in this manner, prepared to stick together, and come through and establish employment, without lingering or falling off by the way, it will cheer our hearts to behold them by thousands, as doves flocking to their windows; but it grieves us to see them come one at a time, unable to establish their own kind of labor, and to see them allured into every snare by corrupt men, who take advantage of their necessities, and while they pretend to employ them at the different cities, lead them into every vice, drunkenness, lying and debauchery, and finally prevail on them to deny the Lord that bought them, and to live or die in the midst of wickedness, and thus they never reach the Saints, or if they come at all they are not the people they were before they started. Indeed it would be far better for them to stay in well organized branches of the Church in the British Isles and to worship God, than to start for the land of Zion, and live and die in those gospel-hardened hells in the States.

While the Church remains in that country, and is faithful, it is a light to the world, and will be the means of bringing many souls to salvation; although we are well aware of their privations, oppression, poverty, and labours, and would be exceedingly glad to hail them welcome to the liberty and privileges of the sons and daughters of freedom in the strong holds of the eternal mountains, where now exists that grain of mustard seed which is the least of all trees.—"It is small, but it

still is growing."

Monday, March 12th .- The weather cold, snow squalls are frequent, and, taken

altogether, it is the most disagreeable part of the season.

The election came off to-day in peace, and resulted in the unanimous choice of Brigham Young as Governor. Willard Richards, Secretary; N. K. Whitney, Treasurer; H. C. Kimball, Chief Justice; John Taylor and N. K. Whitney, Associate Judges; Daniel H. Wells, Attorney-General; Horace Eldridge, Marshall; Albert Carrington, Assessor and Collector of Taxes; Joseph L. Heywood, Surveyor of Highways; and the Bishops of the several wards as magistrates.

Saturday, April 7th .- The weather has been fine for many days past; and much

farming has been done, such as fencing, ploughing, sowing, gardening, &c.

On the 5th it commenced raining, and finally turned to snow, which fell several inches deep, but it soon disappeared; the weather is now fine but cold.

Our Conference is now in session. We have had some good instruction from

Elders Kimball, Lyman, and Taylor.

Brother Addison Pratt arrived here last October from the Pacific Islands, and will probably return this season with several others. Elder Parley P. Pratt may accompany them to the Islands or to Chili with a view to establish the Gospel in South America, Australia, New Zealand, China, Japan, the various groups of the Pacific Islands, or to each or either of these places as the way may open. Elder Addison Pratt represents 1200 Saints in the Pacific Islands.

Many of the tares have gone to the gold mines, and some of the wheat is probably gone with them. Elder A. Lyman, of the Twelve, is appointed to go to the Pacific with the mail, and to see after the wheat which may be there or are going. Brother O. P. Rockwell is also appointed to accompany him. They may, perhaps,

return next Autumn.

The Council House is progressing finely, being built of stone. Farming, gardening, fencing, building houses and bridges, opening of streets, and of various kinds of mechanical operations are in rapid progress, while health, peace, union and happiness generally abound with those who take pleasure in the things of God.

We must now close our hurried communication, by asking an interest in all your prayers, and we pray the choicest blessings of Almighty God to rest upon the Saints in the British Isles, and upon all who love and seek and practice the truth, now

and for ever, worlds without end. Amen.

Signed on behalf of the members of the Quorum who are in the valley,

PARLEY P. PRATT, President, pro tem. FRANKLIN D. RICHARDS, Clerk.

P.S.—April 12th; The mail is now about to depart soon. Since the above was written, Elder Charles C. Rich, of the Twelve, is appointed to take his stand in Western California, with a view to give guidance to the affairs of the Church and kingdom in that region. He will probably repair thither when Elders Pratt go on their way to the Islands this season.

P. P., President, pro tem.

F. D. R., Clerk.

# The Latter=day Saints' Millennial Star.

## AUGUST 15, 1849.

### TO ALL PERSONS INTERESTED.

"This letter certifies that Elder Orson Pratt, of Liverpool, England, is a duly appointed and authorized agent of the Church of Jesus Christ of Latter-day Saints, to receive, solicit, and gather tithing and donations in the British Islands and adjacent countries; and he is hereby instructed to keep a detailed account of all such receipts, specifying the amount, name, and residence of each individual making remittances, and forward the same to us by some faithful brother, or appropriate the same to our order.

Given under our hands and seal, at Great Salt Lake City, Great Basin, North

America, this 9th day of April, 1849, for and in behalf of said Church,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
Of said
WILLARD RICHARDS,
Church.

The emigrating Saints should recollect, for it is published in the STAR, that those who have £9 or more per head are required to pay one-tenth of the same as tithing at our office in Liverpool; and those Saints who are not ready for emigrating this season should not neglect the law of tithing, for we wish to forward all we can to hasten the building of another temple unto the Most High.

MECHANICS WANTED AT THE GREAT SALT LAKE.—A letter has just been received from the First Presidency, stating that they intend establishing an iron foundery in the Great Basin without delay. They have sent an express desiring mechanics of the best kind, "such as blowers, moulders, and all kinds of furnace operators, to immediately emigrate to the Valley without any delay."

They also want "one or more mechanics or practical operators in smelting, assaying, mixing, compounding, dividing and subdividing, and proving all sorts of metals and minerals, and wish them to bring with them all tests and apparatus they

will need to operate with."

We wish the presiding elders of the conferences to search out such mechanics as named above, and have them emigrate immediately. Let those Saints who have means to spare help such mechanics to emigrate in preference to any one else, that

is, if they need help; for this is the will of the Lord that such should be helped to the Valley first, that a good foundation may be laid against the time that others of the poor shall go. Let not the presiding elders be slothful upon this subject until it is accomplished. When you find mechanics of the above description use every effort to get them off to the Salt Lake Valley. We shall expect you to communicate with us by letter upon this subject, and let us know the prospects. Such mechanics are loudly called for and must be forth-coming."

Discussions.—There are many persons who are very fond of discussion, and yet they have neither talents nor ability to know how to discuss a subject, nor to perceive when their own arguments are refuted. As a general thing we would advise the officers of branches to avoid discussions, unless by the consent of the presiding elders of conferences. There are many apostates and wicked corrupt men whose characters are too low and degraded to be noticed by the Saints or the public generally: with such have nothing to do, only to treat them with silent contempt. The Lord has sent his servants to preach the gospel and testify to the truth, instead of sending them to contend with such corrupt unprincipled men; therefore be humble and wise servants and harmless as doves, contending earnestly for the truth when circumstances require it, but avoid all vain janglings and strifes, and let all things be conducted in order and wisdom, and by the counsel of those who are over you, and in this course you will prosper.

In one of the back numbers of the STAR an engraved profile of Elder G. D. Watt was recommended to the Saints. Now the object of this likeness is to supply Brother Watt with means to help him and his family to the bosom of the Church in the mountains. For his convenience, and to facilitate his departure, we wish the book agents of conferences and branches to supply themselves with the amount of portraits they think they can dispose of. By sending orders to this office they can be supplied, and the required number be forwarded with the STAR. There are three kinds of them, viz .- India Proofs, quarto; Plain Proofs, quarto; and Prints, octavo. The India Proofs are limited in number. The prices will be given with the parcels, and a proper remuneration will be allowed to book agents for their trouble. If the Saints will encourage the sale of these likenesses they shall thereby be laying up for themselves treasures in heaven; for Brother Watt is worthy, having laboured and suffered much in preaching the gospel to the poorer portions of the people of this island. He may be expected to visit and preach to the Saints in the various conferences, and we have no doubt but that his teachings will be highly appreciated by every lover of truth.

# LETTER FROM ELDER ADDISON PRATT, LATE OF THE SANDWICH ISLANDS.

(From the Frontier Guardian.)

Dear Brother Smith,—Having learnt by my wife that you have written me several letters since I left Nauvoo, and, notwithstanding I have received none of them, I will write to thank you for your kindness. I suppose that you have been apprized of our proceedings among the Society Islands, by way of our letters, up to the time I left there for the Paumotu group. This cluster lies between Tahiti and South America, and on account of their being low coral islands, they are very dangerous to sail among, and of course not much known to navigators. Chain Island, or Aua, is the metropolis of that group. The inhabitants of that island have conquered the whole group: they carried on a war of extermination for more than twenty years, and their mode of warfare was to depopulate every island they could

conquer. They not only butchered the inhabitants, but cut down all the cocoa-nut trees, so that if any of the posterity of those carried away captive ever got back, they would have nothing to live upon. But now the remnants of the vanquished are permitted to return and plant cocoa-nut trees, and build houses upon their lands,

and some of those islands are now getting tolerably inhabited.

But it is even now distressing to see their "morais," or places of human sacrifice. I visited one that I paced off, and found that I could trace it eighteen paces, when it was lost among the roots of the cocoa-nut trees. This place was prepared by setting up curb stones in a trench wide enough to receive a human skull, and in this trench they were deposited touching each other, and were then covered with two or three inches of dirt. Every war chief had one or more of these "morais;" and when they went to war with the neighbouring isles, after their battles were fought, they would take off their heads—and take off the under jaw, for then the head can tell no tales—cook and eat the bodies, and the heads they would tie by the hair and string them on to a rope, and tie it to the mast-head, frequently having enough to fill the rope: these they would carry home, make a feast, have a war dance, offer the heads as a sacrifice to their gods, and then bury them in the trench.

It was among those people that I went to assist Brother Grouard, after I left the pleasant island Tubuai. The reason of my leaving Tubuai was on account of Brother Grouard starting after me in a native canoe, and was cast away on a small island called Metia, sixty miles to the north-east of Tahiti. He left there in a French vessel and arrived at Tahiti, and sent for me to meet him there, or he would come after me in his open canoe when it was repaired, and if he was lost in the attempt his blood should be required at my hands; and as Tubuai is 300 miles south of Tahiti, and no land between, I made all possible dispatch to hinder his hazardous undertaking. We left Tahiti in a French ship, bound on a pearl diving voyage among that group of islands, which afford the richest pearl fishery that I have heard of in the Pacific. We arrived there in February, 1846. The people were overjoyed to see us, and expressed it by inviting us to every town on the island where Brother Grouard had organized branches, which were five. They feasted us on cocoa-nuts, fowls, fish, and hogs neatly dressed, and roasted whole.

Those Paumotu Isles have but few vegetables aside from cocoa-nuts, but these grow in the greatest abundance, -coral reefs seem to be the fittest place for them. After we had visited all around, we were much annoyed by the contentions of the governors of the various villages, to see which of them we should live at. I told Brother Grouard I saw no other way to stop that but to divide the island into two circuits, he to take charge of one and I of the other, and then spend a week in a place. We did so and that put an end to all controversy; he took two towns and I took three. Those islands are of a curious formation—are of an oval shape. Aua, or Chain Island, is some fifteen miles in length, averages about one mile wide, forming an oval circle around a body of water some six miles wide and thirteen long, with various places where the tide ebbs and flows into it. This you see forms a curious inland sea, called Lagoon, and is one of the finest places to take a pleasure ride in a sail boat, and my circuit required much of that exercise; and, consequently, as I was a man of dignity it required a dignitary to wait on me, and one of those war chiefs, who owned one or more islands that he had conquered in the "tau hetene," or times of heathenism, volunteered his services to wait on me, and would not probably have attained to this "honor" had he not owned a new and commodious canoe with an excellent cotton sail, therefore he was permitted to be my boatman. He was a very large and stout man, and as often as we arrived in port on the ebb tide, and the canoe could not reach the landing place because of shallow water, you would see him trudging off with me on his back with all the magnificence of his office, and would set me down upon terra firma with the heartfelt satisfaction that he had been the bearer of glad tidings and good things to the people, and in the midst of an anxious multitude, who were as anxious to get the first opportunity to shake hands with me, as he was to be the honored bearer of their long looked for guest.

Before Brother Grouard left there to come after me, he had often told them of me, and they would enquire every particular concerning me; and when they found I was an elderly man, they enquired if my teeth were good, so that I could live on

cocoa-nuts, for, said they, white men's teeth decay much sooner than natives do. He told them that I had some missing ones, but still he thought there was enough left to grind cocoa-nuts. And when their canoe was repaired and came to Tahiti after Brother Grouard, I had got there before them to their great joy. They gathered around me with great curiosity, and as I was busily engaged with them Brother Grouard was standing a little way off diverting himself with our interview, when all of a sudden he burst out in a loud laughter, and when I asked an explanation, "why," said he, "they are looking in your mouth when you laugh, to see if

you have teeth enough left to eat cocoa-nuts."

After we had baptized near 200 more, and had arranged matters on the island, Brother Grouard took a notion that he could be spared to go on a mission among that group, and that I could take charge in his absence. I told him I had come to help him to do the work that he was not able to do alone, and now we had enlarged the field he wished to leave me in charge of the whole! "Oh!" said he, "you have a better faculty to preside than I have, and I like to pioneer better than you do," and after more persuasion I consented. He left me about four months, and returned so as to attend the October Conference at Aua. At that Conference it was determined that I should return to America, and get my family and a recruit of elders. They wished from five to one hundred sent to them, so that they could have a supply. Brother Grouard visited some eight or nine islands and baptized in all 116 souls, and left some native elders to preside. In November I prepared to leave; I went round, by request, to each town to preach and bid them adieu, and as is customary each town made me a feast, sometimes roasting three or four good sized hogs whole. They are roasted underground, and I think the best way to roast pork I ever saw. It is done by excavating in the earth a cavity large enough to receive the quantity of food they wish to cook; some wood is then laid across the hole, and some stones of a convenient size are laid on the wood, and it set on fire. As the wood burns out the coals and hot stones fall down together, and with a stick or spade most of the hot stones are taken out; then some bounded bananna stalk is spread over the coals for a two-fold purpose, first, to keep the food out of the ashes, secondly, it affords an abundant supply of well flavoured juice, which raises a steam as the food is cooking. On this is laid a layer of food, perhaps meat, and then a layer of hot stones, then a layer of vegetables, and then of hot stones, and so on in conical pile till it is all deposited; then it is all matted over with large green leaves that those Isles produce for the purpose, and then the whole is covered with a thick layer of dirt. Here it remains till it is well cooked, and then it is carefully taken out in the nicest manner. Each parcel is carefully wrapped in leaves before it is put in. And I can assure you that food cooked in this way is the sweetest and most delicate you ever tasted.

They also made me many presents of mats for bedding, curiosity sea shells, pearls, hogs, hens, and cocoa-nuts. And when I had taken leave of my friends, I obtained passage, free of cost, on board of a vessel belonging to some American merchants living at Tahiti, of which Mr. Chapman, American Vice-Consul at Tahiti, was one.

I had a pleasant passage to Tahiti, where I found my friends well and in good spirits, for business was brisk and money plenty. There were several men of war lying there: one frigate of 64 guns, several sloops of war and some cutters, under the French flag; one steam frigate, the Salamander, and a cutter under the English flag; one Danish frigate, and a number of English, French, and American merchant and whaling vessels. But the war between the French and natives was still raging. But in December of '46 the French conquered and peace was restored, and as there was no vessel bound direct to California, I commenced preaching to the natives on Tahiti, and soon began to baptize. I organized a branch there of twenty-seven members, all natives; and in March I obtained a passage for San Francisco, where I arrived in June, touching on our way at the Sandwich Islands. I staid in California one year, and then started for Salt Lake City. I arrived in the valley the 28th of September, where I found my family: they had arrived one week before me. To find them all alive and in good health was a blessing that I felt was from the hand of the Lord. But I will not try to describe the sensations of our meeting after a separation of five years and four months; but let those that feel curious on that point try it, and they will then know for themselves. We have spent the winter very pleasantly among our friends here. I devoted a part of it in teaching a Tahitian school for the benefit of those that expect to be sent on that mission. Among my scholars was your brother John, and he has made good proficiency, and I expect he and his wife will be among the number that will be sent there; and I could gladly wish that you were here to go with us, as I hear such hints dropped that one of the Twelve is to be appointed to preside over all missionary operations in the Pacific Ocean. If you were on hand I should have fond expectations it would fall to your lot.

You see that my paper is getting pretty well used up, and I must taper off. My

best wishes to all of the friends there; I wish to see and hear from them.

I, as ever, remain your brother and fellow labourer in Christ, our elder Brother, ADDISON PRATT.

## LETTER FROM A SINCERE ENQUIRER.

East Indies, Lahore, April 19, 1849.

Dear Christian friend of the Church of Latter-day Saints,-A few days ago, I received a tract, entitled "Divine Authority," on the question was Joseph Smith sent of God. It was written, I believe, by Orson Pratt, one of the Twelve Apostles of the Latter-day Saints. It struck me with astonishment, its words were so powerful and unquestionable, agreeing with the scriptures, revealing things that have been so long hidden, as we read in the scriptures there is nothing hid that shall not be known. I have read this tract through two or three times, and the more I read it the more I am convinced of the truth of it. It is a tract with about sixteen pages in it, it came in a letter from Scotland to one of the men of our regiment; a number of men have read it, and it seems to awaken all, for they wish to have some further investigation of these matters. It seems a strange doctrine to some of them; but however strange, I must confess that it agrees with scriptures, and truth must come to light at last, no matter how men may oppose it. I believe that prophecy in Isaiah, that "darkness has covered the earth, and gross darkness the people;" and that "men love darkness rather than light, because

their deeds are evil."

I never heard anything about the Latter-day Saints till about two or three years since, I think we were in China then. I only heard the name mentioned, and I had no further information of them till we arrived here and read this tract, which makes me think they are the true children of God. I have read another tract since, concerning the Kingdom of God, by the same author, and was sent to the same person as the other; after looking it over it came into my mind to go and see if there were any of our men who had seen or known any of the Latter-day Saints, when I met with Joseph Fullelove, who gave me your direction. And now dear Christian friend, I would like to hear from you concerning what I should do to be saved from the wrath to come; and whether it would be requisite for me to leave the army or not. There is none of your denomination in India that I am aware of; I have been a member of the Baptist Society, but since I read this tract, I cannot think of joining any whose doctrine is questionable; but I am hardly worthy of writing to you, and not worthy of you writing to me, but please to send me a few tracts which will instruct me in the things concerning the kingdom of God, and concerning the prophecies of the scriptures that have been fulfilled, and of those which have to be fulfilled .- From your affectionate friend and well wisher,

THOMAS METCALF, Private of the 98th Regt.

# THE DESTROYER ALREADY RIDETH UPON THE FACE OF THE WATERS.

(From the Frontier Guardian.)

This is a season of much disaster to our friends that have journeyed on the great internal thoroughfares of the American waters. Scores of our brethren have fallen by the cholera, one of the plagues and scourges of the last days-a most inveterate enemy of human flesh and blood. This may check the zeal of the naturally timid and fearful about venturing to come to us,—some may almost conclude or fear that God has forsaken his people and given them up to be destroyed. While the sons of perdition, the reprobate, and those who before were ordained to a just condemnation, will seize, with eagerness and avidity, this misfortune of the Saints the present year to tantalize and reproach the church with being rejected of God.

There are certain favors and frowns that are shared alike by all mankind. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." In time of famine, the people that happen to dwell where it is suffer most, whether saint or sinner. When floods or conflagrations visit any place, they are common evils that must be shared by all classes, whether just or unjust. The cholera is that "desolating sickness that should cover the land," predicted by the prophet Joseph Smith, on the 9th day of March, 1831, and recorded in the Book of "Doctrine and Covenants," 1st edition, page 129.

In another place, speaking of the plagues, the judgments, and the calamities of the last days, the Lord says, "My Saints shall hardly escape." (See Book of

Doctrine and Covenants.)

Judgment must begin at the house of God, and from thence extend through the world. Since mobocracy began in Jackson county, Missouri, against the Saints, it has repeated from time to time its painful and desolating work upon us, till it became sufficiently skilled in the work of destruction and death to step out from us and visit Philadelphia, New York, Cincinnati, and many other places on a small scale; but at length it ripened into revolutions of states, kingdoms, and empires. Its bloody wave has swept over the nations of the earth, carrying away thrones and royalty on its crimsoned flood. Men's hearts are failing them for fear, and for looking after these things that are coming on the earth, for the heavenly powers on earth shall be moved. The papal throne is shaken, and the Holy See disgraced. These great and important movements are destined to open and prepare the way for the kingdom of Heaven to be established on earth. Lift up your heads and rejoice then, ye way-worn pilgrims in Zion's cause, whose locks are bleached by the frosts and storms of many a winter's exposure! Although you suffered by mobocracy at an early day, yet that will be over-ruled for your good.

This cruel agent, which knows no mercy, and which is destined to overthrow all earthly powers and governments, was introduced through you, to your pain and sorrow, in these times, yet to your everlasting joy will the honor and glory, to be achieved by the introduction of the kingdom of God, rest on your storm-beaten brows as a reward of your suffering, toil, exposure, and pain. The chastening rod of the Great Ruler, under the strokes of which the Saints have mourned, repented, and wept, while wicked and apostate spirits have jeered, tantalized, and reproached, will, like Aaron's rod, bud and blossom with blushing wreaths and unfading laurels

in the mansions of our God and our King.

But the voice of wisdom would say to the Saints while journeying to this place, when the cholera or "destroyer" is riding with such sway on the turbid waters of the Missouri River, venture not in large numbers on any craft that may attempt to ascend its impetuous current: flee back into the country, and do the best you can until this scourge has spent its violence. Keep off the rivers while the "Destroyer" rides upon their face. See revelation given through Joseph Smith, the prophet, in August, 1831, contained in Book of Doctrine and Covenants, 1st edition, page 200. The following is an extract. The Missouri River is the waters particularly re-

ferred to.

"Behold, I the Lord in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares. I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree."

### MARRIAGE. TOO OF BUILDING TOO ON THE TOO BEEN TOO

#### (From the Frontier Guardian.)

Among all the other duties that man is brought under obligation to perform, is that of taking to himself a wife at an age when youth is ripening into manhood—when the warmest sympathies and affections of the heart, uncorrupted by time, naturally reach forward after the very object that nature's God has created for that very purpose. By a longer delay, the brilliancy and lustre of the soul's soft and tender emotions become tarnished, neutralized, or deprived of their charms. Many argue, we know, that it is better for young people to postpone marriage to a more advanced age, in order to acquire an experience suitable for that union. But Father Adam and Mother Eve had but a very short experience before they were blest, or married, and commanded to multiply and replenish the earth. They were married before they sinned and fell, and thrice blissful would be the marriage union of their children if they would honorably marry before the monster sin had thrust his poisonous and too fatal sting to their hearts.

How often is it the case that men prefer a single life to the married life! Some neglect to marry because they love their money better than they do a woman. Men possessing this vitiated taste are in the right not to marry, for they are unworthy of a wife. They are worse than blanks in creation—drones in the hive of nature: not linked in the great chain of existence, but are broken disconnected fragments that are passively thrust aside like so many drossy scales from under the

smith's refining hammer.

Others, more criminal, neglect to marry because they wish to come under no restriction—but indulge in sensuality, without the cares and responsibilities of a family. Such men are incurring a fearful obligation. They are closing up the avenues of mercy to them—corrupting their own ways before God and man, and inviting the weak and unprotected fair into the very prison of prostitution and shame. These must account for their sins, and for the sins of those who are victims to their unbridled passions.

Others neglect marriage because they are fearful that they may come to want, or that they may not be able to supply themselves with the necessaries and comforts of life. This is foolishly distrusting the kind care of a wise and merciful Providence, whose will it is to provide for those who fear his name and honor and respect his ordinances. In the line of duty there is no real cause of fear, but out of it there

is fear, torment, and a snare.

We would therefore say to all men that may feel to place any confidence in our counsel, that it is your duty to marry, if you have not already done so, and thereby get honor to yourselves—become the partner and protector of her whom the Great Ruler of all has made dependent on your more rugged, hardy, and atheletic form; bend all your energies towards her support and honorable maintenance; lessen the amount of crime, dry up the fountain of wretchedness, check the tributaries of infamy; and let it be your constant aim to fill the measure and purpose of your creation in all things, and glorify God with your body and your spirit, which are his.

#### VARIETIES.

Brother Orson Spencer's company left here last week for the Salt Lake. Messrs. Kinkade and Livingston, with a large stock of goods, left about the same time.

They are destined for the valley .- Frontier Guardian, June 13.

PROGRESS OF THE TRUTH.—We learn from Elder Felt, of St. Louis, that great accessions are made to the church there in the midst of fire, cholera, and death;—from Brother Bird, near Cleveland, Ohio, that he is all the time preaching and baptizing;—from Elder Woodruff, Presiding Elder of the Church in the Eastern

States, that the work in that quarter is decidedly looking up. -Ibid.

EXPEDITION TO THE GREAT SALT LAKE.—We understand that the expedition for a trigonometrical and nautical survey of the Great Salt and Utah Lakes, and the surrounding country lying in the northern portion of Upper California, is now being fitted out in this city. It has been organized by Col. J. J. Abert, of the Topographical Bureau, and the command given to Captain Howard Stransbury, assisted by Lieut. J. W. Cunnison, of the Topographical Engineers—a corps which

255 POETRY.

may well be called the working men of the army. The point of departure, in the special examination of this part of the great and mostly unexplored basin, is Fort Hall, on the Lewis Fork of the Columbia River, and thence directly south by a new route to the Salt Lake, which forms so remarkable a feature in that interesting valley between the Sierra Nevada and the Wahsatch and Timpanozee Mountains, now chiefly held by the Utah tribes of Indians, and in which the Mormons have made a settlement on the inner edge of the basin near Utah Lake. The survey will particularly develop the agricultural resources of the country, with a view to supply our Forts and troops stationed in that country, as also to embrace the astronomical, meteorological, and other purposes which shall give a complete view of its physical geography; and then explore another new route, on the return of the ex-

pedition, by which access may be had to the great basin.—Ibid.

Counsel. - As there are some emigrants that are disposed to take poor persons with them to the Valley, in order to assist them on the road in driving teams, cooking, and in general assistance; and so soon as they get there, they want to turn these poor persons off on to the hands of some others. This is wrong, and cannot be suffered. The people in the Valley have all they can do to sustain themselves without being burdened by an influx of poor thrown upon their hands, after the more wealthy have availed themselves of their services on the road. We therefore say to all concerned, that whoever takes the poor to the Valley shall support them there till their way is honourably opened to get a support otherways. This counsel will henceforth be enforced upon all that emigrate to this country. We say to the rich abroad, bring all the poor that you please, but you must situate them yourselves to live after you bring them here, and not throw them upon the hands of others for a support, and pay no further attention to them. Do not think to cast your burdens upon other men when you are more able yourselves to bear them than they.—Ibid.

The St. Louis Republican says, General John Wilson arrived in that city on Sunday evening, April 29th. We have already announced the appointment of Gen. Wilson to be Indian Agent. He is now making his preparations to enter upon the duties assigned to him by the President, and will soon be on his way, with his family, to the seat of the agency. General Wilson, while his head-quarters will be at the city of the Salt Lake, is also the agent of the Government for all the Indian tribes in California. In the performance of his duty he will be authorized and required to visit all the Indian tribes in the territory, to gather statistics as to their population, resources, locality, &c., and generally such information as may be useful to the government, in the new relations which must grow up between them and their white neighbors. Such information will be of great service to the government, in future legislation over the territory which they may acquire from the Indians, if they have not already acquired jurisdiction by the treaty of peace with Mexico. The office is an important one, but it may be safely entrusted to the hands of Gen. Wilson. The same gentleman is, we have understood, appointed Navy Agent

at San Francisco, California. - Ibid.

### THE WELCOME HYMN.

THE FOLLOWING IS A COPY OF THE WELCOME HYMN BY MISS E. R SNOW, DEDICATEED TO THE FIRST PRESIDENCY, ON THEIR ARRIVAL IN THE VALLEY LAST FALL.

> You have come, you have come, to the valley once more, And have landed your train like a ship on the shore; You great father in Israel, with hosts you have come, To this beautiful valley we welcome you home.

You have brought us our husbands, wives, daughters, and sons, Brothers, sisters, and fathers, and mothers at once, On a long tedious journey; all together you've come, To this beautiful valley we welcome you home.

By the hand of the Gentiles you've long been opprest, In a land where your sufferings are yet unredressed, Over deserts and mountains, through kanyons you've come, To this beautiful valley we welcome you home.

Like the pillars of heaven you unshaken have stood, By Joseph the Prophet, till mobs spilt his blood, And you, now over Israel, presiding have come, To this beautiful valley we welcome you home.

To our chieftain all hail; to his counsellors too,
With the camp of the Saints, who've escaped from Nauvoo,
Up, through great tribulations you have verily come,
To this beautiful valley we welcome you home.

Here the breezes are rife with the spirit of health, And the soil is invested with sources of wealth, Where by industry's magic in due season will come, To this beautiful valley we welcome you home.

Here a bulwark of mountains encircles us 'round, And with stores for the artist it seems to abound; Here are rivers and streamlets, whose pure waters foam, In this beautiful valley we welcome you home.

Here come down on the mountains, snow and hailstones apace, But the city is low and is in a low place; Here is no castle, no palace, no proud lofty dome, To this beautiful valley we welcome you home.

When good order's established and all with accord,
Adhere to the precepts and law of the Lord,
Which are given and, through Brigham, hereafter will come,
In this beautiful valley we will all feel at home.

## LIST OF MONIES RECEIVED FROM THE 20TH JULY TO THE 3RD AUGUST.

Henry Smith£  Alfred Cordon  Thomas Kerry  James S. Cantwell  William M'Keachie  John Preece  John Morris  John Lyon	2 6 1 9 5 2	0 14 5 10 0	0 4 11 0 0 0	John Godsall	0 0 0 0	0 0 0 0
Carried forward£	32	9	3	Andersolved sill in the solution £54	9	3

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR.

Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "DIVINE

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s.

Also three Tracts, each the same size as the Star, respectively entitled "Remarkable Visions," "Divine Authority," and "REPLY" to "Remarks on Mormonism." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon."

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

Soon to be published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy.

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#### LIVERPOOL: .

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. it. 7.

No. 17.

SEPTEMBER 1, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

If the term of time were of any appreciable length in which thoughts and feelings are conveyed from one part of the perceptive mind to the other, then, while one part of the mind was hating an object, another part of the same mind might be loving it because of newly discovered qualities; and while a part of the mind in one foot was suffering intense pain, caused by treading upon a hot iron, another part of the mind in the other foot, not having had time to receive the information, would venture also into the game danger.

into the same danger.

Were it possible for the different parts of the mind to feel and think without being able to communicate their respective feelings to each other, then every part that thus thought and felt, would be a distinct individual, as much so, as if it were separated for miles from all the rest, or, as if it were a separate organization. In this case, the whole being or mind which we before termed I, would cease its individual unity; and each part which thought and felt independently, could appropriate to itself the term I, and with the greatest propriety could apply the term YOU to every other part which thought and felt distinctly and differently from itself.

It is, therefore, because all parts of the mind seem to be affected in the same way, and apparently at the same time that it is felt to be a single individual mind. It is this, and this only, that constitutes the unity of a thinking being, and not, as the immaterialist asserts, a something "without parts," which from its very nature could

constitute neither a unity, nor plurality, nor any thing else, but nothing.

If the human spirit be nearly the same form and magnitude as the fleshly tabernacle in which it dwells, it must be composed of an immense number of particles, each of which is susceptible of almost an infinite variety of thoughts, emotions, and feelings. Whence originated these susceptibilities? Are they the results of organization? Did each particle obtain its susceptibilities by being united with others? This would be impossible; for if a particle were entirely destitute of the capacity of thinking and feeling, no possible organization could impart to it that power. The power to think and feel, is not, nor can not be derived from any arrangement of particles. If they have not this power before organization, they can never have it afterwards. It follows then, that if ever there were a time when the particles of the human spirit existed in a disorganized state, each particle, so existing, must have had all the susceptibilities of feeling and thought that it now has; and, consequently, each particle must have been a separate independent being of itself. Therefore, under such circumstances, one particle would have been no more affected with the state or condition of others, than one man is affected with the pleasures or pains of others with whom he is not associated.

How, then, it may be asked, can these separate independent beings, be so united as to form but one being, possessing the same susceptibilities as each of the individuals of which it is composed? The answer to this question may be more clearly understood by the following illustration. Let a certain number of iron filings exist in a scattered condition, widely separated from each other. It is evident that each possesses the susceptibility of magnetism. Such as are brought within the influence of a loadstone or magnet, under favorable circumstances, will exhibit all the magnetic phenomena, while others unconnected and at a distance, will remain entirely unaffected. But let all these filings be firmly united together into one bar of iron, and be exposed to the influence of a magnet or loadstone, and they will then be affected alike. Those which were before the union distinct individual particles, exhibiting at the same time different susceptibilities and qualities, according to the different circumstances in which they were placed,—are, by their union, consolidated into one mass. In this condition, if one part be magnetized, the whole will be magnetized; if one part be moved, the whole will be moved. Therefore, the particles in this bar, though distinct parts of the same substance, can no longer be considered distinct individuals, because they are no longer affected differently, but alike. So it is with the human spirit: its particles previous to the organization, are, as above stated, separate and distinct beings, and the affections of each are entirely independent of the state of the others. But when organized into a person, all particles must from henceforth be subject to the same influences; and though they are distinct parts of the same substance, yet they are one in all their thoughts and feelings; and it is this which constitutes individuality in all intelligent organizations.

If a bar of iron, weighing one pound, had the power of expressing its different qualities, it could with the greatest propriety say, I am heavy—I am magnetized—I move. The term I would represent the whole bar, consisting of an infinite number of parts,—all affected precisely in the same moment and in the same manner. Now no one would for a moment suppose the pound of iron to be immaterial and without parts, because the term I was the representative of a single individual bar. So likewise in the expressions, I think,—I feel,—I remember, the term I is a representative of the whole being, every part of which thinks, feels, and remembers in the same mo-

ment and in the same manner.

The arguments which Dr. Brown has used \* against the materiality of the mind, would apply with the same force against the materiality of iron or any other substance; for if thought or feeling prove the unity and inextension of mind,—weight, magnetism, or motion, will, with as much reason, prove the unity and inextension of iron.

Mr. Taylder has asserted that "The Materialism of the Mormons is not only un-

scriptural, but anti-scriptural."

1.—He undertakes to show that it is unscriptural, by asserting that it is "in oppo-

sition to the spirituality of the Divinity."T

We readily admit that any system which is "in opposition to the spirituality of the Divinity," is not only unscriptural but dangerously false. That the Spirits of the Father and the Son, as well as the Holy Spirit, consist of a substance purely spiritual, can by no means be denied by any believer in the sacred scriptures. It is a doctrine firmly believed by us and all the Latter-day Saints. It is a doctrine most definitely expressed and advocated in our pamphlet on the Kingdom of God, and that too, on the very page from which Mr. Taylder makes copious extracts. It is there, that we have definitely spoken of "the Spirits of the Father and Son:" it is there that we speak of the Holy Spirit: it is there that we have expressly said that "God is a Spirit." And yet in the face of all these declarations Mr. Taylder has had the hardihood to say that our theory is "in opposition to the spirituality of the Divinity." Instead of this, it is the material theory alone that establishes the very existence of Spirit. Take away the materiality of Spirit, and you at once destroy its very existence, as we have abundantly shown in the foregoing pages.

The immaterialists have aimed a deadly blow at the foundation of all spiritual existence, by denying it extension and parts. We, in opposition to this unphilosophic, unscriptural, and atheistical doctrine, have most clearly expressed our belief in a

<sup>\*</sup> Brown's Philosophy of the Human Mind. Lecture XCVI. † Taylder against Materialism, page 21. ‡ Ibid; page 22.

real tangible substance called Spirit, which has extension and parts, like all other matter.

"In the case of the angels' visit to Abraham, and of their partaking of food, who," inquires Mr. Taylder, "would conclude they must have fleshy bodies?"\* We answer that a "fleshy body" and a spiritual body are entirely different things. One is a body of material flesh; the other is a body of material spirit—they are entirely different kinds of matter, as much so as iron and oxygen. Jesus says, "God is a Spirit;" and again he says, "a Spirit hath not flesh and bones." From these sayings of Jesus, we can see that spiritual matter, and fleshy or bony matter are distinct substances. These passages are sometimes quoted as a supposed proof of immateriality. But every one knows that there are millions of substances that are not flesh and bones. A house, a stone, or a tree, "hath not flesh and bones," any more than a spirit; shall we therefore say that all these substances are immaterial? If a spirit must be immaterial because it hath not flesh and bones, then every substance in the universe, except

flesh and bones, must be immaterial.

Mr. Taylder supposes that the persons who appeared to Abraham, and ate, and walked, and conversed with him, were only "bodily forms," "assumed in mercy to man." But, we ask, how does our author know but what these bodily forms were the real, true, substantial forms of these beings, instead of assumed ones? He seems to think that "it might be assumed, with equal propriety, that the Divine Being is 'a rock,' 'a fortress,' 'a tower,' 'a shield,' 'a buckler,' because he is so styled in the bible." But did he ever appear in the form of "a rock," or "a fortress," to any person anciently? Did he ever appear to Abraham, to Jacob, to Moses, to the Seventy Elders of Israel, to Micaiah, to Isaiah, or to the Jewish nation, when he walked among them," in the flesh, as a tower, a shield, or a buckler? No: he appeared to them all as a person. If the three persons whom Abraham saw had appeared like a shield, or any other inanimate thing, they would not have been called men. It was because they resembled the human species that they were thus called.

Mr. Taylder says, "this scheme contradicts itself; for if Christ were possessed of a body of flesh and blood, how could be become incarnate? The Mormons believe," continues he, "in the incarnation, but this contradicts it. Their doctrine implies that he had a body before he was incarnate, or he had a body before he had a body,

or he had a body and had not a body at the same time." †

This author must be very ignorant of our doctrine if he supposes that we think that Christ had "a body of flesh and blood" before his incarnation. Christ, before his incarnation, was a spiritual body, and not a body of flesh and bones. It was the body of his spirit and not a fleshy body, that was with the Father in the beginning, when God said, "let us make man in our likeness and in our image." Whenever he appeared before he dwelt in flesh, it was the pure spiritual matter only that was seen. The spiritual body of Christ has hands, face, feet, and all other members, the same as his body of flesh and bones. The spiritual bodies of all men were in the likeness of

the spiritual body of Christ when they were first created.

That spiritual bodies are capable of condensation, is evident from the fact of their occupying the small bodies of infants. The spirits of just men, who have departed from the fleshy tabernacle, have been seen by the inspired writers; and from their description of them, we should not only judge them to be of the same form, but likewise of about the same size as man in this life. These departed spirits, then, which are about the same magnitude as men in the flesh, once occupied infant bodies. There are only two methods by which to account for their increase in magnitude; one is by an additional quantity of spiritual matter, being gradually and continually incorporated in the spiritual body, by which its magnitude is increased in the same way and in the same proportion as the fleshy body is increased. And the other is by its elasticity or expansive properties by which it increases in size, as the tabernacle of flesh and bones increases, until it attains to its natural magnitude, or until its expansive and cohesive properties balance each other, or are in a state of equilibrium.

The latter method seems to be in accordance with scripture. The spiritual body of Christ, when seen previous to his incarnation, is not represented as an infant in stature, but as a man, and consequently his spirit must have been of the size of a man.

<sup>\*</sup> Taylder against Materialism, page 24.

Therefore, when he came and dwelt in the infant tabernacle of flesh, born of a virgin, his spirit must have been greatly condensed; and did not completely regain its former magnitude until the fleshy tabernacle had attained its full growth.

(To be continued.)

#### NEW JERUSALEM.

(Continued.)

AMERICAN EXILES' 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 council 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 impor-

tant 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 organized 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 others 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 confidently 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 Boggs, 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 adamantine 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 a 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 in Session. Unwilling to believe that American citizens could appeal in vain for a restoration 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 dollars 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 nulle 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 bitter 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 alaughtered 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 strangers, 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.

(To be continued.)

### LETTERS TO THE EDITOR.

#### EXTRACT OF A LETTER FROM ELDER HYDE.

Kanesville, June 24th, 1849.

Dear Brother Pratt.—The rich that take the poor from England to bring here, must not resign the charge of them till they see them situated so as to live. It has been the case heretofore that the rich would bring out a lot of the poor, and as soon as they got here, throw off the poor upon our hands, while they and their means go to the valley. This is overburthening us here, and if suffered to continue will destroy us. When we have a surplus of provisions that will warrant the poor coming to be left on our hands, we will let you know it. We shall therefore hold the goods, property, and means of the rich for the support of the poor that are brought. To see the poor flocking here, having nothing to help themselves with, and do not know how to make a hill of corn or potatoes, is not agreeable. They get tempted and tried, and the adversary gets the advantage of them. The rich must consider themselves bound to provide for the poor that they bring with them, until they can support themselves, or until we have a surplus to take care of them and provide for them.

The 10th number of the Guardian expresses this sentiment. If the rich are unwilling to take the responsibility of situating the poor to live, after they get them here, do not let them bring them at all, until they have especial orders to do so; but let them put the means into our hands that they are willing to devote for the emigration of the poor, and we will use it to provide for their coming at another time. "Let all things be prepared before you," saith the Lord. Teach and enforce this principle, which will commend itself to the approval of every common sense man. We care not how many poor are brought, but we have so many poor on our hands already, that it is impossible for us to provide for the great number that would naturally come, if a proper understanding were not given. The poor must be taken care of by those who bring them, till they can take care of themselves, or until we can take care of them,

which ability we will declare just as soon as we have it.

Truly your brother in Christ,

ORSON HYDE.

### THE INTRODUCTION OF THE GOSPEL INTO FRANCE.

Aberdare, August 9, 1849.

Dear Brother,—Lest I should take up your precious time too much, I shall not in future be so minute in account of all circumstances in connexion with my mission. July 27th, I went to the English Vice-Consul at Havre for the books lent: the kind gentleman thanked me greatly for my kindness, asked me many questions, and after having preached the gospel to him for half an hour at least, standing before a mahogany table, he testified that I had truth which he could not contradict, but refused then to be baptized. The lady of Mr. Fetherstone, the English Consul, gave me a franc for the tract "Remarkable Visions." Visited the members of the American Church, also some members of the Episcopalian Church of England. Called upon clergyman Adams, the minister of the first; the servant told me he was not at home. Saw Mrs. Adams, who said clergyman Adams did not like my tracts, and shut the door. Preached the gospel in some of the American ships.

28th—Rather idle in the morning, so low spirited. Had a long conversation again with a fine young Dutchman, whom I hoped to baptize. He refused to obey, and was taken very ill and constrained to go home to Holland immediately. I took him to lodge with me, believing that I should be successful in getting him into the kingdom. He was a zealous professor of the Dutch religion, but after all my kindness to him he left me minus of a shirit, which he took away in mistake perhaps. Distributed about fifty tracts in Rue de Paris. They are desirous of having tracts, but will not

give a sou for a dozen. 29th (Sunday)-Visited the large American vessels, the ships being destined for different ports in America, carrying, with merchandize, thousands of human beings as emigrants from all the continental nations, to seek for temporal riches in the land of Ephraim. They took but little notice of God's servant, who was present to inform them of a sure salvation on the sides of the north, both temporally and spiritually, to all those who obeyed the gospel, &c. Some of the sailors had seen and heard Joseph preach, but the tracts they had read, written by the apostates, filled them with the spirit of the Missourian and Illinois mobs. The state of the thousands of sailors in the port of Havre is poor indeed. It appears, from the account given by the captains and mates, that they are generally so, preferring, as the sailors often said, novels for religious tracts, &c. If the elders of the church should visit the vessels when in their neighbouring ports, converse freely with the sailors, and then enter seriously into a religious conversation, preach the gospel and warn them, great good might be done. We may not reap any fruit immediately, but, when the sailor goes from one port to another, and finds in every port a guardian angel, in the form of a Mormon priest, exhorting, warning, and preaching the gospel, a harvest may follow. Besides, the liberty granted to strangers to visit American vessels is truly characteristic of the true American disposition, and it opens a wide field for further exertions in extending our labours of love, &c., and preparing thousands of the seafaring multitude as a peculiar people for the Lord.

31st (Tuesday)—Went to a village called St. Addresse, and preached the gospel to an English family, standing before their pavilion on the green. A gentlemen and lady present asked me many questions commencing with the word "delusion." They told me to visit clergyman Adams. After having visited sixteen English families, I

returned home to rest. August 1st-Went to five English families, then to Mr. Adams, the American clergyman, a kind gentleman. I spent two hours with some pleasure in his company. He allowed the truth of our principles, but practised others taught by his sect generally. Then I visited clergyman Dukes, of the Church of England, three times, but could not see the gentleman. I left the precious warning tracts, 1 to 6, with all the clergymen of the place. The French Protestant minister, an honest hearted gentleman, questioned me minutely for eleven hours. A French lady interpreted the questions he asked in French, and the answers I gave in English. They thanked me sincerely for the information they received, took my address, and said that they would not be baptized then, but that they had not been easy since the first five hours they questioned me, the first day they saw me. In the evening, the 2nd instant, he came to the steam packet, and took me again under his arm to madam, to know what I thought of mesmerism; the answer I gave appeared to please him exceedingly. No wonder, because the inspiration of the Almighty gave me understanding throughout the eleven hours questioning. He came with me to the vessel and bought (1 to 6 tracts I presented) Spencer's Letters, Voice of Warning, the Dutch publication of Brother O. Hyde, and the Stick of Ephraim, which he appeared very proud of, and for which he gave me five francs. Before parting he put his hand in his pocket and offered me a handful of money. I thanked him for his kindness, and at the same time begged to decline the offer, because I was not then in want, and he had liberally paid me for the books; so we parted sorrowfully for a short time.

The following register will give you some pleasure. Monday, July 30th, baptized in the sea Augustus Saint d'Anna, and confirmed him a member of the Church of Jesus Christ the same day; aged 30 years, Feb. 20. He speaks fluently the English, French, Italian, Spanish, and Creole languages. He said that he should come to meet me by the end of August at St. Malo, Brittany. He is a single, intelligent young man, and a foreigner by birth, but has resided for some years at Havre. He testified that he felt a happy peaceable sensation when confirmed.

Dear brother, circumstances at Havre at present, and also at Aberdare, induced me to return and spend a few days with my family, and set my house in order in connexion with things of importance. I intend leaving home immediately for Jersey and St. Malo, having left Havre's shore early on Friday morning, the 3rd instant.

Your humble servant in the Lord,

WILLIAM HOWELL.

THE CHOLERA AND MESMERISM IN WALES.

Merthyr-Tydvil, July 10, 1849.

Dear Brother Pratt,-Any one who will take the trouble of comparing the events

of the day with the scriptures, may see at once how literally the prophecies concerning the last days are fulfilled. Cholera and mesmerism were things that every believer in scripture expected to come. Both create much excitement at present in this part of Wales, and form the topic of conversation almost between every two. The total number who have died of the cholera, in Merthyr, up to ten o'clock this morning, is 468, according to the statement made by the authorities; the number attacked being 1177. I have reason to believe that many more died of cholera, who have been registered otherwise. Deaths are on the increase, and more severe, and have been varying daily from fifteen to twenty-two. I have observed that this plague is more dreadful in the places where the gospel has been most preached. But, after all, it only tends to make the inhabitants more hardened, and greater enemies to the Saints than ever, which is always the case when they become more religious. I cannot say how many of the Saints have been attacked by the cholera—there must have been about 150; but I am glad to state that only ten died of it, up to this date. Amidst threatenings to transport, &c., the elders continue to administer the ordinance to the sick, most of whom, through the faith that they had cherished while in health, were graciously healed by the power of God; while others died, because they had no more faith than what they could create at the moment, which worked inordinately, and in great ignorance how to obtain the healing influences of the Spirit. I ought to have remarked that about three or four of the deaths, were cases where the cholera had co-operated with other disorders. A slight alteration in the weather last week had the effect of abating the destruction, but as the weather now returns to its former mildness, it is anticipated that

it is only beginning with us.

After saying so much about the progress of the cholera, it may not be amiss to say a little also on Mesmerism. About three months ago, very few here knew scarcely anything about it; but at present almost every one in the place knows a great deal concerning it. It is practised successfully by reverends, doctors, tradesmen, and even by colliers in their coal-pits. Some Messrs. Davy and Jackson have been lecturing and teaching it here several times, and seem to have done a great work in it. I have been told that one of these lecturers hinted once that it was the Spirit of God that acted upon persons that were mesmerized, when they were revealing things wholly unknown before; and that the hands of the mesmerizer could impart that spirit through their medium in these days, as the apostles could in former times; the only difference seems to be, that the world can receive the spirit from the mesmerizer, but could not from the apostles. That there is some superhuman agency in mesmerism is plainly proved; because some that have been mesmerized here, have revealed to other individuals even what amount of money they had at home in their drawers, and read to others the inscriptions on the tombstones of their relations in places wholly unknown to the mesmerized. They often relate a conversation which takes place at the time, in another part, between persons they never knew nor saw before. At other times visions are brought before them at command, just in the same manner as Satan presented all the kingdoms of the world before the eyes of our Saviour. Such things are marvellous in the sight of the world; and clergymen begin to think that it will be a great auxiliary to the spreading of their gospels, and that God has at last a compassion for them, because they begin to have revelations, visions, healing, &c., through the instrumentality of mesmerism. One of the Baptist ministers here has commenced baptizing for remission of sins, immediately when a person believes, and he lays hands upon them also; the next thing, I suppose, in imitating the Saints will be to tell his congregation to desire spiritual gifts, which they may have a chance of obtaining through mesmerism. It is wonderful how the prince of darkness carries on his evil doings under the cloak of a science, and how he blinds every one that endeavours to keep off from the false signs and wonders of the last days, until they are deceived unawares. He takes good care that everything be done through the wisdom of man, in order that the world may receive it better; and I have no doubt but that it will be through the agency of learning also, that he will cause fire to descend from heaven in the sight of all men. I have made some observations already on the subject in "Udgorn Seion," and intend to enlarge upon it again, as well as upon the uses of tobacco. Brother Phillips and myself would be glad if you were to take mesmerism in hand in the STAR, and reprint in a pamphlet form, a thousand or two for Welsh distribution; we mean a tract of about four pages, which may be distributed gratis.

You will excuse us in not giving you the particulars concerning those that have been healed of the cholera through the power of God, as your publication could not contain what could be written about them. This great destroyer has been seen in a dream, and then with the naked eye at Cardiff, by a brother that I have named; and he saw the manner in which it enters houses, &c., and how it destroys. It appeared liked a cloud, of a rather dark colour, and composed of small particles, which, at times, he could discern as if drawn like water-spouts, by something, into the houses, and along the streets. Its influence is strongly felt in walking the streets here; and it is impossible, I think, for any one to inhale the air at present, without inhaling the cholera at the same time. But in the midst of all we still live, and the gospel that has been delivered to our charge greatly prospers. Without occupying more of your space, I beg to subscribe myself, with my best wishes, and those of brother Phillips,

Yours in the Lord,

JOHN DAVIS.

#### RELIGIOUS BIGOTRY.

3, Tivoli Place, Cheltenham, July 24, 1849.

Dear Brother Pratt,—Thinking you would like to know the kind of spirit manifested in this beasted land of religious liberty, by what is commonly termed the upper class of society, I will state to you a few facts as they transpired, as briefly as possible, that I may not tresspass too long on your valuable time. Having lived in the capacity of butler to General ———, in the above town; he came to me while I was engaged in my occupation on the morning of the 13th January, 1849, when the following dialogue took place.

General.—Wilshire; they tell me you are a Mormon, and that you hold forth at the Mormonite chapel down yonder (pointing in the direction of our place of meeting.)

Answer.—Yes, sir; I have belonged to that denomination for some years.

General.—If I had known that, I should not have taken you into my service.

Answer.—If you had asked me the question, sir, I should have told you the truth.

General.—You ought to have told me yourself that you were a Mormon, and that you sometimes held forth.

Answer.—Sir, I did not know, neither was I aware, that it would make any difference what religious faith I held, so that I did my duty in the situation in which I en-

gaged; and I am not aware, sir, that I have neglected doing so.

General.—No, I have no fault to find with you in that respect; you are a good servant, and I will give you a good character; but I was brought up to the established church, and my father was a minister in the same, therefore I could not think of keeping a servant in my house who was not a member of the church; consequently I give you notice to leave my service this day month, or before if you can suit yourself.

Answer.—Sir, I feel surprised, for if you had been so very particular to have had a member of the Church of England, you are aware it is customary to mention it at the time of engagement; and if you had done so, I should not have denied it, and then I might have been in another situation, as all servants do not belong to the Church of

England, but various churches.

General.—I do not wish to say anything further about it. I spoke to a friend of mine (meaning, I believe, the minister of the church he attended), and he says he never heard of such impertinence for a gentleman's butler to have the audacity to attend such a place, more especially to hold forth. My conduct was digraceful, and I ought to be discharged immediately, therefore you will provide yourself with another service as quick as possible; and I would advise you not to try to get another place, for no one would think of having such a man in their service.

Answer.—If you give me as good a character as you received with me, I shall not

be afraid of procuring a service.

General.—(With a sneer.) You can please yourself; but if you apply I would

advise you to tell them you are a Mormon, and that you sometimes hold forth.

Thus ended the dialogue, and to conclude, I was discharged in a week, paying me for the remainder of the month, and not suffering me to answer him any questions. If he had done so, it was my intention to have preached the gospel to him. He sent his lady to pay me my wages, and the spirit seemed to whisper, preach the gospel. I did

so in all meekness, and bore a faithful testimony afterwards to the knowledge which I had received through obedience of its being the true church of Jesus Christ, having the same gifts and graces, and being organized on the same principle as his church was anciently, which made her turn pale and tremble with fear, for the spirit gave me boldness and utterance. I have also received abundance of evidence for myself, for which I feel to thank God, and to rejoice also that I am counted worthy to suffer a little for the word of God, and for the testimony of Jesus, seeing we are to be made perfect through suffering as our king was before us. I have tried to get another situation since I left General ——'s, but in vain have I done so; when parties have applied for my character, he tells them what I profess, and that appears to be quite sufficient from the result which follows, as I am always refused for my religious faith, so that I fear it is useless to try any further for employment in that profession. But thanks be to God, I have not lacked bread, as I am able to turn my hand to other things, and I still have faith in the all-powerful arm of Jehovah.

P. S.—My wife, who is also a member in the church of Latter-day Saints, and a miliner and dress maker by trade, had previous to my discharge from the above-named situation, nearly constant employment from the same family; but since, for the same reason, she has done nothing for them up to this present time. So much for religious

liberty.

Dear Brother Pratt,—If you deem the above worthy of a place in the STAR, it is at your disposal; if not, consign it to oblivion.—Hoping you and yours are all enjoying good health, I remain your brother in the renewed covenant,

GEORGE WILSHIRE.

Aberdare, August, 11, 1849.

Dear Brother,—Yesterday afternoon the doleful news of an explosion of foul air in a Coal-pit in this parish, created a great sensation, and threw a general gloom over

the whole neighbourhood.

Knowing that there were a great number of the brothers and their families living in the place called, Cwenbach, where the explosion took place—fearing also that many were working in the said pit, I went down with some of my brother officers, and in the midst of the slaughter, we found that the only Saint that worked in the pit escaped without losing a hair off his head, although there were fifty-five corpses surrounding him, and I am sorry to say, to a man, sad persecutors of the Latter-day Saints. The lamentations of the widows and orphans was heart-breaking indeed.

Yours, &c., WM. HOWELLS.

Merthyr- Tydvil, August 1, 1849.

Dear Brother Pratt,—The General Conference of Wales was held last Sunday and Monday, in this town. After meeting in one of our largest halls, at nine on Sunday morning to transact part of the business, we assembled at the Market Square, at eleven, where the several presidents continued for the remainder of the day to address a very large concourse of people, comprising many thousands of all classes. Never before did the kingdom of Satan witness more strength in its opponent, in Merthyr, than at this conference. Next morning again, we met in our hall, where President Phillips, Abel Evans, and others, gave very interesting discourses, and all seemed as if never better pleased in their lives In the afternoon, more than a thousand were cheered by a cup of excellent tea. After that we enjoyed a public meeting, where many of the brethren addressed the crowded hall with their short and pleasing discourses. The representation of Wales was found to be as follows:-12 conferences, 92 branches, 325 elders, 218 priests, 189 teachers, 107 deacons; baptized since last January 1359; total, 4529; not including about 300 that have emigrated. Resolutions were passed in favour of supporting all the authorities of the Church, among which were mentioned brother Pratt, Captain Jones, and others. We have nothing more to add, but that the cholera is still raging here, and more on the increase than before. With best respects and love,

We remain, yours in the Lord, WM. PHILLIPS, President. John Davis, Secretary.

# The Latter=day Haints' Millennial Star.

#### EIGHTEEN DAYS LATER FROM SALT LAKE.

(From the Frontier Guardian.)

Three men arrived here (Council Bluffs) on Friday last from the Valley, bringing news from thence to the 6th of May. The health of the settlements was good—spring crops looked remarkably well. Winter wheat did not look quite so prosperous as could be desired, yet it looked very well. They had a fine rain all over the Valley on the 1st of May. Crickets were not one quarter so destructive as last year. They begin to learn how to manage them better. Many men would leave the Valley to go to dig gold in opposition to the counsel of the church. So great was their desire for gold that quite a company left the Valley to go after the god of this world. When they get it, look out for the molten calf.

These three men were robbed by the Crow Indians of eight or ten horses, saddles, provisions, clothing, guns, and ammunition, and were turned loose on the prairie to eat grass or die. But they happened to be not so easily discouraged as some, and managed to get through. Dr. Burnhyson and his company may be looked for in about three days. Met 1st California emigrants at Fort Laramie on the 22nd May. Their health

was good, and their teams in good condition.

First met the cholera at the South fork of the Platte. One company had lost 14 men, and encamped and laying by in consequence of being disabled, and many were sick. From where they met the cholera they passed many fresh graves by the road side all the way to where the Independence road strikes the Council Bluffs road, twelve miles east of Fort Kearney, formerly Fort Childs.

The troops under Cols. Loring and Backenstos were met at the South Fork of the Platte in good health and prosperous condition. Egan and his company with our express was met at the same place also; all well, and no accident had occurred on the

road, and their teams were in fine condition.

A company set out to Fort Childs with Government cattle, and were robbed by the

Indians of their clothing and provisions, but they saved their cattle.

They report a great number of emigrants returning on the Southern route, having seen the elephant at various points out on the Plains. Several fights had taken place among the emigrants. Some were split open with an axe, some cut and mangled with hatches—some shot dead and were left, while others shot back, and the balance shot ahead.

One lot of waggons was met, six abreast, about two thousand in number, all rushing and cracking to get the first chance through a certain pass. "Oh!" said a wag, on hearing that, "How I should hate to have been an off side ox in that crowd under the

cut and sting of a darkey's cracker."

They report the number of waggons that had passed Fort Childs up to the 15th inst., to be 7436 and like the ice at the breaking up of the Missouri, still coming. In addition to this number large numbers were seen to pass up on the north side of the Platte on the Mormon route. The upper route emigrants had no cholera or sickness among them.

General Wilson and suit were met forty miles west of old Fort Kearney, on his

way to the seat of his agency at Salt Lake-all well.

Grass abundant all the way. Plenty of rain in the mountains.

#### SEVERAL CASES OF MIRACULOUS HEALING.

#### CHOLERA HEALED.

Rosehall, 25th June, 1849.

Beloved Brother Burgess,—I take the opportunity to drop a few lines to you, to inform you of a circumstance that transpired when the council of the Airdrie branch were assembled in my house on the above date. A brother, by the name of John Colvin, a teacher, was seized with a disease resembling cholera, to such an extent,

that he was deprived of the use of his faculties, both of body and mind, and to all appearance, must have shortly died. I anointed him, and laid hands on him, in accordance with the command of the Lord, together with other four elders, and we rebuked the disease in the name of the Lord Jesus Christ, and he was immediately restored to the joy of the whole council. This was done in the presence of a council of seventeen members. We, the undersigned, bear witness to the truth of this statement.

JAMES G. BROWN, President. DAVID Mc. NEIL, Secretary.

#### HEALING OF THE CHOLERA IN THE NAME OF JESUS.

Edingburgh, August 6th, 1849.

Dear Brother Pratt,—On the 29th day of July, 1849, a young girl, daughter of Charles Smith, was taken very bad with the cholera, at a place about three miles from Edinburgh, called Gilemerton, where there are a few Saints living, and being called on to administer in the ordinance of the Church of Jesus Christ, that she might live, accordingly we did, in the usual simple manner. We prayed, anointed with oil in the name of the Lord, and laid our hands on her, asking our heavenly Father to countenance the administration by restoring her to health, which was manifested unto us in a very short time after; for she slept soon after, and awoke in good health and played with the rest of the children all day, and is enjoying good health at present. We, the undersigned, attest that the above is true, having been eye witnesses of the same

Colin C. Mc. Pherson, Peter Mc. Ouell, John Brown, John Smith, Charles Smith, William Ross.

P.S. This was done to the great astonishment of the doctor and many of the world. The doctor said when he saw her, that she was bad, and having felt her hand declared that all pulsation had ceased; he called on the following day to see, or rather to hear about her; her mother said "she had just gone out, but said that she would fetch her." "It is the child "said the doctor "that I saw yesterday so bad." "I know, sir," replied the mother, "I know, sir." The doctor went away with well, well, well, well.—Yours in the kingdom of God.

C. C. Mc. PHERSON.

BOTH FEVER AND CHOLERA REBUKED BY THE SERVANTS OF GOD.

10, Prince Albert Street, Nova Scotia, Blackburn, July 23rd, 1849.

President O. Pratt,—I am requested to say, that we have recently been favoured in this branch with two cases of healing by the power of God. The first is a case of fever. As myself, John Hartley, William Eatough, and James Wilson were out preaching in some country villages, a little north-west of this town, on the 15th instant, we called upon brother John Titterington, who lives out there, and we found his wife very ill of a fever; and being called upon, we consecrated some oil, and proceeded to anoint, and pray for her according to the holy ordinance of the church, when she was evidently much better; she arose, and assisted in preparing some refreshment, &c. Her husband told me a few days after, that she mended from that time, and soon got perfectly well. He said they considered it a real miracle.

On the 8th instant, sister Jane Backhouse was taken extremely ill with the cholera, and between four and five in the afternoon, two elders, John Foulston and Richard Eatough were called for, who had to attend to the ordinance while she was vomiting excessively. She was healed, and attended the evening service in the enjoyment of

good health.

I would hear say that I have been connected with this church for eight years, and have taken part in the ministry for more than seven years; during which time, I have been eye witness to several cases of healing equally as remarkable as either of the above; and in some cases wrought upon persons unconnected with the Church, but I have not preserved their dates, therefore, I do not write them here.

I do most assuredly know that the gift of healing is with the Church of Jesus

Christ of Latter-day Saints. Respectively yours,

J. ARMITSTEAD.

A MIRACLE.

Leigh, July 3rd, 1849.

Dear Brother,-On the 13th day of May, sister Ellen Jackson was delivered of a

son, and all things appeared to go on well until the morning of the 15th of May, when she was seized with a cold shake, and soon became raging; and it seems, they forgot that if any were sick, they should send for the elders of the church. The neighbours came in, and one advised this and another that, in short, after rubbing with rum and salt and other things during the day, about ten o'clock in the evening, her husband came to me, desiring that I would go with him, and anoint her with oil; when I arrived at his house, there were worldly people in, that were just come down stairs from her, and I went up stairs and found sisters Sarah Clegg and Susan Jackson and her husband with her. She appeared almost in an agonizing state; I then anointed her, and laid hands upon her in the name of the Lord, and as soon as I took my hands off her head, she exclaimed, praise the Lord, I am eased; and she has continued ever since to be so. This is only one out of a great number of healings that I have witnessed for upwards of seven years that I have been in this priesthood, and it is easy to see from your counsel in the STAR, if these facts are never entered on record, they are only treasured up in the minds of the Saints, and unknown to the world. Praying for the prosperity of Zion's cause, I remain yours in the new and everlasting cove-Joseph Moss, President of the Wigan branch. nant.

HEALINGS.

St. Helliers, Jersey, July 5th, 1849.

Dear Brother Pratt,-Knowing that it gives you pleasure to hear of facts that cry aloud in favour of the doctrine of the Church of Jesus Christ, I take the liberty of making known to you what I call three great miracles done by the power of God. About two months ago, I had a severe head-ache, I thought I should go mad under it. I went to Elder Dunbar, he laid hands on me, and I was healed. When I was about four years old, I had a cut in the forehead, and ever since I have been subject to the head-ache, but I have not felt it since. For those last two years I have been troubled with a complaint in the stomach, what it was, no doctor could tell me; but ever since then, I have been under many surgeons. I was eleven months under a surgeon in this island, and none could do me any good; they all told me it was incurable. I felt myself going every day, my inside was wasting to nothing. I went to Elder Dunbar on the 16th June, to be anointed with oil according to the scriptures. Elder Dunbar, with the assistance of two elders belonging to this branch performed the ordinance upon me, and immediately I was well. Again, on Sunday morning, the 24th of June, I was as well as could be; but about eight o'clock, as I sat down to breakfast, I was taken so violently with what they that came to see me, called the cholera, that they expected every moment would be my last. I laid in this state for about an hour, then it left me, and a strong fever took its place, and pains in every joint. I could not speak nor move. I had sent for Elder Dunbar, but he was too ill to attend me, as I lived far from his residence; but knowing that God is the same to day as he was in the days of the saints of old, and that he would answer my prayers as willingly as he did theirs. I prayed to him that he would give me strength to get to the chapel, for I knew that if I could but get there, I should come home well. God answered my prayer, I could speak-I asked for my clothes, as I was going to chapel. But they all thought my senses had left me, and told me if I dare to attempt to go down stairs, it would be the death of me. But I would go, because I knew that God was with me; and by the assistance of my wife and a stick, I reached the chapel; and when Elder Dunbar had performed the ordinance, I was healed. This was done before many strangers, they saw me going into the chapel, I might say, a cripple, for I could not stand with the pains, and they saw me come out in perfect health. Thanks be to God for these blessings, and my heart doth rejoice to think that I am a Latterday Saint, and it gives me pleasure to say that I know it to be the work of God, for in reality I know it is. Hoping that you and family enjoy good health. I remain yours faithfully,

GEORGE SPILLER.

#### SEVERAL CASES OF HEALING.

68, Devonshire Lane, Sheffield, July 10, 1849.

My Dear President Pratt,—Having observed the numerous testimonies borne to the world, through the pages of the Star, of the miraculous manifestations of the power of God in various parts of the British Isles, I am desirous to show to the world

as well as the Saints, that we are all baptized into one spirit, and hence we partake of the same power and spiritual gifts. I will give you a few cases of healing which have

come under my own observation.

On the 22nd of January, 1849, I was called upon to administer to brother Henry Green, who had been afflicted with palpitation of the heart for six months, I laid hands upon him and blessed him in the name of the Lord with health and strength, and the palpitation ceased immediately, and he told me a few days ago that he had not been troubled with it since.

January 28th,—The same brother called for me to attend the ordinance again; he was suffering the most excruciating pains in the back, having been severely crushed by accident; elder T. D. Brown was in Sheffield, and assisted in the laying on of hands, we blessed him in the name of the Lord, and he immediately rose up and de-

clared that he was free from pain; this was done in the afternoon meeting.

April 20th.—President Dunn and I were requested to attend to the ordinances of anointing with oil and laying on of hands by brother Jackson, who had sore eyes; he had lost the sight of one eye completely, and the other was dangerously affected, but after we had attended to the ordinance, his sight was restored immediately, and the same hour he walked through the town looking about him. He was afflicted with the same disease before he became a Latter-day Saint, and was down sixteen weeks,

but the last attack he was restored the third day.

May 16th.—A young man named Samuel Grange, came from Ecclesfield to be baptized, he had been afflicted with the liver complaint for a long time, and was under the treatment of Dr. Foster of Ecclesfield, who declared on the 16th of May, that all the medicine in his shop would not do him any good; he came to be baptized the same day. After his baptism I called upon elder Hardy, to assist in the ordinance of confirmation, and while our hands were upon his head, I felt particularly impressed to bless him with health and strength, after which he declared that the pains left him that moment, and he felt well but weak, and he commenced taking olive oil consecrated in

place of the doctor's physic, and he is first rate.

May 18th.—A little girl, the daughter of brother and sister Bolyn, Pinstone Street, was seized with the scarlet fever; the mother was afraid, and fetched the doctor, who prepared a decoction for the child to take, but when the father came home, he put the medicine away, and procured some olive oil which was consecrated by elders Dunn, Burgess, and myself, and was then administered by the father, and the disease left her that same hour; their little boy was then seized, with the same kind of fever; when the doctor came in to see the little girl he saw her playing about with the children, and said, "why, she is better!" "Yes, sir," said the mother, "and now the little boy's begun." "Have you given the little girl all the medicine?" "No, sir," "O, well, continue to give the boy the same medicine, and he will soon be better." They attended to the ordinance of healing, instituted by our Saviour, and the boy was restored the same day; another of the family was then seized, and they administered the same medicine, (olive oil,) which produced an instantaneous cure.

#### EXTRACT FROM ELDER WILLDEN'S JOURNAL.

December, 1847.—A man, named John Mason, alarmed me in the night with crying out with pain, from a long illness of rheumatics; I went into his house and carried him up stairs, for he could not help himself; he desired me to rub his afflicted limbs; I did so, asking the Lord, privately, to remove the pain, and it was done, for in five minutes he danced on the floor, telling his wife that he was better and ailed nothing, but was weak. He is not in the Church.

May 1st.—Being in Attercliffe, I was called to see an infant five weeks old, it was in a deep sleep, brought on by the administering of an improper quantity of laudanum; the neighbours all believed that it would never wake again. I administered to it in the name of the Lord, the child was restored, and is now doing well. The mother is

not in the Church.

I believe I could write a book as large as the New Testament about healings, which I have been witness to, but I at present forbear.

P.S.—The few I have named are at your service.

Yours in the True Covenant, J. V. Long, Presiding Elder.

#### VARIETIES.

Woman.—The perception of woman is as quick as lightning. The penetration is intuition, almost instinct. By a glance she will draw a deep and a just conclusion: ask her how she formed it, and she cannot answer the question—whilst she trusts her instinct, she is scarcely ever deceived; but she is generally lost when she begins to reason.—Sherlock.

The English Mob.—Whatever may be said of English mobs and demagogues, I have never met with a people more open to reason, more considerate in their tempers, more tractable by argument in the roughest times than the English. They are remarkably quick at discerning and appreciating whatever is manly and honourable. They are by nature and habit methodical and orderly, and they feel the value of all that is regular and respectable.— Washington Irving.

#### AMERICAN POETRY.—SELECTED.

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain;
Hush'd be the accents of sorrow and mourning;
Zion in triumph begins her glad reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning,
Gentiles and Jews the glad vision behold.

Lo! in the desert the rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echos are singing;
Wastes rise in verdure, and mingle in song.

See from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion;
Shouts of salvation are rending the sky.

Shouts of salvation are rending the sky.
LIST OF MONIES RECEIVED FROM THE 3RD TO THE 16TH OF AUGUST.    John Davis
£71 6
Just Published a treatise, entitled "Absurdities of Immaterialism," double the size of the Star Price fourpence, single copy; £1 per 100; £9 per 1000.  Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "Diving Authority."  Just published, "The Kingdom of God," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand

per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-

VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refu-

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon."

The Book of Mormon is now ready for sale.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

Soon to be published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy. The Hymn Books are now ready.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

# The Latter-Day Saints'

# MILLENNIAL STAR.

THE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. 11. 7.

No. 18.

SEPTEMBER 15, 1849.

Vol. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

As a further evidence of the condensation of spiritual matter, we read of seven devils being cast out of Mary Magdalene, and of a legion of others inhabiting one man, and which, after being cast out, entered a large herd of swine. Now these devils were once angels who kept not their first estate. Those angels who kept their first estate, that have been seen, appear about the size and of the form of men, insomuch that they are frequently called men in the scriptures: and it is reasonable to suppose that those angels who fell did not, to any great extent, alter their size and form. Therefore, they must have been very much condensed and crowded when a

legion of them entered one body.

That the different particles of a spirit are not all in actual contact is very evident from the fact that a spiritual body can alter its dimensions by condensation or expansion. It is also evident from the fact of its entering into union with flesh and bones, and also withdrawing itself at death. If the particles were in contact, and inseparably connected, there would be no possibility of getting in and out of a fleshy body, unless by entirely dissolving its parts. But, as it is, each refined particle of the spirit can, like heat or electricity, pass between the fleshy particles; and thus the whole body of spiritual particles can liberate themselves; and by their own self-moving powers and free will, can still preserve and maintain their own organization. Here is manifested the great superiority of spiritual matter to all other matter; each particle has the power of self-motion. The whole multitude of particles have power to preserve themselves in an organized form as long as they please. Should they, by any contingency, be disarranged, as in passing in or out of a body, they can, with the greatest ease, resume their former position, and maintain their bodily organization either in or out of a fleshy tabernacle.

Mr. Taylder, in speaking of the seven devils which possessed Mary Magdalene, says, if they were material they must have "condensed themselves into a very small space." He then remarks, "No doubt the reader questions the possibility of any sane person, first embracing and then calmly propagating such errors.\* But we calmly ask Mr. Taylder, which would be the most reasonable and philosophic,—to believe that seven substances could all occupy the same space at the same time, or to believe, as we do, in the condensation of substance? The former is an admitted absurdity, but the latter is something that is constantly taking place in a great variety of substances. None could believe the former, unless his mental vision was obscured and his eyes blinded by the absurd insane notions of priestcraft and false tradition; but any man

of sound sense, who dares think for himself, could believe the latter, because it does

not involve an absurdity.

"The Holy Ghost descended in a bodily shape like a dove" upon the Saviour, and like "as cloven tongues of fire" on the apostles. "How can a dove," inquires Mr. Taylder, "extend through all space and intermingle with all other matter?" "It is (he asserts) a clear impossibility." We readily admit that a dove or a cloven tougue of fire cannot be omnipresent. It is, as Mr. Taylder says, "a clear impossibility." And it is likewise just as impossible for a person to be everywhere present, as it is for a dove. Why should our author suppose it possible for a person to be everywhere present, when he admits that a dove could not be in such a condition? The "cloven tongues of fire" that appeared unto the disciples on the day of pentecost, were only parts of that all wise substance which extends through space. The cloven tongue of fire which rested upon one man, was not the same that rested upon all the others; hence there was a plurality of them that appeared. The prophet Joel informs us, that in the last days the Spirit shall be poured out upon all flesh. No two persons can receive the same identical particles of this Spirit at the same instant; a part therefore of the Holy Spirit will rest upon one man, and another part will rest upon another. If the Spirit rests upon all flesh at the same time, then there will be as many parts of the Spirit as there are distinct individuals in whom it dwells. No one of these parts of the Spirit can be everywhere present, any more than a dove. Each part can occupy only one place at a time. If the whole be infinite in quantity, it can extend through infinite space; if it be finite in quantity, it can only occupy finite space.

That different parts of this spirit can assume different shapes, is evident from its appearing as a dove at one time, and as cloven tongues of fire at another. It is also evident from the fact of the Saviour's speaking of the Holy Spirit as a personage. " 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 shew you things to come." \* There is no more inconsistency in one part of the Holy Spirit existing in the form of a person, than there is in another part existing in the form of a dove, and several other parts existing in the form of cloven tongues like fire.

That the all-powerful matter called the Holy spirit is very widely diffused, is evident from the fact that the time will come when it will be poured out upon all flesh. It is very certain that the Psalmist had some idea of the immense quantities of this substance, and of its extensive diffusion, when he exclaims, "Whither shall I go from thy Spirit?" &c. The Spirit of God moved upon the face of the deep, and by his Spirit the heavens were garnished. When we speak of the Spirit of God, extending through all space, we do not mean that it absolutely fills every minute portion of space, for if this were the case, there would be no room for any other matter. A substance, to absolutely fill all space, would be an infinite solid, without pores and immovable in all its parts; therefore the Spirit exists in different parts of space in greater or less degrees of density, like heat, light, or electricity. It is this glorious and all powerful substance that governs and controls all other substances by its actual presence, producing all the phenomena ascribed to the laws of nature; in it we exist, we live, we move, and by it we receive wisdom and knowledge, and are guided into truth in proportion as we permit it to dwell within us and receive its heavenly teachings.

2. \_ " The next consideration," says our author, " is their denial of the infinity, perfection, and omnipresence of the Godhead." Under this head he quotes many passages of scripture to show that the presence of God fills heaven and earth, and that the heaven of heavens cannot contain him. All these things we freely admit. The Holy Spirit is called God in the scriptures, as well as the Father and Son. This, we presume, Mr. Taylder will admit. It is God, the Holy Spirit, then, that is everywhere, substantially and virtually. The Holy Spirit is infinitely perfect, and wise, and good, and powerful, as well as the Father and Son. These three are one; not one in substance, but one in wisdom, power, glory, and goodness. Jesus prayed that all his disciples might be made one, as he and his Father are one. If Jesus and the Father are one person, then all the disciples must, according to the prayer of Jesus, lose their individual identity and become one person: this would be perfect nonsense. Therefore, Jesus and the Father are two persons or two substances, the same in kind,

but not the same in identity-in the same sense that his disciples are different persons, and consequently distinct substances. His disciples are to be made one with him, and with each other, the same as Jesus and the Father are one; that is, they are to be one in wisdom, power, and glory, but not in person and substance. The substance of the Father, Son, and Holy Ghost are three distinct substances, as much as the substance of three men are distinct. as won ball select of the continued.) To be continued.)

# NEW JERUSALEM.

#### (Continued.)

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 exhultingly 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 thus 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 petitions 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 Missouri. 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. How 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 martialed 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 bloodstained 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? sir, a constitutional question interposes; for instance: Though we are exiles, yet we are considered citizens of the State of Illinois. 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 of another. (See Amend-

ments to Constitution.)

Now, sir, how can we, as citizens of Illinois, constitutionally institute a case in any court against the State of Mo. By the State we have sutained injuries. 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 judically 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 experence, that we should be under the necessity of appealing all these innumerable cases to the Supreme Court of the U.S., and if judgment were 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 lines 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.

From the year 1839 to 1846 the Saints dwelt in Nauvoo and vicinity. During the latter part of their residence in that country, they were much persecuted by mobs, who destroyed much property and many lives of the Saints, among whom Joseph, the prophet, and his brother Hyrum fell as martyrs. The persecutions at length became so violent, that the Saints were forced to leave their comfortable homes in the cold dreary months of February and March, and seek refuge in the wild desolate prairies of Iowa, which were mostly uninhabited.

Having received nothing but one continued series of persecutions since the rise of the church, the Saints were determined to seek out a location far distant from the inhuman, blood-thirsty savages, who dwelt in the United States under the pious name of Christians. They accordingly sent nearly 200 men to explore the great interior of North America, who, being directed by the Spirit of God, found a suitable location in the Great Basin of Upper California, near the southern shore of the Great Salt Lake. In this retired place the Saints began to gather by thousands. This settlement is upwards of one thousand miles from the extreme western frontiers of the United States. It is separated from Western California, or the the gold regions, not only by large and extensive deserts, but by the high and lofty range of the Siera Nevada; while on the east the snow-capped ridge of the Rocky Mountains, forms a natural boundary between it and the immense plains, bordering, like a vast ocean, upon their eastern base. This is now one of the most wild, romantic and retired countries on the great western hemisphere. It is there that the Saints hope to rest for a season from the fury of the oppressor, and strengthen themselves in the Lord. It is there that they intend gathering from the various nations of the earth, until the Lord, by revelation or his providence, shall direct otherwise.

But where is the spot where the city of Zion or the New Jerusalem shall stand?

We answer, in Jackson County, State of Missouri, on the western frontiers of the United States. It is there that the city of Zion shall be built. All the other cities that have been built by the gathering of the Saints are called, not Zion, but "STAKES" of Zion.\*

(To be Continued.)

AN EPISTLE OF ORSON PRATT TO THE SAINTS THROUGHOUT ENGLAND, WALES, SCOTLAND, IRELAND, AND ADJACENT COUNTRIES, GREETING.

Dear Brethren,—You, in connexion with the Saints of all nations, have been commanded of God to gather out from among the wicked, and to assemble yourselves in one upon the great western continent, which is a land designated by the Almighty as a place of safety for his children in the last days. America is the choice land where the Zion of the last days shall be built, according to the testimony of the prophets; it is a land promised by the Lord to a remnant of the tribe of Joseph, and to the righteous who should embrace the fulness of the gospel among the various nations of the earth. Judgments, great and terrible, have been decreed upon the inhabitants of the earth, because of their great wickedness. That the Saints may escape the plagues of great Babylon, the wars,—the famines,—the distress of nations, and the desolating scourges which will speedily overtake the wicked, they are commanded by the voice of the Lord to depart out, and gather unto the land of refuge, which the Lord has ordained as a place of deliverance and safety from the overwhelming calamities which are at hand, and are, even now, beginning

to be poured out.

Angels have again come from heaven to earth and committed unto the sons of men the gospel with its keys of power and authority to organize the kingdom of God for the last time,-to cry repentance to all nations, and proclaim the word of the Lord which saith, "Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other." Yea; thus saith the Lord unto his people, "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake, and arise, and go forth to meet the bridegroom: behold and lo, the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, fice unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him." (See Doctrine and Covenants, Section cviii. paragraphs 2, 3, and 4.

It is needless for me to point out all the reasons why the Saints should gather together in this last dispensation, for these things are well understood by the most of you from the teachings which you have already received. All Saints who have confidence in the word of the Lord feel extremely anxious to comply with the commandments in relation to the gathering; but many are in a condition that they cannot at present get away from this country. To such we say, be patient, and use every laudable exertion to accomplish what the Lord has commanded, and the way will eventually open for your deliverance. Those who can procure sufficient means to get away out of this wretched poverty-stricken country, should emigrate to a country where they can, with faithfulness and industry, procure further means to enable them to continue their journey even to the vallies of the mountains.

<sup>\*</sup> See Section lxxxiv. par. 1 Section ciii. par. 1. Section xcviii. par 4.

There has been much enquiry amongst the Saints of late, whether it is their privilege to go from this country unless they have means sufficient to carry them through to the Salt Lake valley. We answer, that if none were to go only such as have sufficient funds to perform the whole journey, there would not be much gathering from this island. We should hardly judge that there were a hundred families among the Saints in Great Britain who are able to go direct from this to the Salt Lake basin. If there were mechanics here who had money to perform the whole journey without stopping, it would be wisdom to organize themselves into a company, and go directly to the valley, according to the late epistle of the twelve, published in the 16th number of the present volume of the STAR. But the circumstances of the mechanics and agriculturists are such, that almost every one will be under the necessity of stopping in the States to procure something to bear their expenses still further. This extreme poverty will, for the present, we are sorry to say, prevent mechanics from following out the good and wise suggestions relative to organization. We are in hopes that the time will soon come when there will be capital sufficient to enable the Saints to pass on to the place of their destination without any delay.

As many of the Saints as can, should continue to gather up to Council Bluffs, where they will be far better situated than in any place abroad. We are certain that any healthy able bodied person can, with one half the labour performed in this country, procure a good comfortable living from the soil. But let no one gather to the Pottawattomie country, with an expectation of being helped after they get there; for the Saints who are there are poor, having been several times, in years past, robbed of all their property. Let the Saints go with an expectation of helping themselves, without throwing a heavier burden upon the American brethren. After arriving at the Bluffs, diligence and patience will, within a few years, enable you to

perform the balance of the journey.

The inhabitants in New Orleans, St. Louis, and other cities and towns in the Mississippi valley are a very wicked people; and it is dangerous for the Saints to stop long in their midst, lest they partake of their sins, and yet they are not much worse than the great majority of the inhabitants of this country. Indeed, from our own observations, we should judge that it will not be long before the people of Great Britain will be as inveterate enemies to the truth as the western Americans. Under these circumstances we should not deem it wisdom for the Saints to stop long, either here or in any place this side of the Bluffs. We are confident that in a temporal point of view the Saints would be far better off even in New Orleans, or St. Louis, than they are at present in this country. In that country labour is more easily obtained, wages much higher, and provisions much cheaper than here; with health, and a few weeks labour, they can soon fit themselves out so as to go comfortably to the Bluffs. Whereas here, when labour can be obtained, many will toil fourteen or sixteen hours to procure the morsel of coarse food that will hardly keep soul and body together; and thus, with years of bitter slavery and wretched toil, the poor man is unable to procure a sufficient beforehand to emigrate to a better land.

We say, therefore, to all who can get out from this hard bondage to flee towards Zion, and go as far as your circumstances will permit, and then seek by industry and prudence for more means until you have delivered yourselves from Babylon, together with your wives and children, and your relatives as many as you can per-

suade to receive the warning message.

When you stop at St. Louis or any other place, with the intention of remaining for a few weeks or months, if there be a regularly organized branch of the church within your reach, produce your certificates of membership, and enrol yourselves as members of that branch, and attend the meetings every opportunity, and partake of the ordinances; otherwise you may be tempted of the devil, and before you are aware, your feet may slip, and you be caught in the snare of apostacy. Beware of apostate spirits which infest that country, lest you drink in their poisonous draughts and ruin yourselves for ever.

All Saints who are obliged to stop in those dark regions for a season, if they will with prayer and watchfulness hearken to this instruction, shall overcome the snares

of the enemy, and save themselves from the sins and plagues of the last days.

Let those who have means to spare more than sufficient to help themselves to the valley, not expend the same in carrying helpless widows and orphans, unless they will take upon themselves the responsibility of supporting them upon their arrival, and not turn them loose, destitute of house, home, or food. It is better, if they feel disposed to take any with them, to take good useful mechanics, such as shall be approved of by the president of conferences, and in this way you will be laying a sure foundation for the poor, that when they do arrive, they will have all things prepared before them, as the Lord has required. There should be no confusion or haste in these matters, lest you bring yourselves into trouble, and famine and pestilence waste you away.

That the Saints who are about to emigrate may be properly instructed how to

proceed, we shall lay down a few rules for their guide.

1.—The time of emigration for the Saints, from Liverpool to New Orleans, will be from the early part of September until March. We do not consider it wisdom for the Saints to sail for New Orleans during the spring and summer months, be-

cause of the unhealthiness of the climate.

2.—Every person or family of the Saints, who wish to emigrate, and are prepared so to do, are requested to send to me their ADDRESS, written in plainness, and also the ages and names of every man, woman, child, or infant, that is going, and also one pound sterling, as deposits, for each person, from one year old and upwards. Although all infants under twelve months old are sent by us free, yet their names and ages are required, and must by no means be omitted: their ages should be given in months. Passengers who neglect this, will subject themselves to much trouble in getting their tickets stamped by the medical inspector. The Saints will see the propriety of this when we inform them that for every soul from one hour old and upwards we have to pay over six shillings head money before the vessel can receive her clearance. This is the law, and we must comply with it.

3.—Emigrants can send to me their deposits, in post-office orders, safely enclosed in letters, and directed to Orson Pratt, No. 15, Wilton-street, Liverpool, giving to me, in a plain legible hand, the same name that you give to the post master of whom you purchased the order; in this manner there is no doubt but that they will come safely, and be drawn without difficulty from the order office at Liverpool.

4.—All persons who send deposits should state about what time they would wish to sail, and they shall be notified by letter what day to be in Liverpool, and also of

the day of the sailing of the vessel.

5.—Whenever a passenger has received a letter of notification to be in Liverpool on a certain day, let him acknowledge the same by return of post, that we may know whether he will come or not, otherwise his place may be filled up by some other

person.

6.—All persons who send in their deposits, and shall receive a letter of notification from us of the day of the ship's sailing, and shall fail to go by such vessel, will most assuredly forfeit their deposits. Therefore, let no one send his deposits unless he intends to go, or lose the amount deposited. The Saints will see the necessity of this, when they are informed that their deposits are paid over to the ship owners, and their passages engaged on the strength of the same. In this way we frequently become bound for the full amount of their fare, whether they go or not. In such a case, it is not only a loss on the part of those who do not go, but a loss to us who are compelled to pay the balance of their fare. We, therefore, repeat it again, let no person fail to go as notified or lose their deposits. If we charter a ship for 200 passengers or more, and half of them at pleasure back out, it subjects us to heavy losses; this looseness and carelessness on the part of the Saints cannot, and must not be suffered to exist.

7.—The Saints in packing up their luggage should be careful to place all things which they may wish to use on their voyage into a package by themselves, and let the remainder be packed in boxes or chests, that can be placed in the hold of the ship. This will be very necessary in order to make room for the passengers.

8.—Those who send their luggage to Liverpool by the luggage train, should take a receipt at the depôt where they deposit the same; they should also send it several days beforehand, or it may arrive in Liverpool too late for the sailing of the ship.

9.—Every passenger should, without fail, have his passage paid at our office in full, at least three days before the day appointed for sailing. This is very necessary; first, because no passengers can put their luggage on board the ship, or receive berths therein, until they have procured their passage tickets at our office, and have gone before the "government medical inspector," and received his stamp upon each name contained in said ticket. Secondly, several entire lists of names and ages must be made out according to the number of the tickets issued, before the ship can, according to the law, receive her clearance; and, thirdly, until our passengers pay in full, we are not sure what amount of provisions to order for the voyage: these provisions should be ordered two or three days previous to sailing, in order that there may be time for the government officers to inspect them, &c.; therefore, we strictly enjoin it upon our passengers to pay their passage in full, at least three days before the day appointed to sail, or they may subject us to heavy losses by delay, and themselves to great inconvenience.

10.—Beware of sharpers and thieves which flock around emigrants to take advantage of them. Suffer them not to assist you in carrying your luggage on board the ship, or putting it down into the steerage, for they frequently charge extortionate prices for such things; and there are always enough Saints who will cheerfully help you. Suffer none of those loafers to go down into the steerage among your luggage, or you will be very apt to find some of it missing. Keep them off the ship

entirely.

11.—The Saints are frequently enquiring when they shall send their deposits, we answer once for all, send your deposits when you please, though it should be two years before you wish to sail. Only state about what time you would wish to sail. Your deposits never can come too soon, but they very frequently may be too

late to secure passages on vessels after they are full.

12.—Many persons enquire what the fare will be some five or six weeks before the vessel sails; but as a general thing we do not charter a vessel until about three weeks before sailing, and until we charter, we cannot tell what the fare will be, as it is constantly varying. Neither do we charter until we get names and deposits enough to warrant us in so doing. Those persons who wait till we charter and ascertain the fare, before they send their deposits, will generally find themselves too late to secure berths, as the ship will be then, most commonly, full and cannot take them.

13.—Any persons who do not belong to the church of Christ of Latter-day Saints, that wish to emigrate in company with them, and will observe the rules and regulations to preserve good order and cleanliness which will be established among them,—can have the privilege by sending their address and deposits, as specified

above in the second article.

14.-A president with two counsellers will be appointed to keep good order, and

preside over the passengers in each ship.

15.—Passengers must furnish their own bedding and cooking utensils, and also utensils for eating and drinking, and also their provision chests and vessels for holding their daily allowance of water. Those who purchase tin ware in Liverpool should be very careful or they will get very badly cheated with vessels that will not hold water. Many of the Saints have got very badly cheated heretofore in these articles.

16.—Those who have money should change the same into gold, as the bank notes and silver of this country will not pass in America without discount. We should also prefer, at our office, that the passengers should pay their fare in notes

on the bank of England, or in gold.

17.—The emigrants should be careful to observe all the foregoing rules, and to hearken to the counsel which they shall receive from the president of their company. Let the Saints offer up their prayers to God, both morning and evening, during the whole passage, and when the weather will permit, have their meetings on the Sabbath, and partake of the sacrament of the Lord's supper. Let them be patient in all their afflictions, and not murmur and complain against each other. Be kind and affectionate to one another, and endeavour to render assistance where it is needed. And if you will do these things and keep yourselves pure and virtuous before the Lord, you shall be prospered upon your journey, and the winds and

waves shall not prevail against you, neither shall the noisome pestilence waste you away, but the Lord shall be your shield and protector, and shall cause all things to work together for your good; but if you are unfaithful and disobedient, and lose the meek and humble Spirit of Christ, beware lest the destroyer come upon you unawares, and the hand of the Lord be lifted up against you, and you perish by the way, even as Lot's wife. It is a fearful thing to trifle with the everlasting covenant into which you have entered, for the eyes of the Lord are upon you to bless and to comfort the good, and to overthrow the evil in his own time; therefore, take heed to your ways.

ORSON PRATT,

President in Great Britain, and adjacent Countries.

### ARE THE FATHER AND THE SON TWO DISTINCT PERSONS?

This is a question which we proposed answering some months since, but circumstances have prevented us from devoting an article exclusively on this subject until now. We have, nevertheless, given our views in relation to this thing very clearly in our pamphlet entitled "Absurdities of Immaterialism;" it would seem, therefore, almost superfluous to resume this subject in a distinct article by itself.

We desire, however, that our readers and the public generally, may have correct views concerning the faith of the Saints: it is for this reason that we again refer

to the personalities of the Father and the Son.

We have no hesitation in answering this question in the affirmative. All revelation, both ancient and modern, that has said any thing on this subject, has repre-

sented the Father and Son as two distinct persons.

There are some, however, who believe that the Spirit of Christ, before taking a tabernacle, was the Father, exclusively of any other being. They suppose the fleshly tabernacle to be the Son, and the Spirit who came and dwelt in it to be the Father; hence they suppose the Father and Son were united in one person, and that when Jesus dwelt on the earth in the flesh, they suppose there was no distinct

separate person from himself who was called the Father.

We shall proceed to show from the scriptures, that this view of the subject is erroneous. Jesus addresses his Father in this language:—"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." \* From this we learn that the spirit of Christ, not only existed before the world was, but that there was another person called the Father with whom he existed, and with whom he had glory before this world was made. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The Word who is Christ, was in the beginning with the Father; indeed, he was "the beginning of the creation of God," \textsquare." "the bright and morning star" \( \) —" the first born of every creature."

The work of creation was performed by a plurality of persons, as is evident from the description given by Moses. "In the beginning, the Aleheem created the heaven and the earth." The translators of the English Bible have rendered the word "Aleheem" in the singular, whereas, in the Hebrew, it is plural, and should be translated "Godd," instead of "Godd." It is universally admitted that the Hebrew word Aleheem is plural, and many learned translators have rendered it in the plural form in the English. "Some have translated it, The Testifiers—The Covenanters—The Sworn Ones; some The Divine Ones." Dr. Burgess, the late bishop of Salisbury, rendered it "Adorable Persons," or, "The Adorable Ones." The great prophet of the last days, Joseph Smith, in his translation of Abraham's writings concerning the creation, has given the noun in the plural,

<sup>\*</sup> John xvii., 5. † John, i., 1, 2, 14. ‡ Rev. iii., 14. § Rev. xxii. 16. || Col. i., 15. ¶ Gen. i., 1.

showing that the Aleheem or Gods were engaged in the creation of the heaven and

the earth.\*

If the Hebrew noun Alcheem, which has a plural termination, was a defective noun, used only in the singular number, then there might be some excuse for translating it God in the singular; but, "the singular, as well as the plural of this word frequently occurs in scripture. Reason, therefore, declares, that if there had been only one agent concerned in the creation of the world, the language here used is improper, and calculated to mislead. But if there were more agents than one, then the language is just what it ought to be, and it would not have answered in a different form." How much more consistant with the Hebrew scriptures this passage would be, were it translated thus: "In the beginning, the Aleheem,-the Gods,—the Adorable Ones, or the Divine Ones, created the heaven and the earth. This word occurs in the first chapter of Genesis no less than thirty times, and in each place it is in the plural form, showing in the most positive manner that a plurality of persons were engaged throughout the whole process of creation. Moses in describing a portion of the sixth day's work, uses the following language: -" And the Aleheem (or Gods) said, Let US make man in OUR image, after OUR likeness." THere we find the pronouns us and our are in the plural form as well as Aleheem, which clearly confirms the idea contained in the previous passages. Again, after the fall of man, "The Lord God (Jehovah Aleheem) said, Behold, the man is become as ONE OF US, to know good and evil." § ONE OF US is a form of expression which never could be applied to a single individual person. There is no principle by which this language could be distorted to mean only one person. To show that we are not alone in our views concerning a plurality of persons employed in the grand work of creation, we here give a quotation from the writings of the Rev. David James on the Trinity.

"Reason declares, that if such a plurality exists, the Divine Being could not have possibly adopted a more appropriate form of speech to clear up and confirm the intimations already given of it. But if such be not the case, her confidence in the language of scripture will soon be at an end, because it is so calculated to embarrass the understanding, and deceive the very persons whom it is intended to

enlighten.

Our conviction, however, is, that such language was employed, simply because the fact itself required it. And we confidently anticipate other statements in a form of language that will perfectly harmonize. For if the fact required such form of language in one place, the same fact will require a corresponding mode of expression in another place. The following is a passage in the Book of the Proverbs :- "The fear of the Lord (or Jehovah) is the beginning of wisdom: and the knowledge of the Holy is understanding"-in the Hebrew it is, the knowledge of the Holy Ones. | Again we find similar language in the Book of the Prophet Malachi .- "A son honoureth his father, and a servant his master: If then I be a father, where is mine honour? and if I be a master, where is my fear?"—in the Hebrew: "if I be MASTERS, where is my fear? saith the Lord of Hosts."

But forasmuch as the first intimation of a plurality of persons in the Godhead was given in connexion with the creation of the heavens and the earth, and especially of man, we will now turn our attention to such passages as contain direct

allusions to that great and exclusive work of Deity.

The following is one :- "Remember now thy Creator in the days of thy youth." \*\* I imagine I hear many of you say, 'A few moments ago the speaker attempted to show from the language of Scripture, " Let us make man in our image, after our likeness,"-that more agents than one took part in the creation of man: if that view was correct, we might now expect to find the word Creator in the plural number; or, at any rate, the word ought to assume the plural form in some passage or other.' Your expectation is fair; and, to your satisfaction, I beg to inform you, that the word in the original is not Creator, but Creators: "Remember now thy CREATORS in the days of thy youth."

\* Millennial Star, No. 4, Vol. 3.

+ Rev. David James in Unitarianism Confuted, Page 386. § Gen. iii., 22. Prov. ix. 10. Mal. i. 6. \*\* Eccles. xii. 1. † Gen. i. 26.

A similar passage occurs in the Book of the Prophet Isaiah. The Jews, whom God had chosen and espoused to be a people unto himself, are addressed in that character: "Thy Maker is thy husband; the Lord of Hosts is his name." In the Hebrew both the nouns are plural, Thy Makers,—thy Husbands.

It is also written in the Psalms, "Let Israel rejoice in him that made him:" in

the Hebrew, "Let Israel rejoice in his MAKERS."

And in the Book of Job, Elihu is stated to have said, "But none saith, Where is God my Maker, who giveth songs in the night?"—in the original, "Where is God

my MAKERS."T

It is now shown as plainly as language can do it, that a plurality of agents concurred and co-operated in the creation of man: for scripture speaks distinctly of Creators and Makers. Our next inquiry, therefore, is, Who were these Creators, and what may have been their number? As there is no longer a doubt of their existence, it is not too much to expect that Holy Scripture will point them out one by one in connexion with their peculiar work of creation, so as to settle the fact, and remove every scruple from the subject for ever. We shall indeed find it even so.

When the inhabitants of Lystra were about to offer sacrifice to Paul and Barnabas, supposing them to be gods, the Apostles cried out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." If we ask: Who is intended here by the living God? the Unitarians reply: The same as is generally denominated Father in the New Testament. For the Apostle St. Paul has the expression, "the Father, of whom are all things, and we in him." With this explanation we feel satisfied. And thus one of the producing agents of the creation is ascertained—The Father.

In other places, creation is ascribed to the Word, or the Lord Jesus Christ. Moses said :- "In the beginning the Adorable Ones created the heaven and the earth." St. John writes: - "In the beginning," meaning the same beginning, "the Word was with God: All things were made by him, and without him was not any thing made that was made." And lest any one should suppose that by this Word he meant divine wisdom, or any of the divine perfections, he adds immediately -" In him was life," a property which distinguishes a person from a mere attribute or quality. And this living agent, he afterwards informs us, "was made flesh," or became man, "and dwelt among the Jews, who beheld his glory, the glory as of the only-begotten of the Father." But how was he competent to assist the Father in the creation of all things? St. John gives the answer: "And the Word was God." St. Paul ascribes the creation of all things to the same person under his more usual name of Son, or the Son of God. "Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist." Thus another of the "Creators" is ascertained—the Word or Son of God.

We proceed to inquire farther, if any other agent was associated with these two in this great work. Moses, in describing the state of the new-made earth before the process of the six days' work had passed upon it, records:—"And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."\*\* This "Spirit of God" is throughout Scripture distinguished from the Father and the Son, so as to be viewed in the light of a distinct agent, as will be made to appear in a subsequent part of this discourse. The expression, "moved on the face of the waters," more literally rendered, would be "brooded over the waters;" an expression which at once conveys to the mind a distinct idea of the part undertaken and achieved by this divine agent in the construction of the globe. It was his especial office, not only to reduce the

<sup>\*</sup> Isaiah liv. 5. † Psalm exlix. 2. † Job xxxv. 10. § Acts xiv. 15. || 1 Cor. viii. 6.

elemental mass into order, and make matter to assume certain forms and mingle in certain combinations, but also to impregnate the whole with productive energy, fertility, and life, that the surface of the dry land might burst forth with vegetation, and the sea and air swarm with living things appointed for the use and support of

innumerable human beings.

The following passage, which occurs in the Book of Job, shows that the agency of this Divine Spirit was not confined to the earth beneath, but extended to the heavens above, and assisted in fixing the chambers of the sun and stars, and adjusting the orbits of the moon and planets. "For by his Spirit," observed that venerable patriarch, "he hath garnished the heavens." Again, the same Spirit was assistant to the Father and the Word in the formation of Man. This is positively asserted by Elihu: "The Spirit of God hath made me and the breath of the Almighty hath given me life." Thus the third of the producing agents of creation is ascertained—the Spirit of God."

(To be continued.)

## The Latter=day Saints' Millennial Star.

### SEPTEMBER 15, 1849.

THE ship "JAMES PENNELL" sailed from this port for New Orleans on the morn-

ing of the 2nd of September, carrying 236 souls of the Latter-day Saints.

The ship "BERLIN" sailed for New Orleans on the 5th day of September, carrying 253 souls of the Latter-day Saints. Both of these ships sailed with a fair wind. May the Lord bless them with favourable winds, and waft them speedily and in safety to the place of their destination.

The following is a list of letters remaining at this office, which arrived too late for the passengers:—Claude Clive, Esq., 2; Mr. Samuel Campbell, 1; Mr. Yan-

dell, 1; Mr. Salter, 1; Mr. Edward Robbins, 1; Mr. Lane, 1.

Our next ship will sail about the 20th of October. She is already nearly two-thirds full; those who wish to secure berths in her must send in their deposits immediately. Last year, in December, passages to New Orleans were very cheap, and they may be cheap again this year. It would be advisable for those who can go in December to send their deposits soon, so that we may make arrangements for them. Now is the time also to secure your berths for January and February.

#### SEVERAL CASES OF MIRACULOUS HEALING.

#### MIRACULOUS HEALINGS BY FAITH.

Leamington, August 4, 1849.

Dear Brother,—While visiting the different branches in this conference, I find that the power of our God has been displayed in a wonderful manner, and that the Saints have great cause to rejoice. Scores can bear testimony to the truth of the gospel, for signs and wonders follow them that believe. The following cases of healing I feel impressed to send to you, and if you should deem them worthy of a place in the STAR

you can insert them.

Sister Sarah Gorde, resident of Maxstoke, near Coleshill, on the 25th of September, 1839, had a very severe confinement, which left her in a low and afflicted state, and for the space of seven years and a-half was almost in continual pain. Her blood seemed to run cold within her veins, for she was scarcely ever warm. She had two doctors in regular attendance, and sometimes three, and also applied to others; but in spite of all their exertions she found no relief. She wasted in flesh until she was reduced almost to a skeleton; her joints were dislocated from the time of her confinement; to go from home was impossible, for she could not ride without great pain, and it was with the utmost difficulty that she could get about the house. But finally a small tract fell into her hands belonging to the Church of Christ of Latter-day Saints,

Joseph Smith, her heart was filled with joy; the spirit of the living God fastened the testimony upon her mind, and she was satisfied that the day of her redemption was nigh at hand, and believed firmly that she would walk again. At this time she was ignorant of the doctrines that we preached, but she firmly believed that God had raised up Joseph to be a prophet to this generation.

After a few days investigation she was baptized by Elder W. Bramall in the month of April, 1847, and when she was confirmed he told her that she should be healed according to her faith. This promise filled her heart with joy, and in three weeks from the day and hour that she was baptized she was able to walk without pain; her joints, which had been weak for so many years, became strong, and since then she has enjoyed herself, and been enabled to fulfil the duties that devolve upon a mother with

a large family.

Also her son, John Gorde, had, when nine years old, the misfortune to dislocate his thigh. The medical fraternity were called upon, who endeavoured to set it, but in consequence of its being swelled so much they were not able; and thus it remained for the space of eight years, and so powerful was its effect upon the constitution that it stopped the growth of his body; his leg hung loose, so that he could turn it any way he pleased. Finally he heard the gospel of Christ, and in one week after the baptism of his mother he was immersed in the liquid grave, and wonderful to relate he lost his lameness, his body began to grow, and from that time he has enjoyed good health, and from appearance no one would suppose he had ever been feeble at all.

I remain yours in the gospel of Christ,

ALFRED CORDON.

## MIRACULOUS HEALING .- SECTARIAN PARSONS CONFOUNDED.

Bristol, July 9, 1849.

Dear President Pratt.—Having seen so many testimonials in the STAR of late, concerning the gift of healing in the Church of Jesus Christ of Latter-day Saints, I forward the following to you on the same subject, for insertion in your bright luminary of the latter-day, desirous of adding my testimony to the many concerning this glorious work. On the 8th of May, 1849, Elizabeth Bounsell brought her daughter Elizabeth Ann to be anointed with oil, as the child had a discharge in her neck—a decided case of scrofula. For four years the child was pronounced incurable by the most eminent of the faculty,\* and had been discharged from the infirmary as a hopeless case of ulceration. A few days before she was brought to us, Elder John Hakwell anointed her with oil, and laid his hands upon her, and the discharge ceased, and in a week it was healed up, and the child was out skipping about. She is a wonder to saint and sinner. Some of the sectarian parsons have been to see her, and the sermon the mother preached, and the testimony she bore, almost struck them speechless.—This person may be seen or written to at No. 1, Lower Castle Street, Bristol.

There have been many other cases of healing in this city, which are highly satisfactory to us who have seen them, but may not be to others. I am also happy to say that the work of God is onward in this region. We have baptized between two and three hundred since I came here, and our prospects are good.—I feel happy to inform you that I have been down to Devonshire, and preached to the people in that county about three weeks, in which time I succeeded in baptizing and organizing eighteen persons into a branch. Since I left, I have sent Elder Edward Frost, who has taken a room in South Moulton, and has baptized as many more, making between thirty and forty

Saints in that part, called the North Moulton Branch.

May the God of Joseph bless and direct all his faithful servants in the kingdom is the prayer of,

Your obedient servant,

George Halliday.

HEALINGS.

#### Holbeach Bank, July 18, 1849.

Dear President Pratt,—Having seen so many cases of healing by the power of God in these last days, I feel anxious that you should be made acquainted with what has been done in this part of your great field of labour.

\* One of our members, a botanical practitioner, says that under their best treatment the case could not have been cured under six months.

On the 6th of May, 1849, after our meeting had closed in the afternoon, I was called upon to lay hands on a brother, by the name of James C. Alden, who had a swelled knee. It was so painful he could not walk to his work: I anointed it with oil in the presence of the Saints, and laid hands on him; and in answer to

the prayer of faith, he was healed.

The next is the case of a sister, by the name of Maria Curtis, who was living in service. She was seized with the ague which was followed by a violent fever, which so alarmed her mistress that she sent for her friends, who succeeded in getting her home, and on the 4th June I was sent for, to lay hands on her. I went and found her in a suffering state. I gave her some oil, and laid my hands on her in the name of the Lord, and prayed the fever might be stayed; and when I had done this, I had scarcely turned myself round before she replied she felt much better. In a short time she again returned to her situation, where she has continued ever since.

JOHN RUDD, President of the Holbeach Bank Branch.

CHARLES CURTIS, Witnesses.

## FEVERS HEALED BY THE PRAYER OF FAITH.

Cheltenham, August 5, 1849.

Dear Brother Pratt,-I write to inform you of two remarkable cases of healing

which took place in the village of Barrow, in the county of Gloster.

First,—A young female by the name of Mary Bayliss was very violently seized with the black fever, so that she was not expected to live. Brother and Sister Bayliss sent for a servant of God from a neighbouring village, called by the name of George Curtis, who came, and prayed for, and laid hands upon her in the name of Jesus, and she was healed, and the next day she was up, to the astonishment of the people. This

occurred on the 17th June, 1848.

Second,—A young man, not a member of our church, was taken ill with the black fever so violently, that all human skill was of no avail. The doctor informed his friends that he would die before morning. His mother, who is in our church, sent for brother Curtis, who laid hands upon him in the name of the Lord, and prayed for him. He immediately began to recover, and the next morning he was walking about the house, to the astonishment of his friends and neighbours. In three days he was able to go to work in the fields, rejoicing in the goodness of God. He has since joined the church of the Saints, and bears a faithful testimony to the healing power of the gospel. Believe me to be, dear brother, yours sincerely in the cause of truth, John Alder.

## TWO MORE CASES OF HEALING OF PERSONS OUT OF THE CHURCH.

Long Whatton, Leicestershire, July 24th, 1849.

Beloved Brother Pratt,—I take the liberty of writing these few lines to you, to inform you of God's dealings with us in this part of his vineyard. The power of healing is made manifest to a considerable extent from time to time. I will inform you

of two cases in particular :-

On the 8th of July, a man, not a member of our church, called George Banes, residing at Hegworth, having a very lame arm, so that he could scarcely feed himself, desired to be healed. Elder Machin and myself, after anointing with oil, laid hands on him and prayed in the name of Jesus Christ, and he was healed so that he could follow his trade, being a chairmaker and bottomer. On the 17th he was baptized,

giving the glory to God.

A young woman, named Mary Barker, of Long Whatton, was grievously afflicted with a bad breast, which continued to get worse notwithstanding the efforts of the doctor. Some of the Saints that lived neighbours to her, persuaded her to send for me. I went and found her sitting up in bed. She could not lay down because of the pain. After prayer and anointing with oil, Brother Goff and myself laid hands upon her, and the pain was instantly rebuked. She had a good night's sleep, and next morning went to her usual employment (glove stitching). She bears testimony to the truth, though she has not yet obeyed the gospel. This case of healing occurred on the 16th July, 1849. Yours in the Gospel,

Henry George, President of the Long Whatton Branch.

EXTRACTS FROM CONFERENCE MINUTES.														
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The state of the s	Joseph Stockton. J. S. Cantwell,	Henry Bowring.	John Davis,	J Pembroke.	J. Midgeley. Charles Barnes.	John Brook.	_	H:	Joseph Hall,	James Jenkins.		John Toone, jun.	John Foley.	SECRETARY.

\* Baptized since January.

No returns from the following Conferences: - Carlisle, Leicestershire, Derbyshire, Lincolnshire, Galloway, Isle of Man, and Ireland.

#### LINES,

Who died, September 4th, 1849, at half past 6 p. m., aged 10 months and 22 days.

O Marlon! child of heaven! celestial spirit!

To earth thou didst wing thy way,

To enter flesh and bones—its ills inherit;

Then with us no longer stay.

And then for ever be blest.

O Marlon! thou hast gone to thine ancient home,
To the paradise of rest,
To dwell with kind spirits till Jesus shall come,

O Marlon! thou shalt soon revisit the earth,
To claim thy body again;
Then we shall take thee in our arms as at first,
And with thee ever shall reign.

#### TIME.

How swiftly time flies on apace,
The present moment, like a race,
Glides swift away;
And 'ere unheeding mortals know,
The value that from moments flow—
Lo, yesterday!

Those moments, tho' for ever flown,
We fondly think them still our own,
But ah, alas!
Time's unremitting course rolls on
In haste to be, and to be gone
With that which was.

Worcester.

LYON.

LIST OF MONIES RECEIVED FROM THE Philip Lewis	14 0 0 0 9 13 0	6 0 0 0 6 0 0 0	Brought forward William M'Keachie William Cartwright James Marsden John Godsall John Lyon James Armitstead William Speakman	£74 10 5 10 5 1	7 0 0 0 0 0 10 6 0	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
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Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR.

Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "Divine Authority."

Just published, "The Kingdom of God," in Three Parts. Price, for each Part, 5s. per hundred; £25s.

per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hun-

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "Times and Seasons" has just arrived from America. Price 5s. unbound.

This is the last volume which was printed in Nauvoo.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

Soon to be published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

## The Latter-Way Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. 11. 7.

No. 19.

OCTOBER 1, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Continued from our last.)

These three substances act in concert in the same way that all the innumerable millions of his disciples, after they are glorified, will act in concert. The disciples will then be like him. Their glorified bodies will be similar to that of Christ's, but not the same as Christ's: they will all maintain their separate individualities, like the Father and Son. The oneness of the Godhead may be in some measure illustrated by two gallons of pure water, existing in separate vessels, representing the Father and Son, and an ocean of pure water, representing the Holy Spirit. No one would say of these three portions of water that they were identically the same. Every portion would be a separate substance of itself, but yet the separate portions would be one in all their properties and qualities. The three substances would be one in kind—one in quality, but three in separate distinct identities. So it is with the Godhead so far as the spiritual matter is concerned. There is the same power, wisdom, glory, and goodness in every part, and yet every part has its own work to perform, which accords in the most perfect harmony with the mind and will of every other part.

Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size. It is because each acts in the most perfect unison with all the rest that the whole is considered one Holy Spirit. All these innumerable atoms are considered one Holy Spirit in the same sense that the Father, Son, and Holy Spirit are considered one God. The immense number of atoms, though each is all-wise and all-powerful, is, by virtue of the perfect concord and agreement, but one Holy Spirit, the same as the intelligent particles of a man's spirit are, by their peculiar union, but one human spirit. Their unity or oneness does not consist in that inexplicable, incomprehensible, imaginary something without extension or parts, as taught in the first of the "Thirty-nine Articles," but it consists in a unity or oneness of wisdom, power, and glory, each part performing its own splendid works and operations in unison with the mind and will of every other part. No one part can perform any work but what is the mind of the whole. Therefore, in this sense it is the same mind—the same will—the same wisdom that pervades the whole.

Mr. Taylder, in order to establish his views of a god without parts, quotes from the theological works of a very celebrated writer on the omnipresence of God, which reads as follows:—

"The essential presence is without any division of himself. I fill heaven and earth, not part in heaven and part in earth: I fill one as well as the other. One part of his essence is not in one place, and another part of his essence in another place; he would then be changeable, for that part of his essence which was now in this place he might

T

alter to another, and place that part of his essence which were in another place to this; but he is undivided everywhere. It is impossible that one part of his essence can be separated from another; for he is not a body, to have one part separable from another. The light of the sun cannot be cut into parts; it cannot be shut into any place, and kept there; it is entire in every place: shall not God, who gives the light that power, be much more present himself? Whatsoever hath parts is finite, but God is infinite; therefore, hath no parts of his essence. Besides, if there were such a division of his being, he would not be the most simple and uncompounded being, but would be made up of various parts; he would not be a spirit, for parts are evidences of composition, and it could not be said that God is here or there, but only a part of God is here and a part of God is there. But he fills heaven and earth; he is as much a God in the earth beneath as he is in heaven above. 'The Lord he is God in heaven above and upon the earth beneath; there is none else.'—Deut. iv. 39. Entirely in all places, not by scraps and fragments of his essence."\*

Of all the absurdities ever imagined up by mortal man in relation to God, the above caps the climax. "One part of his essence," says Charnock, "is not in one place and another part of his essence in another place." How does he exist? According to this theologian, the whole of the essence of God entire must exist in every place. The whole of his essence, not a part, must exist in every cubic inch of space. In one cubic foot of space, according to Charnock, there would be seventeen hundred and twenty-eight cubic inches, each containing the whole of the essence of God. As each cubic inch of space is susceptible of being divided into an infinite number of fractional spaces, each fractional space must contain the whole of the essence of God; hence the whole of his essence would be repeated an infinite number of times in every cubic inch. Therefore, if the whole of the essence of God constitutes God, we shall have

an infinite number of gods in every cubic inch of space.

But the absurdity does not stop here. Charnock admits the omnipresence of God; he supposes his essence to fill the infinity of space. Now the whole of this infinitely extended essence must exist in the smallest fractional space that can be imagined, and must be repeated an infinite number of times in all finite spaces, in order that the

whole of his essence may be in every possible space.

"It is impossible," says Charnock, "that one part of his essence can be separated from another." But we ask, are not the different parts of space separated from each other? And if he fills all space, then his essence that is in one part of space must be separate from his essence in another part of space. If the whole of his essence occupies a cubic foot of space on the earth, and the whole of his essence occupies another cubic foot of space at the distance of the sun, how is it that these essences at this great distance are not separate from each other? But does not every school-boy know that the whole of any essence cannot be in two separate places at the same instant? And does not every one know that the whole of an essence, infinitely extended, cannot pos-

Charnock endeavours to illustrate his absurdities by referring to the rays of light. "The light of the sun," he says, "cannot be cut into parts,"—it is entire in every place." What does this great theologian mean by this? Does he mean that the light of the sun is without parts like his god? or that the whole light of the sun is in every place? Does the whole light of the sun enter our eyes or only a part of his rays? If the whole light of the sun "is entire in every place," then the intensity of his light must be equal in all places. If this be the case, philosophers must be entirely mistaken, for they say that light varies in its intensity inversely as the square of the distance from the luminous body; they inform us that a body situated at twice or three times the distance of the earth from the sun will enjoy only one-fourth or one-ninth of the amount of light that we enjoy; but how could this be possible, if the whole light of the sun, instead of a part, "is entire in every place?"

It takes light over eight minutes to come from the sun to the earth. Charnock says, "The light of the sun cannot be cut into parts." This is not true; for if an opaque body, one million of miles in diameter, were to be placed at any given instant half way between the earth and sun, the light of the sun would still continue to be seen for upwards of four minutes after the intervention of this body. The rays of

light between the earth and the opaque body would be entirely cut off from the rays

on the opposite side of the body.

It matters not whether the corpuscular or the undulatory theory of light be adopted -whether the particles of light emanate from the sun or merely vibrate; each atom is separate from every other atom, and each is only a part of the great whole. An infinite number of parts enter into the vast assemblage of luminous atoms. Light radiates from the sun in all directions, and fills the surrounding spaces by a part being in one space and a part in another, and not, like Mr. Charnock's god, the whole being repeated in every part of space. That part of the essence of light which is in one place, cannot by any possibility be in any other place at the same instant. In one sense it may be said to be one light, or the same light, because the properties are alike. Each particle is a distinct, separate essence from every other particle, but the qualities of each are alike or similar. Therefore, in this sense we may speak of the light of the sun as one light, though it possesses an infinite number of parts, the same as we speak of God being one God, though the parts of his essence are infinite in number. Mr. Charnock says, "Whatsoever hath parts is finite, but God is infinite, therefore hath no parts of his essence." Space likewise is infinite, and, therefore, according to this gentleman's logic, it can have no parts. Duration is infinite, and, therefore, it also must be without parts. What would a cubic inch of space be? Any man that was not insane would at once say that it is a part of space. Therefore, if an infinite space or an infinite duration can have parts, why not an infinite essence have parts?

"The Lord he is God in heaven above and upon the earth beneath; there is none else."-Deut. iv. 39. Such a passage, when referring to the person of God, should be understood the same as we would understand a similar expression concerning any earthly ruler: for instance, it can be said of her Majesty, she is queen in Great Britain and also in Canada, and there is none else; that is, there is none else that is queen in these two places. This would have no reference to her person being in these two places at the same time; it only shows that she should be the only acknowledged queen in these two places. But when God says, "I fill heaven and earth," he has reference to his Holy Spirit, a part of which fills heaven, and another part fills the earth. That part which fills the earth has the same wisdom, knowledge, glory, and power as the part that fills the heaven; hence, though distinct and separate essences, their perfections and attributes are one. One wisdom—one glory—one power, pervade every part of this glorious essence. This oneness is such that the part which fills the earth will never act contrary to the will of the part which fills the heavens. The essence possesses a plurality of parts, but the wisdom possesses no divisibility of of parts; it is infinite wisdom in every part. Wisdom cannot be divided into parts any more than love, hope, joy, or fear. A truth is identically the same truth whether possessed by one or a million of persons, and is not susceptible of being divided into fractions. The Holy Spirit is called "The Spirit of Truth." Though the essence that possesses this truth may be divided into an infinite number of parts, occupying an infinite number of separate spaces, yet the truth that pervades them all is ONE truth. It is the indivisibility and unity of these perfections or qualities that constitute the oneness of the Godhead.

3.—Mr. Taylder supposes my assertion that "there is no such thing as moral image," to be unscriptural, and that "it denies in some respect the moral perfections of

the Godhead."\*

We still maintain that there cannot be any such thing as moral image independently of an essence or substance to which it belongs. And this is the only sense which we intended to convey in our tract on the "Kingdom of God." Indeed, it is there expressly said, that "Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind." This is a truth admitted by all philosophers. Sir Isaac Newton, in the Scholium, at the end of the "Principia," in speaking of God says, "He is omnipresent, not by means of his virtue alone, but also by his substance, for virtue cannot subsist without substance." Virtue or morality cannot subsist without substance; hence it can have no image without substance. Substance alone can have an image. Such an image may have the property of virtue,

or of morality, and by reason of this property may be called a virtuous image, or a moral image. It is in this sense alone that the apostle Paul applies the term image to the new man. "Ye have put on the new man, which is renewed in knowledge, after the image of him that created him." Col. iii. 10. "Ye have put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 24. Now what is this new man? It is the spirit of man renewed in its properties, but not changed in its substance or essence. This substance previously to the renewal of its qualities was immoral, after the renewal it becomes moral or virtuous, possessing the same quality in a degree as the substance or image of the Deity. The substance of the Deity may be termed a moral substance or image, the same as the substance of gold is called a yellow substance, or yellow image, if it resembles a person. The yellowness of gold could not be an image independently of the substance, neither could the morality of the Deity be an image independently of his essence.

The spiritual substance of man was formed in the beginning after the same image as the spiritual substance of the persons of the Father and Son. Previously to the fall these spirits were all moral in their nature; by the fall the spirits of men lost their morality and virtue, but not their essence—that continued the same; by the new birth man regains his morality and virtue, while the essence remains the same; it now becomes a moral virtuous image, whereas the same substance was before immoral. Paul, in speaking of the resurrection, says, "As we have borne the image of the

earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49.

This cannot mean a heavenly image without substance; for when man rises from the dead, he certainly will rise with flesh and bones. The immortal bodies of the saints when they rise from the grave "will be fashioned," as Paul says, "like unto the glorious body of Jesus Christ." As Jesus ascended into heaven with a body of flesh and bones, so will his saints bear the same image, having flesh and bones after "the image of the heavenly." That these glorious bodies of immortal flesh and immortal bones will be moral images in the sense above stated, there is no doubt. But such a thing as a moral image in the sense that the immaterialists use the term, is a clear impossibility. Such an image, as we remarked in our treatise on the "Kingdom of God," never can and never will have "an existence only in the brains of modern idolators."

(To be continued.)

### NEW JERUSALEM.

#### (Continued.)

The term "ZION" in the scriptures is frequently applied to the people of God who should live on the earth in the last days. Isaiah, when beholding the great events which were to precede the coming of the "Lord God with a strong hand," commands the people of God in the following language: - "O Zion, that bringest good tidings, get thee up into the high mountain." \* It will at once be admitted that a city, called Zion, could not fulfil this prophetic command of Isaiah, therefore he must have addressed this prediction to a people instead of a city. The people, called Zion, who were to bring good tidings, were required to "Get up into the high mountain." This prophecy the Saints are now fulfilling: they are moving by thousands from various parts of the globe into the "high places of the earth," among the Rocky Mountains, where they are forming a prosperous settlement, elevated over four thousand feet above the level of the sea. This prediction of Isaiah never has been fulfilled in former days: indeed it is a prediction to be fulfilled immediately before the great day of the coming of the Lord God, as will be seen by the context. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." \* It may appear strange unto many that the Saints should go out from the midst of the United States, and settle in the interior wilds of North America, in a country uninhabited except by roving tribes of Indians. But it will be recollected that the church were forced to do this, or else see their wives and children butchered by Gentile christians. But all this has been done that the Book of Mormon might be

fulfilled. In that sacred book Jesus utters the following prediction:-

"Wo, saith the Father, unto the unbelieving of the Gentiles, (meaning the people of the United States who should disbelieve in the Book of Mormon,) for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel, (meaning the Indians;) and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a bye-word among them. And thus commandeth the Father that I should say unto you, at that day when the Gentiles (the people of the United States) shall sin against my gospel (contained in the Book of Mormon,) and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel (meaning the Book of Mormon,) behold, saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel (meaning the Indians,) and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel." \*

It will be recollected that this prediction was in print in the Book of Mormon before the church of the Saints was organized, and about sixteen years afterwards it began to be fulfilled. The Lord began to bring the fulness of his gospel from among that persecuting nation of Gentiles, in the year 1846. Then the children of Zion began by thousands to depart out of their midst, carrying with them the fulness of the gospel, which includes the keys, authority, powers, and blessings of the everlasting priesthood. Since that time, Zion has located herself according to the prediction of Isaiah "in the high mountain," (4300 feet above the sea level;) and the fulness of the gospel with its heavenly powers and blessings, is now in the midst of many powerful tribes or nations of Israel or Indians; and thus has the prophecy of Jesus been in part fulfilled. The remainder of this great prophecy will soon come to pass, and then many of the Indian nations will become a civilized and christian people, after which the Indians, who are the remnant of Joseph will build the city called the New Jerusalem or Zion, being assisted by the Gentile Saints.

If the Gentile Saints had built up the city of Zion in Jackson county, Missouri, before the gospel had been taken from among that nation, and before many of the Indian nations became converted, it would have falsified the prediction of Jesus in

the Book of Mormon. \*

The converted remnants of Joseph are to be the principal actors in the great work of the building up of the city of Zion; after which the Indian nations will be gathered in one to the city of Zion and the surrounding country; then the powers of heaven will be revealed, and Jesus will descend in his glory and dwell in the midst of Zion. This is what is predicted in the Book of Mormon, and it will not take place in any other way.

Not only the Book of Mormon predicts the building up of Zion, before the coming of the Lord, but many of the Jewish prophets. The Psalmist says, "When the Lord shall build up Zion, he shall appear in his glory." He appears in his glory to declare the name of the Lord in Zion, and his praise in Jerusalem, when the

<sup>\*</sup> Book of Mormon, second English edition, page 466.

† Psalm cii. 16.

people are gathered together, and the kingdoms to serve the Lord" (verses 21, 22.) When the Lord arises, and has mercy upon Zion, and shows favour unto her (see verse 13), then "the heathen shall fear the name of the Lord, and all the kings of the earth in his glory" (verse 15.)

(To be continued.)

## The Latter-day Saints' Millennial Star.

## OCTOBER 1, 1849.

APPOINTMENTS, ETC., FOR THE FIRST OF JANUARY, 1850.

The following presidents of conferences, viz., Harrison Burgess, of Glasgow; Milo Andrews, of Liverpool; William L. Cutler, of Lincolnshire; Jeter Clinton, of Birmingham; John Halliday, of South Conference; and Richard Cook of Manchester, being desirous to embark for America, about the 1st of January or earlier, will then be released from the respective conferences over which they have so ably presided. We trust that these conferences will bestow liberally of their means to help these brethren to the place of their destination. Open your hearts, brethren, and your purses also, and the blessings of these faithful servants of God will be abundantly poured upon you.

Elder Joseph Clements, one of the seventies, now president over the Macclesfield

conference, will succeed brother Burgess over the Glasgow conference.

Elder William Gibson, a high priest, and president of the Edinburgh conference, will succeed brother Cook over the Manchester conference.

Elder Crandell Dunn, a high priest, and president of the Sheffield conference,

will succeed brother Gibson over the Edinburgh conference.

Elder James W. Cummings, one of the seventies, and president of the Chelten-

ham conference will succeed brother Dunn over the Sheffield conference.

Elder James H. Flannigan, one of the seventies, and the president of the Bedfordshire conference, will succeed brother Clinton in the presidency of the Birmingham conference. Let no man despise his youth, for he is old in experience.

The above named Elders will enter upon their respective fields of labour about the 1st of January, or immediately after the conferences are vacated by those who

at present preside.

Elder Lorin Babbitt will repair immediately to the Isle of Man, and preside over that conference which is now vacated, elder Hetherington having returned to America.

#### LETTERS TO THE EDITOR.

### THE FRENCH RECEIVING THE GOSPEL.

St. Heliers, Jersey, August 31st, 1849.

Dear President Pratt,—Knowing that it gladdens your heart to hear of the onward progress and triumph of truth, I take the liberty of writing a few lines to inform you of what has been accomplished by the power of God and the holy priesthood, in four weeks, on this little island of the sea. Four weeks ago we had but one branch here, now we have other two ready for organizing; one consisting of eleven members has been raised entirely by French preaching; the other raised by English and assisted by French, numbering eight members; and a third commenced in French. The people are flocking to hear the truth, and prospects denote that many more will soon obey.

In four weeks we have baptized forty-eight—one week, eighteen—confirmed sixteen one Sunday afternoon, and among them some intelligent young men who speak the French language well, and no doubt will become very useful in the king-

dom of God. We have several calls for French preaching, which we cannot at present fulfil; but we hope soon to be able, and cause many to rejoice in the light of heaven, who at present are groping in darkness. The priesthood, almost to a man, are full of zeal, and united with me in carrying out every measure for the good of the Saints and spread of the gospel. As soon as I baptize a few, they are never at rest—fishing out their parents, brothers, sisters, aunts, uncles, sweethearts, and, I suppose, 49th cousins, telling them the good news and inviting them to go and hear, which fills our room better than some hundreds of bills would do.

The Cholera is raging, the people's hearts failing for fear, and the Saints rejoicing in the truth. There have been four or five cases of Cholera among the Saints, but instantaneously healed by the power of God—no deaths as yet, even those out of the church are beginning to lose faith in man, and apply to the elders. The devil begins to show his teeth. Last Sunday, when Elder Tresseder was baptizing in Goray, crowds of people went to see him, tried to hinder him, but he very wisely took no notice of them; they even stripped naked, went into the water with him, dancing, throwing up the water, and yelling like devils; after a pelting with mud, sand,

and turf, they returned home rejoicing.

When I see the harvest so ripe and the labourers so few, I begin to forget the prayer I have been using for nearly nine years, namely, that my way might be opened to go to Zion, and feel content to stay a little longer, that when I go my garments may be clear from the blood of mankind. If I do go, it will be with the hope of receiving more powers to return or go somewhere else to do some good. Praying that the Lord may be with you in your ministry and work in this country, I remain your servant in Zion's cause.

W. C. DUNBAR.

#### THE FRENCH MISSION.

St. Malo, August 26, 1849.

Dear Brother Pratt, - Having settled some family affairs which called for my presence in Wales, and having also done some good in the kingdom of Jesus Christ, I left my family on the morning of the 19th instant, but not before I had baptized and confirmed a gentleman, (5 o'clock, a.m.), who resides in the neighbourhood of Aberdare, -a relation also in the family, being my brother-in-law. His wife had been baptized about three weeks before I went home, but her relations being all baptists, had, in a measure, almost stumbled her with their cries and lamentations, particularly her old father endeavouring to persuade her that the Saints wanted nothing but their money. I had the privilege of seeing her at my house just in time, confirmed her faith to such a degree, that I knew the Lord had conquered, and to make sure lest they should persuade her while away by their cries, &c., I baptized her husband, at five o'clock on Sunday morning, on his own property, and confirmed him a member of the church of Jesus Christ. He is a fine intelligent young man, my wife's brother. Whilst in Wales I visited my father and mother, brothers and sisters, and they all promised that I should baptize them the next visit. I pray the Lord to spare their lives; my father is a worthy man, a millennarian, having many interesting ideas in connexion with the restoration of the Jews, the millennial reign of Jesus, the restoration of all things, &c.

I left my family at 7 a.m. with my daughter, who, I doubt not, will be able to help her father in this important mission. I found the Cardiff branch in good standing. I had to preach at 11 a.m. and 6 p.m. to good congregations, and like the Saints throughout Wales, appear to be alive in connexion with the extension

of the kingdom to France.

At 2 p m., 21st instant, I entered the dwelling-place of Brother Dunbar, isle of Jersey, both himself, wife, and Saints, whom I found well and happy, received me with sincere respect, and nothing could exceed their kindness. I went with Brother Dunbar to a village close by St. Helier's, after meeting, four were baptized in the sea. Wednesday, the 22nd, I preached with brother Dunbar at St. Alban's, and five were baptized. One, the wife of brother De la Mere, where I slept, (a French brother officer of note). I persuaded her to be baptized the first day, and her husband is continually praising the Lord for his goodness in bringing me to his

house. Another in the number of the five baptized, was a sister, who, as it were, accidentally got one of the four hundred French tracts I had given brother Dunbar to be distributed on the island, strange, she was convinced, and converted to the truth by reading my little tract. In another place, another tract caused a French family to open their house for the gospel to be preached in. Thursday, the 23rd instant, I had to preach in the room to a crowded congregation, after the sermon, six gave in their names to be baptized. Brother Dunbar seems to suit the place exceedingly well; both himself, brother officers, and the cholera, are exerting themselves, bringing in a fine harvest of souls to the kingdom. The last, it is true, carries death to such a degree with its power in this island, that one whole street this day was shut up, and it appears that the clothes, bedding, &c., of the poor in the said street are all to be burnt to night. The number of deaths daily, in Jersey, is truly awful.

At 10 a.m., 24th instant, I left my kind Jersey brothers and sisters, for St. Malo. In three hours I reached my destination. Brother Dunbar said that a French brother officer should follow me in about a month. 25th. I visited a few English families. 26th. Sunday morning, went to the episcopalian chapel, small, but well filled with pride and lukewarm religionists, without even the form of godliness. Text, "Because thou art neither cold nor hot, but lukewarm," &c. Text in the afternoon service, "Jesus said unto him, let the dead bury their dead, but go thou and preach the gospel. Since then, I have visited the clergymen and flocks, and received from them generally most insulting abuse, both, they said, my tracts and discourse were blasphemous, yet refusing to inform me what the blasphemy was.

On the morning of the 29th instant, I was told that a gentleman wanted to see me below. I went down, and saw the said gentleman, who looked at me with fiendish looks. He asked me, trembling every limb, with his fist shaking close to my face, "who gave you leave to bring these accursed tracts to my family," &c. &c. I expected the blow to send me to the other side of the room, a little further from the enraged man. After a volley of abuse he left with dreadful threats. His name is Huddlestone, an American. He circulates the report here that he resided within two miles of the residence of Joseph, and his false assertions, as you may imagine, are many. Since then, some other gentlemen to spite me, returns the tracts by post, so that they may cost the poor Mormon 6d. My landlady and all in the house but the servant joined in calling me "false prophet," a good testimony that I am a true one. In a few moments after the tornado past, you might have seen the said Mormon in the principal street of St. Servan, distributing French and English tracts in every shop, and also to private families. Welsh blood is not to be daunted easily, as the devil shall well know before the end comes; he is daily kicking me here, and also taking my halfpence away, but I expect to master him shortly. The enemy has such a number of faithful servants, in the character of protestant priests and catholics, who join first rate in a general persecution against the blasphemous Latter-day Saints, with their crews, so that some of my friends, (the Lord has found me few real friends here again), stated that the enemies should endeavour to get the mayor to prosecute me for distributing the tracts. So early on Saturday morning I went to St. Malo, to the English consul for advice. He is a fine gentleman; he told me not to distribute more for the present, lest they should, whether they had law or not, trouble me. I seized the opportunity, and preached the gospel to him, but he actually refused to be baptized for the remission of his sins.

The zeal of the catholics is truly astonishing; their devotion is beyond credit, but to those who are present to see. As an antidote against the cholera, they have in every street set an image of the Virgin, in glass cases, on the side of the furthest house in the street, with two candles, one on each side to be burnt throughout the night, in one street she took fire and was burnt herself, a sad calamity. A physician gave me strange instances of their zeal in getting children to be baptized. Some time ago, a lady died, "en travail d'enfant," the bowels were instantly cut up with a knife, and the two infants not yet dead, taken from the womb to the priest to be baptized. In connexion with himself, a still born child having breathed after having been put in lukewarm water, the moment he turned his back, the nurse being a Catholic, took the said child to the priest to be baptized, and carried him back a corpse. He gave me many strange instances of the most wonderful

devotion, on the one hand, and great sins on the other. There is a family of Catholic sisters in this place, where one kneels throughout twelve hours of the day; and two, the twelve hours of the night before the altar, throughout the whole year.

Sept. 2, Sunday. Although my persecuting enemies, who circulate all manner of lies, and continue to send my tracts back through the post, but I do not take them in, because it will be an excuse to go to them again, (and warn them at the same time), asking for the sixpence to get my tracts from the post. Yet I have spent a glorious day. In the morning I went over to St. Malo, to the French protestant minister, attended the morning service, when he preached a short sermon in French, to half a dozen present. I prevailed on him to come with me for a walk, setting me part of the way home. He did so, and surely I prevailed also in getting the gentleman to promise to spend the evening with me; at three my anxiety was relieved by being told that he had arrived, so I began pouring Mormon truths, by giving him a pen and paper, to write down some scores of scripture passages I wished to call his attention to. At five went arm in arm to Madame Carthage's, where I had to hold evening service, and preach in the grand parlour the first principles, to an attentive audience. He left, pleased with all, and promised to spend the next Lord's day in the same manner.

September 3. I visited this morning twelve English families, all here; are a sort of gentry living in great state. Some said blasphemous stuff; others, you ought all to be sent to gaol as madmen, &c., &c.; others, we have a Bible, so don't come here again; others we have sent the tracts to the post, &c., &c. I went in the afternoon to St. Malo; received a letter from Wales, stating that my family were well and happy, thanks be to my Heavenly Father for his protection to them,

and to me also.

Yours truly, WM. HOWELLS.

Birmingham, August 16, 1849.

Dear Brother Pratt,—Having a little leisure time on my journey, I herewith send you a whole bundle of "varieties," collected in my ramblings up and down, indicative more or less of the "signs of the times," for your acceptance, selection, or rejection, as your superior judgment may determine.

The Saints were invited some time past, to forward any communication bearing upon doctrine, principle, or the signs of the times, that lay in their power or came within range of their observation; this must be my apology for troubling you with

the present.

And it is very instructive to pause a moment now and then, to look around us, and take a bird's eye view of the fareings, sayings, and doings of the turbulent in-

habitants of this tempestuous little world.

Neither is there great harm in expressing our opinions upon the above subjects, and interchanging our stocks of facts and scraps, or exhibiting them to those who may not chance to possess equal facilities for observation as the attainment of

knowledge.

In the present times, it would almost puzzle "Measther Punch," granting him the valuable assistance of his sagacious dog "Toby," where a judicious sketch of passing scenes to commence or finish. In such bewildering relation, such promiscuous confusion, and with such telegraphic speed do marvellous events, signs, and wonders flit before our astonished vision, and to our view assume definite shape and colour, that what would have thrown us off the hinges two years ago, scarce now disturbs the even tenour of our way. We get perfectly familiar with "wars and rumours of wars," "plague," "pestilence," and "famine." We begin to swim in deep water, and consequently, kick and plunge as fearlessly as when dabbling in shallow. The downfall of thrones, the dismemberment of empires, the clashing of social institutions, the overthrow of feudal governmental systems, the disclosures of priestly intolerance, the outbreaks of the angry waters of democratic and mobocratic violence, the blasting to the four winds of heaven of the long-venerated fabrics of false religion, and the raising of the rotten foundations of men's faith and hopes, are the common contents of our daily "chapter of accidents." Amidst such vast material, we are utterly at a loss which to chronicle first or last; to extricate ourselves out of this embarassing dilemma, we will take a hasty glance at the doings in the "eternal city" first. Well, then, surely the French people sustain nobly their world-wide reputation for politeness, no one presumes to dispute their acknowledged pre-eminence in this most fascinating accomplishment, it is self-evident, like the fairest monument of creative skill, woman; it needs no eulogy, it speaks for itself. For look! all christendom! The gallant Gallic cock, who eighteen months ago, assumed republican colours, strutted about in them with all pomposity, and has been crowing republican principles ever since, now loads the Roman eagle with chains, for singing to the same tune, and essaying to array himself in like republican attire. Say they, "We come to you as friends, but if you do not open your arms, and receive us as such, we will bombard your city, and force an entrance." Mighty fine, truly! Quite superb! Really, dear President, do you not think this positively either too good or too bad? Well, these philanthropic gentlemen, nobly redeemed their word, and the inhabitants in honour thereof, saluted them with deafening cock-crowings.

So, it is not all peace in the halls of the Vatican, where the "successors of St. Peter" have for centuries swayed the papal sceptre, and exercised almost unlimited power, temporally and spiritually. The "vicegerent of the King of Heaven," driven and exiled from his throne and dominions by popular caprice, and e'en yet little more than a fugitive from the "city of the seven hills," and though the enraged people are forced at the bayonet's point to a temporary silence, yet,

"They who have been vanquished, bear Silence—but not submission—in his lair Fix'd passion holds his breath, until the hour Which shall atone for years.—None need despair."

It is also rumoured that a coalition of the remaining catholic powers, with the sanction of the Pope, is, in idea, to dispossess the French of Italy, and reinstate his holiness in Rome, with full power, or in other words, "without conditions."

The part enacted by Russia and Austria in the great drama of the age, however unjust, is not so thoroughly inconsistent with their professed principles, or their acknowledged and generally received character. The barbarity with which the war is carried on in Hungary, is certainly exceedingly revolting and reprehensible, and the corporal punishment inflicted upon ladies of high rank is monstrous and degrading in the extreme. And, although the great northern bear has stretched his icy paw over foreign territory, the recent successes of the Hungarians go to prove that "The race is not to the swift, nor the battle to the strong." Russia has the Circassians again on her back too. The hardy and unyielding mountaineers, encouraged by the Hungarian news, having recommenced a series of vigorous and successful attacks on her boundaries.

These events are fast preparing the nations to receive the message from heaven, removing all obstacles to the spread of truth, by the bursting asunder the chains of tyranny—opening the political and moral prison door—breaking the thraldom of ages—displacing the high minded, proud, and intolerant—liberating the fettered and entrammelled mind, and infusing in the spirits of the people a high tone of indepen-

dence, resolution, self-reliance, and moral courage.

Nor amidst all this uproar does brother Jonathan escape his full share of casuality and accident; for if we may consider the press the indicator of events, numerous pithy complaints burst from a hundred throats, and are echoed by a thousand tongues, tingling in our ears like the following:—"Dreadful collision," "Barque run down," "Terrible explosion," "Many lives lost," "Alarming fire," "Extensive conflagration," "Tremendous steam-boat accident," "Appaling loss of life," "Violent storms," "Fearful destruction of property," "Awful visitation of cholera, "Grevious mortality," &c., &c. In years gone by, when these storms hung in black lowering clouds, and the rumbling of the distant thunder betokened the approaching moment, the servants of Jehovah were diligently warning the people of America of the impending danger, who, deaf to the friendly voice, shut their ears, hearts, and doors against it; rejecting the proffered salvation, when lo! hardly have the righteous escaped out of her midst, than her plagues are upon her, the storm breaks, and rushes with desolating fury through the land. Neither does this severe chastisement bring her to more than lip repentance. Instead of undoing the heavy burdens,

binding up the broken hearted, or administering to the necessities and wants of the widow and the fatherless, the pious rulers of America solemnly appoint a day of fasting and humiliation before Almighty God, that he may peradventure turn his

afflicting rod away.

That sound feeling does not pervade the majority of the American nation is evident, let one of her chief tongues speak: "We hear a great deal about the prosperitythe unexampled growth—the fast accumulating resources of the United States. On all hands are pointed out, with joy and gladness, beckoning omens of future greatness. And all this is quite natural. The signs of the times are, indeed, full of hope and cheer; but, for all that, the calm and thoughtful observer, as he looks abroad upon this country, sees much to occasion disquietude and alarm. Influences of evil-of disorganization-of general disaster, are at work in the land. He is no patriot, no friend to his race, who shuts his eyes to that which is dark and threatening in the aspect of his time. Let us, then, in the midst of all the glad shoutings of prosperity, which are ascending from all quarters, and when the nation, girding up its loins for battle, rejoices with fresh enthusiasm in its strength, candidly, and in the spirit of true philosophy, examine the progress and cause of that demoralization which casts its portentous shadow over various portions of our beloved land."\* The editor then gives reason for his great anxiety and concern, by reminding us of the burning of the convent of Charlestown,-the burning of African churches in New York-the fearful outbreak in Philadelphia-the burning of temples consecrated to the Most High-the burning and sacking of dwelling houses, and the slaughter of numbers of citizens in the public streets, also of the recent outrage in Lexington, and of the anti-rent conspiracy, when in the state of New York a minister of the law was murdered in the open day, whilst in the act of discharging his official duties; and he asks, "did any of these terrible scenes leave on the public mind that wide-spread and solemn impression which would have indicated the pervading influence of a healthy state of popular sentiment? Not at all. A brief transitory excitement altogether, or at least, in almost every quarter, inoperative for good, was the only result. There was no loud and universal utterance of indignation and horror, no prompt and energetic effort to crush, at once and for ever, the potent elements of anarchy and ruin that then presented themselves, "&c., &c., &c.

Another journal whilst commenting upon the late disgraceful scenes at Astor House, says, that at the time of the occurrence, New York was filled to overflowing, with the principal religious leaders of the day, and that the mob was within sound of their voices. Alas, poor modern christianity, thy glory is departed, thy strength

is gone.

And even in our own dear quiet England, similar accidents occur, the same demoralization is found, the same pestilence is progressing, the same spirit of confusion is rife, and the same elements of discord are apparent. In the political, moral, or religious world, (where we are taught to look for good) the same principles of evil exist. The many recent revelations of clerical immorality, bigotry, and intolerance faithfully recur to our mind. The established church has been considerably shaken of late, by a confluence of conflicting circumstances, by the arrogance, pride, and overbearing of her ministers, by internal dissension, secession, and by the sedulous efforts of a society without her pale, operating, and tenaciously contending for her parturition from the state. The recent arbitrary conduct of the Wesleyan conference in the expulsion of a superannuated preacher, suspected (without proof) of connexion, directly or indirectly with the "Flysheets," elicits from various quarters, bitter animadversion.

Nevertheless, there is a considerable amount of honesty, good intent, and straight-forwardness in John Bull. This is the salt of the earth, and preserves old England safe amidst the convulsions of the nations. But in proportion as the salt is extracted from her midst, by the spirit of truth, and recedes from her shores, corruption will and must take place. The sad spectacle my fair native land may

then present, I will not attempt to depict.

The recent discovery and rapid development of the rich and inexhaustible

resources of the land of Joseph, is another remarkable circumstance in the history of the age. The precious things of the everlasting hills are being made manifest. Scarcely was the ensign for the nations reared, and an asylum or place of refuge established for the righteous to flee to, than golden inducements blazed forth, attracting the gaze and commanding the attention of the whole world, thereby causing a helter-skelter wild-goose chase to California. These things barely reached the shores of the Old World, when the thunder-clap of wide spread judgments echoed response. Thus the people have tempting inducements before, and terrible scholastic discipline behind to urge them on. Civilization, peace, and prosperity, are marching westward with hasty strides to take a permanent seat in the mountains. These things, are no doubt wisely ordered by the Almighty disposer of events. Quick as one season follows another, have our people acquired a knowledge of the vicissitudes of the climate; valuable knowledge by painful experience. The extraordinary influx of so many representatives of every nation upon the

The extraordinary influx of so many representatives of every nation upon the face of the earth in California, not even excluding the jealous inhabitants of the "celestial empire," will afford obvious facilities for the spread of truth throughout

the whole world.

Last, but not least, are the very curious revelations and doings of mesmerists and mesmerism. Public opinion may shortly undergo the long foretold reversion upon the subject of "miracles" and "spirits." Hear it! Oh earth! and consider, oh ye Latter-day Saints, mesmeric "miracles" and "revelations" in our day and age. It has long been recommended to preserve mesmerism in the hands of the doctors of religion and physic. They'll believe in the horrid doctrine of "miracles" and the "laying on of hands," and "healing," before they dare own it: anything, even the most spurious imitation and counterfeit, sooner than heaven's own simple way. A wonderful discovery they are making. Rather crafty, the old gentleman makes them all "religious." Just as I expected.

"The great prince of darkness is mustering his forces, He'll come to close battle e're long."

The rival power of the priesthood is "coming out." Excuse this very lengthy, and I fear, tedious scrawl.

Yours in the covenant,

HARVEY LOCKSLEY BIRCH.

## DEATH OF ELDER ROBERT MARTIN.

Ipswich, Suffolk, July 18th 1849.

Dear President O. Pratt,-I am truly sorry to inform you that, our dearly beloved brother, Elder Robert Martin, who went out with a company of Saints last February, has departed from this state of existence and gone to the world of spirits. When he arrived at St. Louis, he preached the funeral sermon of one of his company, on Sunday evening, and the next morning he was a corpse himself. Many will lament over the death of Elder Martin, he was a good and faithful labourer in the kingdom of God. He was one of the first that obeyed the fulness of the Gospel in the Paisley branch of the church of Jesus Christ of Latter-day Saints, and was soon called to the priesthood, and has laboured faithfully in preaching the Gospel, and building up the kingdom of God, for upwards of the last eight years. He presided over the Bedfordshire conference for more than three years, where he has left a good influence behind him, and a name among the Saints that time can never obliterate. He was remarkably firm and steadfast in the work of God, and and greatly beloved by all the Saints. At the last general conference, Elder Martin was appointed to the charge of the Worcester conference, and in the month of February, emigrated to the land of Joseph. Being particularly acquainted with Elder Martin, I feel it my duty to send to you these few lines, that his memory may be engraven on the records of the Saints. O that we may all labour faithfully in the Lord's vineyard, and thrust in our sickle and reap whilst it is called day, that when we are called upon to lay our bodies in the tomb, we may be received in triA GREAT MIRACLE.—NARRATIVE OF REUBEN BRINKWORTH. 301

umph into the bosoms of Abraham, Joseph, and Hyrum, is the prayer of your brother and fellow labourer in the kingdom of God.

ROBERT HODGERT.

P.S. I regret to say that I have not received the day of the month when Elder Martin died, but it is certain that it was in May. He was nearly thirty years of age.

R. H.

## A GREAT MIRACLE.—NARRATIVE OF REUBEN BRINKWORTH.

On the 2nd July, 1839, I entered on board the Terror, Commodore Sir John Franklin being then about to set out on a voyage of discovery for a northwest passage to India. Upon returning to England, we landed at Bermuda on the 16th of July, 1843, and in the afternoon of the same day a terrible thunder storm occurred, in which I was suddenly deprived of my hearing and speech. At the same time five of my comrades, viz., John Ennis, William Collins, John Rogers, Richard King, and William Simms were summoned into eternity. I remained insensible fifteen days-perfectly unconscious of all that was passing around me; but upon the return of reason, came the dreadful conviction that I was deprived of two of my faculties. I well remember the period, and shall for ever continue to do so -language cannot describe the awful sensations that pervaded my mind when I became fully sensible of the reality of my condition. I will here remark, that the subject of religion had never troubled my mind; nor did the calamity I was called to suffer awaken any feeling akin to it; nevertheless I felt a certain feeling of gratitude that I had not met with the same fate as my more unfortunate companions; yet I must, to my shame, confess that it was not directed to the Great Disposer of all events, who could have taken my life as those of my companions, had he willed it. But it was not his design. I was spared, and am now a living witness of his loving kindness to the most abandoned sinners, if they will turn and seek his face. At that time I was about nineteen years old. After remaining at Bermuda for about three weeks, we again set sail for England, and reached Chatham on the 14th December. I remained there only fourteen days, after which I went to London, and, by the kind assistance of some gentlemen, entered the deaf and dumb school in Old Kent Road, where I remained for ten weeks, but not liking the confinement, and being from home, I became dissatisfied and unhappy, and resolved to leave it, and accordingly did so. I then went to George Lock's, Oxford Arms, Silver Street, Reading, with whom I lived eighteen months, supporting myself the whole of that period upon the wages I earned on board the Terror. I afterwards went to Rugby, not to remain there, but on the way to my mother at Stroud, Gloucestershire.

I will here relate a circumstance of cruelty of which I was made the sufferer: being thirsty, I stepped into a public house to get something to drink; there were gentlemen in the parlour, who, seeing that I was dumb, motioned me to them, and put many questions in writing, which I answered in the same manner. While I was thus being questioned, one of the men went out and brought in a policeman, who hauled me away to the lock-up, in which place I was kept all that night, the next day and following night, and on the morning of the second day, I was taken before a magistrate, who ordered me to be taken to a doctor, where I underwent an operation, namely, having my tongue cut in two places: he became satisfied that I was both deaf and dumb, and then I was discharged. From the treatment I had received I was determined to go to another of the magistrates of that town, to whom I related by writing what had transpired. He said very little to me, more than that he would write to London respecting it, and I have since learned from a gentleman, that the magistrate who examined me, has been removed from his office. I then continued my journey to Stroud, which I reached without any other inconvenience, and remained there two days. I then went to Newport, Monmouthshire, and occupied my time in teaching the deaf and dumb alphabet for about three years, at the end of which I became acquainted with the Latter-day Saints. At that time I was lodging at a public house, kept by James Durbin, sign of the Golden Lion, Pentonville. One of the customers of this house became acquainted with me

and prevailed upon me to go to live with him and his brother, who was a member of the Latter-day Saint's church. There I first became acquainted with the doctrines taught by this people, by reading and by means of the finger alphabet. I continued to investigate them for about three months, when I felt convinced of the truth of those doctrines which have since become so beneficial to my temporal and eternal welfare. On the 22nd September, I had been, by means of the deaf and dumb alphabet, conversing freely with some of the Saints, and had fully determined to be baptized that evening; therefore I expressed my desire to receive the ordinance of baptism, and was taken to the canal early on the morning of the 23rd, and baptized in the name of the Father, Son, and Holy Ghost; and upon my head emerging from the water, I heard the voices of persons upon the towing path, and this was the first sound I had heard since my deprivation upon the island of Bermuda, in 1843. With my hearing came also my speech, and the first words that I uttered were-"Thank the Lord, I can speak and hear again as well as any of you." I searcely need state my own surprise at the moment, but such it was, and it appears marvellous in my own eyes, not that God is possessed of such power, but that he should manifest it in my behalf. I have much cause to praise him and glorify his holy name, for in obedience to his divine commands, I not only received the remission of my sins, which I esteem above all earthly blessings, but also the removal of my deafness and dumbness; and now I can hear as distinctly and speak as fluently as I ever did, although I had been deprived of both these faculties, for upwards of five years not being able to hear the loudest noise, or to use my tongue in speech.

There is a mistake in the Merlin of the date of my landing at Bermuda: it should have been 1843 instead of 1840. The same error appeared also in the STAR, No. 22, vol. 10, and which was caused by extracting the account from that paper.

The following individuals are witnesses to my baptism :-

HENRY NAISH,
JOHN ROBERTS, Members of the Church.
JOHN WALDEN,
JANE DUNBIN,
THOMAS JONES. Non-Members.

THOMAS JONES, Non-Members.

JACOB NAISH,

## SEVERAL CASES OF MIRACULOUS HEALING.

JEHOVAH AND SON'S EFFECTUAL CURE FOR CHOLERA, AND ALL OTHER DISEASES OF THE BODY.

Take one table-spoonful of consecrated olive oil: mix with it half a grain of pure faith. This taken or administered in the name of Jesus Christ, will prove one of

the most pleasant, safe, and effectual remedies.

The above medicine was established as the best and surest remedy for removing leprosy and restoring the blind their sight, the deaf their hearing, the dumb their speech, and for casting out devils, &c., by Jesus of Nazereth and his apostles; and we unhesitatingly bear our testimoy, that during 1800 years, it has retained all its restoring and healing power. In proof of which we select the following few testimonies out of thousands:—

St. Heliers, July 23nd., 1849.—Sister Elizabeth Wyatt was seized with cholera, violent purging, vomiting, cramp, &c., in great agony. Elders Treseder and De la Mere were in attendance, applied the above mixture, and she was immediately restored, and attended chapel the same evening.

Winesses,
RICHARD TRESEDER, PHIL. DE LA MERE, JAMES WYATE.

St. Heliers, August 5.—Sent for to visit brother Feron's child. Found her raving in a strong fever. Administered to her. The fever left, and her senses returned five minutes after. Next morning she was runing about the doors.

Witnesses,

JOHN FERON, THERESA FERON.

POETRY. 303

St. Heliers, Tuesday Morning, August 14.—Sent for to go and see brother George Allan. Found him laying on the floor, where he had been rolling about all the morning with cholera and the usual effects. I administered a dose of the above mixture, and he sat down and took a hearty breakfast along with me: went to his work as smith, the same day.

Witnesses,

SISTER ALLAN, SISTER FERRIS.

Goray, Aug. 28.—Brother Parchot De la Mothe, fisherman, (three days baptized) was put ashore very ill. We administered the never failing dose. He was instantly restored, went a quarter of a mile on the road rejoicing and bearing testimony to the truth.

Witnesses,
John Duhamel, Francis Kirkby, and many others.

St. Heliers, Wednesday Morning, August 29.—Brother William Wakly came for me to go and see his wife (not in the church,) she had been seized with the cholera the night before. When I saw her, she was in a deplorable condition. Purging, vomiting, cramp, body quite black, could feel no pulse, and eyes as if set for death. I administered as usual, and the cramp became less violent immediately, and the other symptoms gradually decreased. I considered it wise to send for a doctor: he came, examined her, and said my good man your poor wife will die, you have been too late of applying. He went away, ordering some medicine; I told brother Wakly to continue rubbing her with oil. Called next morning, found her natural colour and heat returned, pulse well. She bore testimony that she was healed by the power of Jehovah. She continues to recover.

Witnesses,

W. C. DUNBAR, WILLIAM WAKLY.

Notice.—A dose taken occasionally, according to circumstances, will greatly strengthen the appetite, increase muscular energy, and give a cheerful tone to the whole system.

CAUTION.—Beware of Satan and Co's., spurious imitations. None are genuine but those marked with the following inscription, (Having Received Authority.) To be had gratis, by applying to an Elder of the church of Jesus Christ of Latterday Saints, in all the principal towns of England, Scotland, Wales, United States, also Society Islands, and Great Salt Lake Valley; we expect shortly to have agents in every part of the world. Agent for Jersey and Channel Islands,

W. C. DUNBAR.

#### ZION.

Oh, happy home! oh, blest abode!
Where Saints communion hold with God,
Without a dread or fear:
When shall I reach your fertile plains,
Ascend the mount where virtue gains
A more exalted sphere.

In Babylon I loath to stay,
Dire are the evils day by day,
Within her precincts dark.
Truth's brighter rays expose the night,
Each honest mind receives the light,
And presses towards the mark.

No love but heaven's would I receive,
No other doctrines e'er believe,
Than those by Jesus taught.

I'd trace the path his footsteps trod
The only way that leads to God—
All other ways are nought.

Come, sacred power, exert thy sway,
To guide in the celestial way,
Tradition to forsake,
My Saviour's footsteps to pursue,
Each selfish principle subdue,
To righteousness awake.

Let friends or kindred near and dear,

Exert their power, no servile fear

Shall e'er my spirit bind;

Now tho' affections warmer rise,

In souls enlightened from the skies,

And blest with Jesu's mind.

For he hath said, whose lips divine

To nought but truth did e'er incline—

Jesus our only theme:

Whoe'er their kindred better love

Than me, my heart cannot approve,

Nor worthy will esteem.

But those who in my righteous cause
Are firm, nor seek the world's applause,
My glory shall partake:
Then brethren, sisters, patient share
His sufferings, this will us prepare,
And sinners perfect make.

M. MORTON.

## LIST OF MONIES RECEIVED FROM THE 13TH TO THE 26TH OF SEPTEMBER.

John Parkinson	5	12	6	James Walker 11 Lawson Simpson 0	7	0
Thomas Clarke	2	0	0	William West 2	0	-0
James Armitstead Charles King	1	5	0	John Lyon 0	16	8
John Preece	2	5	0	John Godsall 8	0	0
Carried forward	£22	4	6	£53	8	2

Just published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6. 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR.

Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "Times and Seasons" has just arrived from America. Price 5s. unbound.

This is the last volume which was printed in Nauvoo.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. li. 7.

No. 20.

OCTOBER 15, 1849.

VOL. XI.

ABSURDITIES OF IMMATERIALISM.—OR, A REPLY TO T. W. P. TAYLDER'S PAMPHLET, ENTITLED, "THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

(Concluded from our last.)

4.—Mr. Taylder falsely accuses us of denying "the personality of each person in

the Trinity, making each to be only a part in the Godhead."\*

This author very well knows that the personalities in the Godhead are not denied by us. It will be seen on the very pages to which he has so frequently referred, that we believe the Father and Son to be two separate distinct personages, as much so as fathers and sons of the human race; it will there be seen that we also believe the Holy Spirit to be a separate distinct substance from the two substances of the Father and Son. That all may see that this author has wrongfully accused us of denying "the personality of each person in the Trinity," we make the following extract from

our treatise on the "KINGDOM OF GOD."

"The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires time for him to transport himself from place to place. It matters not how great the velocity of his movements, time is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a spirit." But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "an immaterial being," is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A "spirit" is as much matter as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist in classifying his substances would presume to say, this substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "without parts," as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole.

"All the foregoing statements in relation to the person of the Father, are equally

applicable to the person of the Son.

"The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects, as the spirits of the Father and Son. It exists in vast immeasurable quantities, in connexion with all material worlds. This is called God in the scriptures, as well as the Father and Son. God the Father and God the Son cannot be everywhere present: indeed they cannot be even in two places at the same instant: but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent all-wise and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and the Son. What are called the laws of nature are nothing more nor less than the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like other matter has solidity, form, and size, and occupies space. Two atoms of this spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should exist united together in the form of a person, then this person, of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be everywhere present. No finite number of atoms can be omnipresent. An infinite number of atoms is requisite to be everywhere in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms at the same instant, as it would be for two men at the same time to drink the same identical pint of water."\*

From this extract it will be perceived that the Father, Son, and Holy Spirit, are believed by us to be three distinct material substances the same in kind, but not the same in identity. The person of the Father is a body of Spirit, consisting of parts. Mr. Taylder enquires, "What does the author mean by 'the elementary materials of his body?' Is his body a compounded substance, capable of being reduced to original and simple elements?" We answer that the elements of his body are the different parts of which it consists. The whole, being "compounded" of "elementary" parts.

The Godhead may be further illustrated by a council, consisting of three men—all possessing equal wisdom, knowledge, and truth, together with equal qualifications in every other respect. Each person would be a separate distinct person or substance from the other two, and yet the three would form but one council. Each alone possesses, by supposition, the same wisdom and truth that the three united or the one council possesses. The union of the three men in one council would not increase the knowledge or wisdom of either. Each man would be one part of the council when reference is made to his person; but the wisdom and truth of each man would be the whole wisdom and truth of the council, and not a part. If it were possible to divide truth, and other qualities of a similar nature into fractions, so that the Father should have the third part of truth, the third part of wisdom, the third part of knowledge, the third part of love, while the Son and the Holy Spirit possessed the other two-thirds of these qualities or affec-

<sup>\*</sup> Kingdom of God. Part I, page 4.

God." But because the divisibility of wisdom, truth, or love is impossible, the whole of these qualities dwell in the Father—the whole dwells in the Son—the whole is possessed by the Holy Spirit. "The Holy Spirit is one part of the Godhead" in essence; but the whole of God in wisdom, truth, and other similar qualities. If a truth could become three truths, distinct from each other, by dwelling in three persons or substances, then there would be three Gods instead of one. But as it is, the Trinity is three in essence but one in truth and other similar principles. The oneness of the Godhead, as described in the Scriptures, never was intended to apply to

the essence, but only to the perfections and other attributes.

If the Father possess infinite wisdom and knowledge why, some may ask, can he not get along with his work without the assistance of the Son and Holy Spirit? We answer, the Son is necessary to reconcile fallen man to the Father: the Holy Spirit is necessary to sanctify and purify the affections of men, and also to dwell in them as a teacher of truth. Immense quantities of this substance are also necessary in order to be present in connexion with all other substances, to control and govern them according to fixed and definite laws that good order and harmony may obtain in every department of the universe. The Father and Son govern the immensity of creation, not by their own actual presence, but by the actual presence of the Spirit. The union of the three does not give any additional wisdom and knowledge to either, but by the union, they are able to carry on certain works which could not be carried on by one singly. One singly, as for instance the Father, could have power to do all things not inconsistent with his perfections and attributes, that is, he could act where he was present, but without the assistance of the Holy Spirit or some other being, he being a person, could not act where he is not present. By the union of the three, each is able to act in all places through the assistance of the others. The persons of the Father and Son can be in heaven, and yet, through the agency of the Spirit, act upon the earth. An omnipresent person is impossible, but an omnipresent substance, diffused through space, is not only consistent, but reasonable. Persons through the medium of such an allwise and all-powerful substance, can exercise Almighty power, at the same time in the most distant departments of creation. Without such a substance with which they were in union, they could not carry on the grand and powerful operations of universal nature; for no substance can act where it is not present.

Perhaps the objector may refer to matter attracting matter as a proof that it can act where it is not present. But we are bold to affirm that such a thing as attraction cannot possibly exist. For matter to draw distant matter towards itself, and consequently act where it is not present, would be as utterly impossible as it would be for a person to be in two or more places at the same time. All the phenomena of universal gravitation can be accounted for upon principles infinitely more simple and consistent, than to ascribe to matter the impossible power of acting where it is not present. The author may at some future time, give his views with regard to the powers of nature, and the laws by which it is governed. But to enter in this work into a full development of our theory in relation to those intricate though sublime subjects, would be a digression foreign to the objects we have in view in this treatise.

No doubt many apparent objections to our views of the Godhead will arise in the minds of many who have been traditionated in the absurd doctrines of immaterialism. Not long since a series of questions were propounded to the Latter-day Saints by the Rev. F. Austin, a Roman Catholic minister, a few of which, relating to the nature of

God, we insert here together with our answers.\*

## NEW JERUSALEM.

### (Continued.)

"The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." Tion must first be built, and Jacob must in some

<sup>\*</sup> For the Questions and Answers, see Millennial Star, No. 15, pages 236, 238, 239—Questions 12, 19, 20, 22, with their Answers.

+ Isaiah lix. 20.

measure be turned from transgression before the Redeemer comes to Zion. Paul says, "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." Now unless Zion be built up by a part of Israel, who shall turn from transgression, these prophecies never could be fulfilled. Isaiah says, "the Redeemer shall come to Zion." Paul says, "the Deliverer shall come out of Zion." Isaiah says that he shall come to those who "turn from transgression in Jacob." Paul says, he shall "come out of Zion to turn away ungodliness from Jacob." Both of these writers speak of these events as still in the future. Now, how could "the Deliverer come out of Zion" unless he first "come to Zion?" and how could he come to Zion unless he first built up Zion? and how could he build up Zion unless he gave commandments and revelations to his saints, designating the time when, the place where, and the pattern after which he would have it built.

If the building up of the city of Zion must assuredly take place before the Lord appears in his glory, then there must assuredly be more revelation given to accomplish so important a work. No uninspired man would know when to commence such a work; neither would he know the place where the Most High would have such a city; neither would he know any thing of the order of architecture which would be the most pleasing in the sight of Jehovah; neither would he know any thing of the size or pattern of the sanctuary and tabernacle which, according to the scriptures, must be built in Zion. An uninspired man would be in total ignorance in regard to every thing connected with this preparatory city for the coming of the Lord. Hence the great necessity for more revelation and inspired prophets in the last days.

Unless Zion be built up there can be no salvation for Israel, for the Lord says "I will place salvation in Zion for Israel my glory." The Psalmist, when contemplating this great work, exclaims, "Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Therefore, Israel may look in vain for restoration and salvation only from Zion. It is in Zion that the kingdom of God will exist in its glory and beauty; it is in Zion that salvation and the keys of authority for the deliverance of the Saints and of Israel will be placed. "Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lords." Saviours shall be the Lords."

Because Zion, in ancient times existed at Jerusalem, in Palestine, many have supposed that the Zion of the last days, so frequently the subject of prophecy, will also exist at Jerusalem. But when we compare the events which are to transpire at Jerusalem, with those which will take place in Zion, we are constrained to believe them to be two different places and cities, separated from each other, and inhabited by people in circumstances quite different from each other. It is very evident from the scriptural prophecies, that a large portion of the Jews who assemble at Jerusalem, before the coming of Christ, will be unbelievers in the true Messiah, whom their fathers crucified. They will gather with the expectation that the Messiah is yet to come in great glory with the clouds of heaven, as predicted by Daniel the prophet. Both the Jews and the Christians believe alike in the glory and power of the Messiah which is to come: they both expect him to come as a great king to reign over Israel in great splendor, and that "all people, nations, and languages," that escape his vengeance, "will serve him," and that Israel at that time will be delivered from all their enemies, and become the head among the nations; but the Jews do not believe that this glorious personage will be Jesus of Nazareth; whereas the Christians believe that the crucified Messiah will be the great king who will come and reign in glory among Israel. The Jews and Christians only differ as to the personage, and not in relation to the grand events which that personage is to perform. A portion of the Jewish nation will sincerely remain in error in regard to the personage until he descends with all his saints, and stands his feet upon the mount of Olives, and destroys the assembled nations who will at that time be in the very act of taking Jerusalem. After this grand and powerful deliverance of their nation, they will look more attentively upon this mighty deliverer, and what will be

their astonishment when they behold his wounded side and hands! Some of them, not once mistrusting that he is the poor despised Nazarene whom their fathers put to death, will "say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."\* "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families, every family apart, and their wives apart." This mourning will not be the mourning of despair, but of love and affection which they will have for Jesus when they recognize him by the wounds of his hands and side, and reflect upon their own iniquities in so long rejecting him, and the cruelty of their fathers in putting him to death. That it is not the mourning of despair is evident from the fact, that he then "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications." (Verse 10.) This mourning is compared to the mourning once manifested in the valley of Megiddon. Josiah, king of Israel, having been slain in that valley, "all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel." The mourning and lamentations of the Jews because their fathers put to death their king, will be in some respects, of a similar nature.

Notwithstanding the stubbornness of the Jews in rejecting Jesus of Nazareth until the very time of his coming, yet upon their sincere repentance he will have mercy upon them. They will be brought down very humble, because of the sore judgments and great calamities which will befall them immediately before the coming of the Messiah; for all nations will come against them to battle, and will succeed in taking one half of their city, and half of the Jews will become captives or prisoners,—their houses will be rifled and their women ravished; § in the midst of these overwhelming calamities, the Jews will humble themselves exceedingly, and will call upon the God of their fathers to deliver them, and they will be willing to say, "blessed is he that cometh in the name of the Lord;" they will be humble enough to receive any deliverer that will come in his name, and extricate them from their sore troubles. At length a deliverer comes, which they afterwards find to their astonishment, is the very Jesus that was crucified: then come their great mourning and repentance, immediately after which they will embrace the gospel or the ordinance of baptism "for remission of their sins." This is evident from the fact, that after Zechariah has described their mourning, he proceeds, in the next verse, to say, that "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." | This fountain is described in the fourteenth chapter. "And it shall be in that day, that living waters shall go out from Jerusalem, half of them towards the former sea, and half of them towards the hinder sea: in summer and in winter shall it be." This same fountain will break out from under the threshold of the temple, on its eastern side; and but a short distance from its source, eastward, it becomes a river of considerable magnitude, that cannot be forded.\*\* As this fountain is opened to the inhabitants of Jerusalem for sin and uncleanness, it will no doubt be the water in which they will be baptized for remission of sins. "Then shall Jerusalem be holy, and there shall no strangers pass through her any more." +

\* Zechariah xiii. 6. † Zechariah xii. 10, 11, 12, 13, 14. † 2 Chron. xxxv. 24, 25. § Zechariah xiv. 2.

|| Zechariah xiii. 1. ¶ Zechariah xiv. 8. \*\* See Ezekiel xlvii. 1.—13. †† Joel iii. 17.

Here then is a separate distinct person uttering his voice out of heaven at the same time that his Son was on the earth. Again, when Jesus was crucified "he said, Father into thy hands I commend my SPIRIT." † Here is proof, the most positive, that there was a person called the Father existing independently, not only of the flesh, but of the spirit of Jesus that dwelt in the flesh. How could Jesus commend his spirit into the hands of the Father, unless the spirit of Jesus was one person and the Father another? Again, after the ascension of Christ, the martyr Stephen "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, behold I see the heavens opened, and the Son of man standing on the right hand of God." Estephen saw two persons, and one standing on the right hand of the other.

When Joseph Smith and Sidney Rigdon had the heavens opened to them on the 16th of February, 1832, they bore testimony as follows, "The Lord touched the eyes of our understanding, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son on the right hand of the Father, and received of his fulness; and saw the holy angels and they who are sanctified before his throne, worshiping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father," &c. §

In the first vision which Joseph Smith received in the spring of the year 1820, he being between fourteen and fifteen years of age,) both the Father and the Son, while he was praying, appeared unto him. He says, "When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—

(pointing to the other)—This is my beloved Son, hear him." Thus we find that the visions both of the ancient and modern prophets agree, and clearly demonstrate

the existence of two distinct persons—the Father and Son. But, says the objector, Jesus is frequently called God, not only in the Scriptures of the New Testament, but in the Book of Mormon, and if he is God, how can he have a Father who is also called God, unless there are more Gods than one? We answer, that so far as persons and substance are concerned, there are more Gods than one; but when we speak of their perfections, attributes, or nature, they are one. Jesus and the Father are two persons-two substances, but one in wisdom, one in power, one in glory. Jesus prayed that his disciples might be made one, as he and the Father are one. Now, if Jesus and the Father are one person, then if his prayer be answered, all his disciples will become one person, losing their individual identities. This would be a monstrous absurdity. Therefore, if his disciples retain their separate distinct identities, and yet are made perfect in one, even as the Father and Son are one, then it follows that the Father and Son are distinct persons as well as his disciples. If the oneness of the disciples consists, not in person, but in the nature of their power, and glory, and other perfections, then it must be in this sense alone, that the Father and Son are one; hence, there is one God, and only one, when we speak of the perfections and attributes, but there is a plurality of Gods, when we speak in reference to persons and substance.

Jesus says, they were called "Gods unto whom the word of God came;" and as there were a plurality of persons to "whom the word of God came," there must have been a plurality of Gods. Yet, all these inspired men or Gods, when they are exalted into the presence of God the Father and God the Son, will be one with them, not in person, but in glory and in concert of action, in the fulfilment of the great purposes of Jehovah. If according to the words of Jesus, inspired men, are Gods, there will be a great company of Gods redeemed from this creation, to say nothing of the countless myriads who have been redeemed from the infinity of worlds which have existed in the regions of endless space.

Both the Scriptures and the Book of Mormon represent Christ to be both the Father and Son. How, enquires the objector, can there be another person called the Father when Jesus is called Father? We reply, that Jesus is nowhere called his own Father, but he is called-"THE FATHER," \*- "THE ETERNAL FATHER" + "THE EVERLASTING FATHER" "-" THE VERY ETERNAL FATHER OF HEAVEN AND OF EARTH." & There is no mystery in all these expressions, any more than there would be in calling Adam or any other man with a family, both Father and Son. Adam is truly the father of the fleshy bodies of all the human race, and he is also just as truly a son of God by creation: indeed Matthew calls Adam a "son OF GOD." | Therefore, Adam like every other man with a family, is both father and son. Because Adam was the father of the human family, this did not hinder him from being the son of another separate distinct personage called God: so likewise, because the spirit of Jesus, before he dwelt in flesh, was the Father of the heaven and earth, by being its author and creator, this did not hinder him from having a Father of his own who was a distinct person from himself, as much so as every father and son.

The prophet Abinadi has beautifully illustrated this in a prediction relating to the first coming of Christ: he says, "God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the spirit, or the Son to the Father, being one God, suffereth temptations," \ &c. Here we have the reasons given why he was called the Father: it was "because he was conceived by the power of God." Among the great family of spirits, Jesus was "the first born of every creature." His spirit, being "conceived by the power of God" before the worlds were made, became the Father of the present heaven and earth, and afterwards came and dwelt in flesh, and became the Son. He subjected the flesh to the will of the spirit, or in other words, he subjected his own body of flesh, wherein he became the Son, to the will of the spirit that dwelt in it, which was called the Father, not the Father of himself, but the Father of the heaven and earth, by being its Author, Creator, and Redeemer. The Father of this creation, in subjecting his own tabernacle of flesh to his own will, was at the same time subjecting both his body and spirit to the will of his Father who sent him. Thus, Jesus became both Father and Son, and at the same time, there was another being distinct from himself who was his Father, by whom he was conceived, and with whom he dwelt before the present order of creation existed.

He is called the "Everlasting" or "Eternal Father" because he will throughout all ages of eternity remain the Father of his own creations: hence the relationship of Father must be "everlasting" or "eternal." Though this relationship may have had a beginning—it can have no end. Many have supposed that the terms "everlasting" and "eternal" when applied to the Father, must be without beginning as well as without end, but this is not necessarily true; for our bodies of flesh and bones after the resurrection will endure for ever, that is, they are everlasting and eternal bodies, yet they had a beginning; so with the New Heavens and the New Earth; they will have a beginning, but will have no end; they will be everlasting and eternal: so likewise, there was a time when the spirit of Jesus was begotten, and when he began to be the Father of this heaven and this earth, but there never will be an end to this relationship; hence it will be everlasting and eternal, having

a beginning, but having no end.

Much more might be said, concerning the Father and Son, and the relation which they sustained to each other before the present worlds were made, and the

<sup>\* &</sup>quot;He that hath seen me, hath seen THE FATHER." John xiv, 9.

† Book of Mormon, second English edition, page 178.

‡ Isaiah ix, 6.

§ Book of Mormon, second English Edition, page 175.

|| Matthew iii, 38.

<sup>¶</sup> Book of Mormon, Second English edition, page 175.

relation which has since existed, and will continue to exist throughout all ages to come, but enough has been said to demonstrate beyond all successful controversy, that the Father and Son are two personages; no true believer in divine revelation, can, very easily, misunderstand these plain and pointed testimonies. With these remarks we close this brief article, praying that the word and Spirit of truth may enlighten every honest heart, that they may grow up in "the knowledge of things as they were, as they are, and as they are to come," until they are perfected and shall receive a fulness of the glory of the Father and the Son.—ED.

# TO THE SAINTS AT STOURBRIDGE GREETING, AND TO ALL WHOM I LOVE DEARLY AS TOUCHING THE GOSPEL.

St. Louis Missouri, June 14th., 1849.

I write a few lines to you, knowing that my time spent in so doing would not be spent in vain, if it but save one from death or disgrace. The thing I feel interested in writing to you, is, the many things that occur from your united branches and homes to this place (St. Louis). When you are ready to emigrate, put all your things in order, then things will be in order all the way over the watery world. Do not put your things off until the last day or week. To families especially, I speak in this respect. First, mind that your boxes are strong, and have iron or cord handles on them; this will save you more trouble than you can think of, for it is only known (like other things) by experience. I have witnessed the inconvenience of things of this sort. I have seen brethren nearly faint in hauling their boxes, &c.; remember you have to carry your luggage some twelve or fourteen times from your home to this place, and much more, before you arrive at the end of your voyage. You may think my first advice but of little worth, but you neglect it, and you will be as many have been before you. The next thing, let your childrens' clothes, and all of your clothes, indeed, be put in such a way that you will know where to find them, so that such and such a box contains so and so, because part of your luggage is put down in the hold of the ship, but those boxes that contain clothes you will want for your use over the water; when you get on board, write on your boxes what you want up, (viz: not to be put down,) this will keep those boxes you need, up. If you will mind this simple order, you will find it good, for it will save husbands, wives, daughters, sons, &c., from many quarrels, besides trouble in looking in every box, up and down to find one thing, and the whole ship's crew from seeing and hearing words not becoming Saints. All through those simple things not being set in order, a spirit of discontent runs through the Saints; and if the Saints are not watchful, they will all partake of the same spirit, and so the evil one finds a resting place among them.

I would notice next, if a number are going together, let one go on first to Liverpool, that he may be ready to receive them, and find a place for them to go to, as it is late when they get in at night. Be sure to get a little red or cayenne pepper, and a little soda for baking, some little bags to put your weekly allowance of provisions in, and a few bottles to hold vinegar, &c. Your frying-pans, tea-kettles, pots, tea-pots, tea-boards, are very high in price here, and if it were not so, it would save your boxes and the clothes in them from being wet. Keep all moleskin trowsers, &c., &c , up, not in the hold, for they spoil sooner than anything in damp; also silk dresses, &c.; put such things in the middle of other clothes, by this you will save them from being spoiled, as many have been. Bring some pickled onions, and preserves will be very good if you can get them. Be sure to get plenty of potatoes, if there are none allowed, for they are the best thing for the stomach. A few onions that are sound, also a little mustard, this you will find good, if you will believe it. Now, after saying so much for the comfort of the body, I will say a little for the conduct of the body, as it is represented a temple for the Spirit or the Holy Ghost to dwell in; if so, look out that you defile not your temple, for we read when temples were defiled, they were either thrown down or taken from them that held them, and all places that were set apart for sacred and holy orders, so you and every one in the kingdom of God has an order to abide in, if so, let every one look to themselves, lest their temple be destroyed, or in other words,

they find themselves in the power and hands of an agent for the evil one.

I will tell you plainly, Jesus said, the Gospel gathered all sorts, let, then, those who come over the sea, look to their own standing in the church, and not be led into evil by those willing to go into the depths of evil, and try to drag good and faithful young sisters to disgrace and ruin. The devil tried to drag all down with him he could, so doth his servants. There is one thing I will remark, and I wish you to remember it all the time, there is a fashion in the world, besides that of dress, viz: religious people have a fashion, to all appearance, to be very holy, and sedate, and distant with each other in all things. The Saints are not a distant people with each other, but free and of a pleasing countenance; no sooner do those who have been used to the fashion of this world, see the freeness of the Saints, than they begin to be free, but what are the fruits of their freeness. Is it for good? Does it bring peace of mind? Does it cause your brethren to have more confidence in you? I will answer by facts that I have seen. First, I will just say how the freeness commences: sometimes the captain will speak pleasantly to two or three a time or two, and after a time he will ask them to come on the poop or steerage deck, and when there, he will tell them many pleasing things, and lend them books, &c., being very kind every way to them, till they begin to suppose they are better than their brethren, because the captain takes notice of them, the captain ventures a little further, asks them to look at his cabin, then they must taste a little wine, &c., showing or telling them things to please the ears, &c.; all things being right to their view. Next, the brethren will tell them not to go to these places, and if they continue to do so, they will be brought to council, &c. During this time, somebody as unruly as they, will say that Sister so and so said this and that about them-then for revenge; with the spirit of the evil one, they go twice the more, thus they plunge themselves into every evil. But what is the end of such? why, at the landing place, there they stand, a laughing stock for sailors, pointed at by captain and mates, and a disgrace to all society, and a torment to themselves. Such one's names are not found in the books here, but are cast out to drink their fill of that disgraceful thing they have stupidly given way to. One captain was fined fifty dollars and lost his place, for insulting a family. As I have said so much about the sea, now for the river.

I have seen those in New Orleans who kept all right over the sea, but gave way up the river through having very fine promises made to them, for there are a great many at New Orleans, and on the river with steam-boats, that will tell you they know the Twelve, brothers Joseph, Young, Elder Felt, at St. Louis, and every one else; they will tell you this, that, and the other, till, if possible, they would make you believe that they knew more than many in the kingdom of God on earth or in heaven. Let your ears be dull to their words, and you will do well; but if you hear their words, your minds will become uneasy and sorrowful. Be sure to be Saints for yourselves, and if you were ever mindful of prayer, let it be while you are on the waters. Let me here say, do not put off praying until you see a storm, but always pray in fine and pleasant weather, that when a storm shall come you may have time to see to your boxes. To pray only in storms is like Baal's prayer. He wanted to die happy, but live a wicked life; so pray in fine weather, and you will find plenty to do in a storm. I had forgotten to say be sure to be mindful what you eat when you come to New Orleans. Let me tell you that that place is a grave for the world. Do not eat fresh meat up the river, but get salt meat or ham, if you do not you will likely die with what is called the diarrheea. Do not eat the fruits there at all, they are not good, and when you do have any you must not eat much for some time. Another thing, the water you drink over the sea is clear, and you are only allowed so much; when you come to New Orleans the water is muddy, and you are free to draw what you like, (mark it!) but do boil the water before you drink it, or you may meet the same fate as many, too many, have done before. Abide by counsel from Liverpool until you reach St Louis, here you will find a good man, President Felt. All this sickly time of the cholera on the river, I have visited every steam boat, to see if any came that I knew, and I always found our beloved President Felt there to give counsel, and to see that the sick and poor were seen to. This I love to see, it is a friend in need: but few came from my part, and my house has been open for the sick. I will just say, out of seven I had first, four of them were so sick we did not know which would die first, but three out of four recovered.

My brethren, all of you that can come, come in the fall, it will be for your good, as you can bear the cold better than the heat of this place, and if possible go on to the Bluffs, for nothing but destruction seems to hang over St. Louis. Twenty two steamers burned to the face of the water, and hundreds of buildings burnt to the ground, and all in twelve hours. You can stand in the ruins, and look which way you will you can see nothing but the gable ends of houses, &c. &c. It is an awful sight to see. It was so hot that I could not pass the streets for days. I will give you a little idea; I myself saw bags of nails melted, cast iron boilers, vices, large anvils, hammers, all joined together as if they had been in a furnace. Since then, a few days ago, five steam boats were burnt up, and if the wind had been high it would have been as large a fire as ever. We hear the alarm bell for fire almost every night. Oh! Missouri, thy good days are over. I wish to say a word or two as follows: when you leave England, change your silver into gold if you have any, as your shilling only brings tenpence; sixpence, fivepence; half a crown, two shillings and a penny; five shilling piece, four shillings and twopence. Your sovereign brings £1 0s 21d, that is, 4 dollars and 85 cents. When you change it you must mark one thing, there is what is called five frank pieces, these you would not know from dollars, but if you will look on one side, you will see 5. F., that piece wants five cents of a dollar, brethren have taken them for full dollars, this was 10d loss to them. I have named these little things as I wish your pockets to be robbed no more than your soul. I trust you will forgive me troubling you with so many little matters, but I promise one thing, if you will remember them, it will save you a great deal of uneasiness of mind. I cannot give any other reason for me writing little things, only this, I am learning little things and I do not pretend to know large things, but am learning, or in other words, seeking first the righteousnes of the kingdom-but, my brethren, you will find a great many here, who, when they come, begin to seek or enquire after the unrighteousness of some man or men till they find themselves offended and become darkened, and there is no small number ready to lead you into darkness and turn you from the truth. I will tell you how you can know those that teach the righteousness of the kingdom, and those that teach the unrighteousness of the kingdomthe one is from heaven, which brings peace of mind, joy, and gladness of the heart, singing praises to their God that has delivered them from afar; it makes them feel to steal onward to mingle with those who, through faith and patience, so far have overcome. On the other hand, you have uneasiness of mind, your joy is turned into sorrow, and your gladness of heart into lamentations and wailing; instead of singing praises for deliverance you begin to feel foolish for coming, instead of going onward, you feel like getting this world's good and going back, like the sow that was washed to wallow in the mire. But I am persuaded better things of you, as you know the gospel net is spread on the earth, and this is the place to draw the fish ashore; then they can generally be seen of what kind they are, &c. They are dealt with according to what they are, you know it is right too, for God is a God of justice as well as of mercy; so think of these words, if you sow righteousness you will reap a righteous reward, if you do not, you most assuredly will reap with the wicked. My prayer is that you may reap with the faithful in Christ. Amen. Before I sent this letter I read it to Elder N. H. Felt, President of St. Louis,

Before I sent this letter I read it to Elder N. H. Felt, President of St. Louis, he bid me send it with all speed, and to ask you to send it to Elder O. Pratt, to be published in the MILLENNIAL STAR. He said he was sorry I had not sent it before, and bid me not let it stop one day longer; also to say that the Saints were well in the Valley; also that the Saints had done exceedingly well in the Bluffs. As the gold diggers passed through, they bought corn, pork, &c. &c., of the Saints there, at what price they liked to put upon them. This has put means in the Saints' hands, which, if it had not been for the gold, it might not have been so; it all works for good. Also that hundreds of the gold diggers have died on one side of the Platte river, with the cholera. The Saints passed on the other side, and not one that we have heard of has died, praised be the Lord for it. I must say that the work of the Lord is going on well here; many strangers attend our meetings with good order, and a goodly number are baptized, even some that had apostatized

days gone by, have humbled themselves and joined. My brethren, I have written about the destruction at St. Louis, but have I named the one half of what I have seen? Verily no. Hundreds have died daily here with the cholera, until about 12,000 have been dragged to the silent sod. It has been a solemn time this summer; you would hear of your neighbour being well at night, the next night he would be under ground, and all seemed as though nothing had happened. True, as Daniel said, "the wicked would not understand," but all works right, it keeps the people's minds in commotion while the great wheel of salvation rolls round unobserved by the world. I was to say that Dr. Birnhisall passed through St. Louis last week, with a petition to Congress for a territorial government in the Valley; we all signed our names and gathered about 120 dollars for his support, at Washington, &c. My brethren, pray for this thing to be done, it will be good. I must close, my paper being full. I remain your affectionate brother, (once your president,)

WM. Westwood.

P. S. I forgot to say be sure to mind how you draw your water from the river in coming up, for Brother Morgan was dragged overboard, (the steam boat going fast along up the river and the stream running down) and was drowned before they could save him. When you put down your bucket it gives a sudden snatch,

so be mindful. The cholera has now left St. Louis.

# The Latter=day Saints' Millennial Star.

## OCTOBER 15, 1849.

EMIGRATION.—It was our intention to have chartered a ship to sail about the Twentieth instant, as expressed in the 18th Number of the STAR, but we could find none that was suitable, that could sail at that time. We have succeeded in chartering the large, new, and splendid ship "ZETLAND," to sail with a company of Saints on the First day of November, from this port, for New Orleans. It was in this ship that president Orson Spencer and company sailed last winter: they were well pleased with the captain and accommodations. We have already made up the full compliment of passengers for the Zetland. The fare on this ship, including the necessary provisions, is, for adults, £3 7s. 6d. For children under fourteen years, £2 10s. Infants under twelve months, free.

In consequence of the scarcity of ships, other passenger brokers are asking from £3 10s. to £4, for adults, and about 10s. less for children. How long this price will continue, we know not, as fares are constantly varying with the circumstances. Judging from last year's experience, we are inclined to think, that the fares will be cheaper in the month of December than they will be in the two following months. Should we receive a sufficient number of names, we shall charter another ship for

December.

#### LETTER TO THE EDITOR.

#### ON FAITH.

Dear Brother Pratt,—The following thoughts have crossed my mind, of which I compose the subsequent article on the infinitely important principle of faith. It is written in St. Jude's Epistle, 3, "Contend earnestly for the faith once delivered to the Saints." This exhortation I regard as a sufficient testimony to prove that the church in the apostolic age, had not the same amount of faith that the Saints had before their day. This is quite apparent when other portions of the scriptures are considered, for instance, the apostle Paul says to Timothy, "take a

little wine for thy stomach's sake, and thine often infirmities;" this text pleads a want of faith both in Paul and Timothy; in Paul for recommending wine for an antidote, and in Timothy for being so often infirm, and not getting healed, see 1 Timothy v. 23. We are also informed that Paul left one of his brethren sick at Miletum. 2 Timothy, iv. 20. This I consider betrays a want of power, and consequently, a want of faith. Paul's own disorder, called a thorn in the flesh, shows a deficiency of power in himself, and also in those connected with him. 2 Corinthians, Again we are told, that a certain man brought his son to our Lord, beseeching him to cast out a devil then in him, and said, I brought him to thy disciples, and they could not cure him. Mathew xvii. 16. When Jesus had cast out the devil, the disciples asked him why they could not cast it out; his reply was, because of your unbelief. The impediment to the performance of this miracle is here clearly made known, viz., a want of faith; and I may add the intervening cause in this case, is the reason of every other failure to the performance of miracles, either in this or any other age of the world. True faith may be considered the child of knowledge; it is possessed in degree from the great God down to the meanest intelligent being; its amount depends upon the amount of knowledge of correct principles; otherwise it is a random belief, and consequently uncertain, and might be placed or centered in an unnatural object, or one that has no existence; a belief in such an object would not be true faith, but folly; and to grant its request, would be a breach of nature's laws. Although Jesus said the apostles lacked faith, yet they were not to blame; they had desire sufficiently intense, and no doubt did their utmost to cast out the devil; but they did not possess knowledge enough; for Jesus said, this kind cometh not out but by prayer and fasting. This shows that there was one particular mode of doing miracles; and that mode the apostles were ignorant of. This accounts for the failure. Here we have a criterion to discover upon what faith depends, viz, a correct knowledge how to act and do all things. Upon this principle God made the world, and all things else. Some will say we can have faith without knowledge; for instance, we believe in God, angels, and glorious worlds where happy beings dwell; and when we pray we petition a being that we do not know lives, not having seen him; we take for granted all that is written in the Bible; but still we do not positively know, and yet we have faith. In answer to the above, I reply, the bias of the human mind, abstract from revelation from God in our day and generation, cannot with propriety be called true faith, but a desire to possess it. In reference to this kind of faith, Jesus said, when the son of man cometh, will he find faith on the earth. It is but a pretended faith. All the acts of men originate in faith; and all the world whether Jew or Gentile, of any colour or clime, have faith sufficient to perform all the common concerns of life. The assurance that any thing can be done prompts to action, but we should not act if we had not this assurance; consequently, faith is the moving cause of all action. There is no greater proof that the so called christian world have not the true faith of the gospel, than the fact, that they do not agree in its results. The Bible has not produced one faith in all sects; consequently, they have a false faith, if such I may call it. It was by having a proper knowledge that Jesus cast out the devil in the child already spoken of. But for the want of this knowledge, the disciples could not cast him out, so the result depended upon correct understanding. Now let us return to our text which contains an exhortation to the church, to contend for the faith once delivered to the Saints. From this we see, that they had not the same amount of faith as their predecessors. If this had been the case, there would have been no necessity to contend for something which they already had got. When I examine the Bible, I find the Saints in the days of Moses, and succeeding generations, down to the captivity, manifested greater works, which are the results of faith, than ever was afterwards possessed (the apostolic age not excepted). There must be some grand cause for this diminution of power, which I will attempt to show, after I have contrasted the works done in both ages. It is true Jesus made water into wine, raised the dead, fed 5,000 with five loaves and two small fishes, and on one occasion said to the raging sea and boisterous winds, be still, and they obeyed. These were great miracles beyond all dispute. The apostles also did many, but of less magnitude than those performed by their predecessors, of which I will give a few samples, and begin with Moses, who was sent by the Lord to Egypt, to bring

out the children of Israel. We will pass over his smiting the water and turning it into blood, and alternately bringing lice, frogs, locusts, and other plagues, and place ourselves by his side at the border of the Red Sea, beset by mountains on either side, in the rear by Pharoah's host, and in the front by the Red Sea. Hark! how the people complain against Moses. See him with a martial air walk to the sea side, raise his rod, and smite the water, and told them to see the salvation of God. At his word the mighty water receded, and the ten thousands of Israel passed over on dry ground. Look for a moment at the magnitude of this miracle, far greater than any in the apostolic age. Not only was the surface of the water smoothed, when ruffled, and the wind hushed to silence; but an ebbing and flowing tide stayed, and the sea divided, and a passage made over for the multitudes of Israel to pass through. Trace them through the wilderness, and see that vast body of people without food in a desolate wilderness; and behold them fed with manna from heaven for the amazing long term of forty years. This miracle far surpasses the feeding of five thousand with a few loaves and fishes. Moses had no stock to begin with, and the children of Israel had not only one meal, but were fed for forty years upon the miracle. We are informed in the tenth chapter of Joshua, that he commanded the sun and moon to stand still while Israel slew their enemies, and they obeyed his voice; and the sun stood still, and changed not his position for a whole day; this was indeed a mighty miracle greater than any mentioned. Jude might with propriety exhort the Saints to contend earnestly for the faith once delivered to the Saints. We are told that Daniel by the power of faith stopped the mouths of lions; and that the three Hebrew children quenched the violence of fire, so that they existed in a burning furnace of fire without an hair of their heads being singed. Elijah also shut up heaven, that it rained not for the space of three years and a half, and in time of famine increased the widow's oil and meal, and by his mantle the waters were divided; I might mention hundreds if necessary, but as Paul says, time would fail me to mention all, who through faith subdued kingdoms, and put to flight the armies of the aliens. (See Heb. 11th chap.) The faith possessed by the apostles and their contemporaries was far below that of their predecessors, which I have shown by comparison, and as admitted by Jude himself in the words "contend for the faith which was once delivered to the Saints." I will here add the present religious world, called Christendom, are far below the standard of the apostolic age and instead of contending for the faith which the Saints once had, they say that such faith is not necessary in this enlightened age of the world; how blind we must be to believe such nonsense, when Christ in opposition to it has said, in John 14th chapter, "He that believeth in me, the works that I do, shall he do also, and greater works shall he do, because I go to my Father;" he does not here speak of a diminution of power but of an increase; there must be some grand cause why an equal measure of power has not been kept up in all ages; and if so, what can be the reason? I answer, the amount of faith depends upon the amount of knowledge, and the amount of knowledge upon the amount of revelation from God in our own day; and the amount of revelation upon the holy priesthood. Take away the priesthood and there will be no true faith, because there will be no revelation; and without faith it is impossible to please God. The reason why the ancients had more faith than the apostles was, because they could exercise the powers and privileges of the priesthood, uncontrolled by earthly governments; they could make whom they would king; as in the case of Saul and David and others, but Jesus and his apostles could not, without great danger, exercise this prerogative on earth, because it was treason against the Roman king, Cæsar. When the Jews learned that Jesus was to be their king, they cried he is an enemy to Cæsar, for whosoever maketh himself a king speaketh against Cæsar, it was on a charge of treason that he was tried and condemned, for when he was asked by Pilate if he was king of the Jews, he said, thou sayest, and for this end was I born; Christ had a right, by virtue of the priesthood that he held, to anoint kings and priests to God to govern his kingdom on earth. What he did would not have been treason from Moses down to Ezekiel, for the space of a thousand years or more, why? because the kingdom was the Lord's, and, consequently, its officers of his own appointment; they had power to bind on earth and it was bound in heaven, to bless, and curse, and make kings without committing treason. It was for this reason that Jesus said, "The

kingdom of heaven suffered violence, and the violent take it by force." The difference between the Jewish people in these two different periods was in the form of their government; at first untrammelled and free, afterward, from the days of Nebuchadnezzar to Jesus Christ, in bondage to another nation, and their constitutional privileges taken away, and from that time to this the Jews have not been a free nation, and the kingdom of God on earth hath suffered violence; instead of ruling all nations it has been ruled; this is the reason why the power of the church was so limited in the apostolic age; and the reason why the churches of modern christendom have not the same power as the apostles is, not because there is no need of it, but because they have not the same amount of the priesthood of God; and are further behind the apostolic standard, than the apostles were behind the ancients; and for the same reason too, viz., (the want of God's entire government, to the end that such an order of things might be established), Jesus said, when ye pray, say "our Father which art in heaven, thy kingdom come, thy will be done on earth as it is done in heaven," and sighed for the lack of such an institution, and to encourage his disciples he said, "he that believeth on me the works that I do shall he do also, and greater works shall he do, because I go to my Father;" would his going to the Father facilitate this order of things; yes; why? because he went to receive all power both in heaven and on earth, (see Mark, 16th chapter), what was he to do with this power? Paul tells us (Corinthians, xv. 24, 25) to put down all rule and authority and power, and put all enemies under his feet. I have already shown that the kingdom of God has been violently used and abused by the kingdoms of this world; they are, therefore, enemies to the kingdom of God, and Christ has determined to put them down; for it is written "the kingdoms of this world shall become the kingdom of our Lord and his Christ, and he shall reign for ever and ever." (Revelations, xi. 15th verse). Daniel says, "I beheld till the thrones were cast down, and the time came that the Saints possessed the kingdom under the whole heavens:" and that all nations, tongues, and languages, should serve and obey the Lord Jesus Christ, who would reign king over all the earth; when this state of things is restored, the power once in possession of the Saints will return also with additional glory. It is written that the kingdom when set up should break in pieces, and subdue all other kingdoms, and stand for ever, and the nation and kingdom that would not serve it should perish. Christ will burn the proud and haughty like stubble in the day, that he does this great work. (Malachi iv.) The stars are to fall, the elements to melt with fervent heat, and the earth to tremble and shake, when the king shall come to establish righteousness in the earth. In conclusion, I am happy to say that the church of Jesus Christ of Latter-day Saints is that kingdom in miniature which will enclose in her dominion all the ends of the earth. The object of the Lord God in gathering his Saints to the mountains, is that they may learn the laws of his kingdom and receive a portion of the heavenly constitution, that they may teach the nations the laws of God, that he may rebuke strong nations afar off, that they may beat their swords into ploughshares and learn war no more, as spoken by Isaiah, 2nd chapter. As fast as the Saints gather and build up Zion, and learn the laws of God, just so fast will they grow in power, until ere long they will rival the ancient Saints in faith. It therefore becomes every Latter-day Saint to gather to the mountains, and there contend earnestly for the faith once delivered to the Saints. May Joseph's God-the God of Abraham, give an impetus to the endeavours of his servants to roll on his mighty work, till all the world shall know that there is a God in Israel, and that Joseph was his prophet, and the Latter-day Saints his people, is the prayer of your humble brother in the THOMAS BRADSHAW, Chorlton Vale, Woolwich. kingdom of God.

### FAMINES, PLAGUES, EARTHQUAKES, &c.

The crops in South Russia have entirely failed, and many poor have perished of famine.—Derby Reporter.

Never at any time had suicide so many victims in France as at the present time.

-Ibid.

At a village on the coast of Devonshire, out of a population of 380 only, 51 persons have died of cholera, and the admiralty have sent a vessel of war, the "King Dove," to receive on board part of the population, whilst the dwellings are being

cleansed and fumigated .- Staffordshire Advertiser.

DESTRUCTIVE EPIDEMIC AND AWFUL EARTHQUAKES AT MANILLA.-From the capital of the Spanish possessions in the east, accounts have been received to the 17th of May. The Marianas, a group of islands to the eastward of Manilla, have been visited by a severe epidemic, which, singular enough, was followed by a series of most violent shocks of earthquake, which decimated the population, and destroyed the habitations. The Marianas belong to Spain, and are much visited by whaling ships in the Pacific. Senor Perez, a Spanish functionary, writing from Agana, dated March 12th, remarks that the year was ushered in by a violent epidemic, accompanied by catarrh and coughing to so violent a degree as to destroy the sense of hearing, the ear emitting blood and matter, from the effects of which the sufferers remained deaf even after their recovery from the epidemic. To so great extent was the disease, that scarcely a family had one member that could attend upon the sick. Broths and soups were provided by the government functionary Perez, and distributed in all public places by young lads, who were seldom attacked by the disorder; by these means the inhabitants were saved from starvation. Death stared all in the face. In the streets the holy sacrament was ready for all communicants, but the avenues were completely deserted, scarcely any one being able to quit their sick chamber. The disease attacked ninety-five out of every hundred of the population, and a vast many died. The epidemic continued till the 22nd and 23rd of February, when the weather changed and the sick began to recover fast. Another and more fearful calamity overtook the people. On February 25th, at 2h. 49m.p.m., a terrible convulsion occurred, the consternation was indescribable. The place was soon in a heap of ruins, and the inhabitants buried underneath. The shocks of earthquake, 128 in number, continued with more or less violence until March 11th. It was apprehended the island would have been completely submerged, the inhabitants being kept in a state of momentary anticipation of death by a kind of subterranean boiling as it were, which lasted for nine days, and which, when the feet were on the ground, caused a sensation similar to that of a river flowing beneath. This caused every one to apprehend they were on a volcano, and would suddenly be thrown into the air, on its bursting forth. Under such circumstances, the inhabitants prudently quitted the island, and took refuge in the shipping, of which there happened at the time to be sixteen whalers in the port of Agana. They were still on board the vessels when the last news was received, waiting to observe the final event, and trusting to providence to be able to return to the shore .- Lloyd's Weekly London Newspaper.

TREMENDOUS HURRICANES IN THE NETHERLANDS, East Indies.—On the 16th April, a tremendous hurricane ravaged a part of the district of Laone, in the presidency of Baglen. No less than 43 habitations, 900 fruit trees, and 250 other trees were destroyed. On the 26th of April there were several shocks of an earthquake felt in the residences of Banjæmas, Baglen, and Kerdoric; they nowhere caused

any serious damage. - Leicester Advertizer.

PROTEST OF TURKEY AGAINST THE RUSISAN INTERVENTION IN HUNGARY.—
The Poste has issued a solemn protest against the marching of the Russian troops through the Turkish territory, at Transylvania. The Divan has, at the same time, declared that if in consequence of a defeat the Russian troops should wish to repass through the Turkish territory, they would be immediately disarmed.—Ibid.

The Milan Gazette says, the Pope has an intention of addressing himself unto the faithful to obtain a loan of 50 millions of crowns, of which he stands in

need .- Ibid.

FOREIGN CAPITAL IN ENGLISH SECURITIES.—It is calculated there has been invested to the amount of £22,000,000 in consequence of the disturbed state of

Europe during the last eighteen months.—Ibid.

SWEATING SICKNESS IN FRANCE.—In the department of the Maine, the inhabitants are not only suffering from cholera, but also from a form of sweating sickness, unattended however with danger. It is characterised by excessive perspirations, no erruptions except in a few rare cases. It generally lasts three days, convalescence

setting in on the fourth day. The only danger attending this malady follows on a too early administration of solid food, the least indigestion appearing to transfer the flux from the skin to the intestinal canal, and so to induce cholera, which may then prove fatal in twenty-four hours.—Ibid.

The number of deaths in the metropolis, by cholera, from the 19th May to the 8th of September, was 10,142, being an average of one in every 192 of the popula-

tion.—Family Herald.

#### THE MILLENNIAL MORN.

Softly beams the sacred dawning, Of the great Millennial morn, And to Saints gives welcome warning That the day is hasting on.

Splendid rising o'er the mountains, Glowing with celestial cheer, Streaming from eternal fountains, Rays of living light appear.

Swiftly flee the clouds of darkness, Speedily the mists retire; Nature's universal blackness, Is consum'd by heavenly fire.

Yes, the fair Sabbatic era, When the world will be at rest, Rapidly is drawing nearer, Then all Israel will be blest.

Odours sweet, the air perfuming, Verdure of the purest green; In primeval beauty blooming, Will our native earth be seen.

At the resurrection morning, We shall all appear as one; O! what robes of bright adorning Will the righteous then put on.

Eye 's not seen the untold treasures, Which the Father hath in store, Teeming with surpassing pleasures, Even life for evermore.

Mourn no longer, Saints beloved, Brave the dangers, no retreat; Neither let your hearts be moved, Scorn the trials you may meet.

HARVEY LOCKSLEY BIRCH.

#### LIST OF MONIES RECEIVED FROM THE 26TH SEPTEMBER TO THE 6TH OF OCTOBER.

Crandell Dunn£10 ( James S. Cantwell	0 0	0 0 0 0	Brought forward£38 18 8 William West	
Carried forward£38 18	-	-	£54 18 8	

Just published a pamphlet entitled " New Jerusalem," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6. 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s.

per thousand. Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hun-

dred; £4 10s. per thousand. Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,-Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "TIMES AND SEASONS" has just arrived from America. Price 5s. unbound. This is the last volume which was printed in Nauvoo.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Way Saints'

# MILLENNIAL STAR.

No. 21.

NOVEMBER 1, 1849.

VOL. XI.

# NEW JERUSALEM.

(Concluded from our last.)

We shall now point out some of the peculiarities which will distinguish Zion from Jerusalem.

1.—Zion is called a "WILDERNESS," but "Jerusalem a DESOLATION."\*

2.—Zion is to be called "Sought out," "A CITY NOT FORSAKEN," + Jerusalem was not sought out, but was a city inhabited before Israel came out of Egypt.

Jerusalem has also been forsaken for many generations.

3.—The light of Zion is to come, and the glory of the Lord is to arise upon her, before wickedness is destroyed from among the nations; whereas Jerusalem is not to become holy, and the glory of God is not to arise upon her, until the Lord comes and destroys wickedness, and converts the Jews. That great darkness will reign among the nations, while Zion will be in the light, is clearly predicted by Isaiah, who addresses her in the following beautiful and prophetic language, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The nature of the light and glory which will be seen upon Zion, is described as follows:- "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." § When the Lord builds up Zion, and she begins to shine, Isaiah says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." | Zion will be distinguished from Jerusalem by her people being all righteous, as Isaiah says, "Thy people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

4 .- Zion is to "get up into a high mountain," before the coming of the Lord,

while Jerusalem is required to do no such thing.

5 .- "The redeemed of the Lord shall return, and come with singing unto Zion," \*\* but the Jews will not be redeemed from their sins and uncleanness until after they have rebuilt their city and temple. The first are redeemed before they return to Zion, the latter are redeemed after the Messiah comes.

6.—When the redeemed return to Zion, everlasting joy shall be upon their head;

\* Isaiah xliv. 10. † Isaiah lxii. 12. † Isaiah lx. 1-2. § Isaiah iv. 5. Isaiah lx. 4-5. ¶ Isaiah lx. 21. \*\* Isaiah li, 11.

X

they shall obtain gladness and joy; and sorrow and mourning shall flee away," but Jerusalem is to have much sorrow and mourning after the Jews return.

7.—"The Lord shall comfort Zion: he will comfort all her waste places; and he will make her WILDERNESS like Eden, and her DESERT like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of me-

lody," \* but Jerusalem is not called a wilderness neither a desert.

8.—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For, lo! the kings were assembled, they passed by together. They saw it, and so they marvelled, they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail" The glory of Zion is to strike terror to the heart of kings, insomuch that when they pass by and see it, they will haste away, but no such terror and fear will seize upon them when they come up to Jerusalem and commence taking it, rifling the houses and ravishing the women, consequently, the cloud and smoke by day, and the shining of the flaming fire by night, will be for a defence unto Zion, that the kings of the nations will not dare wage war against it, but Jerusalem will not have any such glorious appendage to strike terror to the nations, and to cause their kings to haste away with great fear, like a woman in travail.

9.—"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that RIGHT EARLY. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us." The city of God or Zion is to be helped right early, notwithstanding the raging of the heathen; but Jerusalem will not be helped and

delivered until the Lord comes with all his saints.

10.—"The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." So Zion is represented as "the perfection of beauty," and God will shine out of it before he comes, and the saints, (not Jews), are to be gathered unto the Lord; for this purpose a proclamation of gathering is to be given both to the heavens and to the earth. All these things are very different from what is to trans-

pire at Jerusalem.

11 .- "O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness, in a solitary way, they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." "He turneth the wilderness into a standing water, and dry ground into water springs, and there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffered not their cattle to decrease." | These events cannot have reference to the gathering of the Jews, for they will not wander in a solitary way in the wilderness, being hungry and thirsty, and being led by the Lord to a place where they can prepare a city for habitation. This, therefore, has reference to another people, and to another place separate from Jerusalem. The people who are to "wander in the wilderness in a solitary way," are to be the "redeemed of the Lord" gathered from the east, west, north, and south. The Lord himself is to lead them, and perform miracles in causing springs of water to break out in the

<sup>\*</sup> Isaiah li, 3. † Psalm xlviii 1—6. † Psalm xlvi, 4—7. § Psalm l, 1—6.

desert, and in the wilderness, and from the dry ground, for the benefit of his redeemed. "The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose." The Jews will not be thus led when re-

turning to Jerusalem.

12.—Even the house of Israel, or the ten tribes, will not return to Jerusalem and permanently inherit the land until the house of Judah has been gathered, and well scourged by the nations who will gather against them. But, instead of going to Jerusalem to be scourged and chastened with the Jews, they will first come to Zion. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel, will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."+

Here it will be seen that the house of Israel will be in a very different condition from the Jews. The ten tribes will believe in Christ, so much so, that he will lead them, while on their return from the north country, and they will come and "sing in the height of Zion," and "they will not sorrow any more at all:" whereas the Jews will have no such favours shown unto them on their return from the nations, but will have great distress and sorrow, and mourning, after they get back to Jerusalem. The ten tribes are redeemed from their afflictions before the Jews, consequently they first come to Zion among the redeemed saints, and partake with them in all the glory of Zion, until the Jews and Jerusalem shall also be redeemed, when they shall return to Jerusalem, and receive their inheritance in the land of Palestine, according to the divisions of that land in Ezekiel's prophecy, and become

one nation with the Jews, "in the land upon the mountains of Israel."

Both Zion and Jerusalem will remain on the earth during the Millennial reign of Christ; both will be preserved when the present heaven and earth pass away; both will come down out of heaven upon the new earth; and both will have place upon the new earth for ever and ever—the eternal abode of the righteous.

The Psalmist says, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever." The city of Zion, therefore, must remain for ever as the Lord's rest, and will be caught up into heaven and preserved while

the earth passes away.

The same is true of old Jerusalem also. Jeremiah says, concerning the city after it is rebuilt by the gathering of the Jews, "It shall not be plucked up, nor thrown down any more for ever." Consequently, it also will be taken up into heaven, and be preserved while all things are being made new. John saw both of these cities descend upon the New Earth. He saw the New Jerusalem descend first, and afterwards was carried away in the Spirit to a high mountain, and saw that great city, the holy Jerusalem, descend. Hence this earth renewed will be the eternal inheritance of the Saints, and the Old and New Jerusalems will for ever remain upon it, as the eternal abode of glorified immortal beings.

\* Isaiah xxxv, 1—7,—xliii. 18, 19, 20. † Jeremiah xxxi. 7—14.

† See Ezekiel xxxvii. 21, 22, 25,—also xlvii. chapter. § Psalm cxxxii. 13, 14.

| Jeremiah xxxi. 40. ¶ Revelation xxi. 2—10.

[We here insert the two following letters as being in connexion with the article entitled "New Jerusalem." It will be recollected that our remarks under this title

were called forth by replying to a letter from "A Layman," and a perusal of the annexed communications will show what has been the result of our remarks. ]—ED.

Piccadilly, Shelton, Staffordshire, October 5, 1849.

Respected Sir,—I have been anxiously waiting for a long time for the conclusion of that important subject elicited by my letter of enquiry. I feel abundantly grateful for the ample response, and hope that you will still dilate upon the matter, until every abstruse and apparent discrepancy is exploded and made as lucid as the radiant orb of day.

I have had a conference with J. D. Ross and others, and intend being baptized if God permit. Where all was dark and sable as night, light has sprung up, and I feel to cast my whole soul unto the care of God. Praying that he would grant unto me a full and complete absolution from all my sins.—" LAYMAN."

WILLIAM WRIGHT.

Burslem, October 8, 1849.

Dear Brother Pratt,—I feel interested in dropping you a line, to say that "Layman" has requested baptism, and that the ordinance was administered last night by G. Simpson, High Priest. It was truly interesting to hear him acknowledge his sins, and implore the mercies of God by the water side.

Yours in the new covenant,

JOHN MASON.

A REPLY TO THE OBJECTIONS OF THE REV. MR. OSBORNE, MINISTER OF DARLINGTON STREET CHAPEL, WOLVERHAMPTON.

BY J. BELL, AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Being the substance of a Sermon delivered in the Saints' Room, St. James's Square.

#### 1 THESSALONIANS v. 21.

Beloved Brethren and Sisters,—Most of you are already aware, from some hints which were thrown out this morning, that I purpose replying to the objections which were raised against our views of baptism by the Rev. Mr. Osborne, in his sermon of this morning to the congregation in Queen Street. My discourse, will, therefore, be rather controversial; notwithstanding, I trust that the spirit in which I shall reply to his objections, will be that of truth, humility, and love, and that my remarks may savour of that charity which hopeth and believeth all things. I am inclined to believe, and would therefore sincerely hope, for his own veracity's sake, and for that only, that the rev. gentleman's objections are the offspring of a candid and impartial mind: nevertheless, when I reflect upon the old adage, which says, "even good men may be deceived," and daily see its truth developed, I am induced to believe that sincerity and infallibility are not so inseparably connected as might be desired.

The scripture which I have chosen for a text will be found in 1 Thessalonians v. 21, "prove all things, and hold fast that which is good." And here I would observe, before proceeding further, that text-taking is neither a divine institution nor an apostolic custom, but was introduced in the third century by Origen; he too it was who introduced the vile system of spiritualizing the scriptures, so that a mystical meaning, or fanciful interpretation, was preferred before the obvious meaning of words and phrases: \* and it is only to comply with a popular custom, where I can conscientiously do so, lest by the neglect of it I should unwillingly offend my hearers, that I now take a text.

In the words of our text we have the apostle's injunction to the Saints of his day, to investigate carefully all that they heard, and to avoid relying too much upon the mere authority of the speaker. I would therefore earnestly impress upon your minds the necessity of giving heed to the apostle's advice, which, though especially addressed to the church at Thessalonica, is equally applicable to all people in any age of the world, inasmuch as it conveys a general principle, which if observed cannot fail to be productive of the most beneficial and lasting results; and I would say, both to saints and sinners, put away all prejudice, and let the balances of your minds be duly adjusted, that your judgments may be decided by the ponderance of truth.

I shall first call your attention to Mr. Osborne's text, which you will find in the 16th Acts, 33rd verse, where the account is given of the baptism of the Phillipian jailor. From the occurrence of the words "all his" and "all his house" in this account, Mr. Osborne drew the unwarrantable conclusion, and in plain terms declared, "here, then, is infant baptism;" but it will be seen from a perusal of the 32nd and 34th verses, that there were no infants in the jailor's household, for the word was preached to all, and all believed, which would not be true if infants are included in the signification of the word "all." To preach to infants would be absurd, and for infants to understand or believe would be impossible. Neither can Mr. Osborne support the idea of infant baptism by quoting the words " suffer little, children to come unto me and forbid them not," &c., 19th Matthew, 14th verse, for there is not in these words the most distant allusion to baptism of any kind; on the contrary, the purpose for which they were brought to Jesus is plainly stated, namely, "that he should put his hands on them, and pray," and not (as Mr. Osborne would have us understand) to be baptized. A few verses were quoted by Mr. Osborne from 17th Genesis, beginning at the 4th verse. His application of these verses was on this wise-that as the law of circumcision was enforced upon its subjects in their infancy as the most proper period, so should the ordinance of baptism in the gospel scheme. This I utterly deny for the following reasons:-

1. There is not a single passage which, when properly applied, at all favours the

idea.

2. If infant baptism was substituted in the place of infant circumcision, there is then a change only, without any advantage resulting therefrom; for if the law of circumcision was unprofitable because not of faith, infant baptism must be so for the same reason. Infants are equally unable to believe in or understand the latter covenant as they are the former.

3. The purpose of each was diverse from the other. Circumcision was the seal of a covenant or promise then made, to be fulfilled at a future period, which becomes of no use when the promise has been fulfilled: whereas baptism is for the express purpose of conveying unto us, in the present act of its administration, the

remission of our sins.\*

4. Circumcision was of one sex only, baptism is of both. †

5. Baptism is administered in the name of the Father, Son, and Holy Ghost; which was not the case with circumcision. ‡

6. In baptism no age is fixed upon by Jesus or the Apostles as the most proper period; whereas, the eighth day after birth was expressly commanded for circum-

7. We read that the ancient Jews "were baptized unto Moses, in the cloud, and in the sea." || Here, therefore, was baptism observed at the same time that circumcision was in force, which is inconsistent with the idea of the one superseding the other. It may be asked "why were both ordinances observed during the Mosaic dispensation, and only that of baptism in the Christian?" I reply that the gospel was preached unto the people of that day, as well as unto those of the apostolic age, "but the word preached did not profit them, not being mixed with faith in them that heard it," I therefore "the law was added because of transgression." \*\* Hence the law and the gospel were in force at the same time, and the ordinance of

circumcision being incorporated with the law, was performed upon infants eight days old, who on arriving at the age of accountability could then be baptized for the remission of their sins; but when the seed (Jesus Christ) came, to whom the promise was made, then the seal of that promise (circumcision) was no longer necessary \* The observance of both ordinances during the same dispensation still further proves that the nature and purpose of each differed from the nature and purpose of the other, for if they had been similar in these respects there would have been no need for both at the same time. From these and other reasons it is plain that there is no analogy between the two ordinances, and therefore no argument can be drawn from the former to substantiate infant baptism.

The next passage which Mr. Osborne adduced in support of the absurd theory is the 39th verse of 2nd Acts, but this also fails to prove the point, for children are not necessarily infants, any more than a woman is a man, because she is of the same species, or a groat a guinea, because it is coin; you and I, and all the world are

children of some parents, nevertheless we are not all infants.

Our objector continued his argument (if it may be called one), by asking a question, in which he supposes, though without any reason, that if infants are not baptized, they are necessarily cut off from any participation in the benefits of the atonement; why he should think so I cannot tell, but I will attribute it to the "sadly deficient view" which he has taken "of the love of God with respect to infants," as it is more charitable than the supposition that he had intended to cast upon us the odium of an opinion most erroneous in itself, and not in the least degree countenanced by us. His words were, "if infants were cut off, why were they cut off? it must have been either in mercy or judgment; in mercy it could not be." This is quite true; but why suppose they were cut off at all? the scriptures do not teach it, neither do the Latter-day Saints; on the contrary, the scriptures bear record, and we believe, that as much as was lost by Adam's transgression, so much we regain by the atonement of Christ; or in other words, "as in Adam all die, even so in Christ shall all be made alive." Hence, neither infants nor adults have need of baptism until they themselves become actual transgressors; but when this is the case, and we have been awakened to a sense of our sad condition, we can then joyfully avail ourselves of the ordinances of the house of God, and by being born of water and the spirit, become new creatures in Christ Jesus, inasmuch as we believe the gospel, and do heartily renounce our sins. Mr. Osborne next cited the authority of one of the (so called) fathers of the church. His words are as follow:-"Irenæus, who was acquainted with Polycarp, and he with St. John, tells us that it (infant baptism) was practised in the early ages from the days of the apostles." This may be true, for many errors besides this were taught and practised very early; in fact, the "mystery of iniquity" commenced its operations as early as the days of St. Paul, I and it is probable that the Apostle made use of the words of our text in view of these very heresies. The antiquity of errors is no proof of their truth, and if Irenæus is the best authority on this point, then bad is the best, for the very same Irenæus gravely informs us of a false case, in stating, that when the Harlot Rahab concealed the three spies, she concealed the Father, Son, and Holy Ghost. § Many other absurd ideas were entertained by these ancient writers, and as for unanimity there is none to be expected from them. Origen is frequently quoted in support of infant baptism, but I think his testimony will have very little weight with any one who is acquainted with his inconsistent ideas on other subjects; for instance, he says that "the Holy Spirit was ereated by the Son, by the word." | Another of these notable characters (St. Chrysostom, I believe,) says that in a certain country where he had been, he there saw people with only one eye, which was in the centre of their foreheads, and moreover, that they carried their heads under their arms! So much for the ancient fathers.

Mr. Osborne continued by making an assertion of the correctness of which he himself seemed to be doubtful. Said he, "not until the sixth, if not the tenth century, were there any dissents from this opinion." Now if Mr. Osborne is no more

certain upon this particular than to be doubtful whether it was in the sixth or tenth century that dissents concerning this doctrine took place, it would have been better policy to have avoided making the assertion at all; however he seems to have quite overlooked the fact that infant baptism was disputed as early as the third cen-

tury.\*

Our divine endeavoured to draw a comparison between infant baptism, and the oath of allegiance, but in this comparison he failed most signally; he said, "the oath of allegiance, does it not bind the children also? if the parents take the oath, do they not take it for the children as well?" And again, "it would be absurd to suppose that the children, when arrived at manhood, should take a fresh oath." Here, observe, the first parallel would exempt children from baptism when young or in their infancy, because their parents' baptism served for them, as did the parental oath; and the second would exclude them from it when of a riper age, because, as Mr. O. would have it, such a thing would be absurd. When, then, are they to be baptized? According to Mr. Osborne's comparison they never would, and so far from supporting infant baptism, this comparison actually confutes it.

The next objection raised by our divine was, that "no advocate of adult baptism can find any prohibition of infant baptism." I reply neither is there any prohibition of infant communion, nor of the absurd practice of baptizing bells, (a custom formerly observed in those countries where Popery prevailed). If the absence of a direct and definite prohibition of infant baptism be a sufficient warranty for its observance, then we shall have equally good reasons for infant communion. It is clear that Mr. Osborne's argument proves either too much or nothing at all.

Our rev. objector's next argument was as follows:—"They say, he that believeth and is baptized shall be saved;" now this argument would carry them to this, if they cannot believe they cannot be saved." Here Mr. Osborne not only seems to have forgotten that these were the words of Jesus, merely quoted by us, but he also assumes that we believe in infants having faith and being baptized, which is not the case. He endeavours also to make it appear that his conclusion is deducible from our own views of baptism; but let me, once for all, state that as a full, free, and sufficient atonement was made for original sin, so infants are not under condemnation on that account; and having committed no sins themselves, they have no need of baptism for the remission of any. The error consists in applying the

words in question to the case of infants. \*

Mr. Osborne next says, that "immersion cannot be the order of God, because it will not meet the case of every one." How, says he, "can any one be immersed in a desert, where there is little or no water?" How, indeed! say I, not at all; but as there are no inhabitants except travellers in such deserts, and these never stay long on this very account, they would soon travel on their camels and dromedaries to a place where there was sufficient water; indeed we have the account of St. John doing so for this very reason. As to the impossibility of baptizing in the Polar regions, I would state that those parts of the Polar regions which are inhabited are not destitute of a sufficiency of unfrozen water wherein they could baptize; even if they were, the inhabitants, travelling as they do with great swiftness upon the ice, sometimes by means of skates and at others with sledges, would soon arrive at water at such a temperature as would admit of baptism being administered with even a considerable degree of comfort. Mr. Osborne says, that "Immersion is a dangerous mode," but it is proved by the experience of millions, that it is not more pregnant with danger than benefit. In fact, a few minutes or seconds immersion in cold water in any season of the year is highly beneficial, and is strongly recommended by the faculty. As for the possibility of accidents, this would be the result of carelessnes, and not of the mode of baptism.

The following passages were next quoted in favour of sprinkling:—"I will pour out my spirit upon him that is thirsty;" "the Holy Ghost fell upon them;" "I will sprinkle clean water upon you." With regard to the two first passages I will simply observe that they have no reference whatever to baptism, but to the Holy Spirit alone; neither has the latter any allusion to this ordinance, which will the

plainer appear upon a perusal of the context, from which we gather, first—that the event is still future, inasmuch as the houses of Israel are not yet gathered to their own land, for in the 25th verse we are informed that then is the time when this sprinkling will take place. It is evident therefore, that if it referred to baptism we are all baptizing considerably before the time specified: secondly, from the grammatical construction of the passage, we learn that whenever it is fulfilled, God himself will be the agent. From these reasons it is plain that the sprinkling here spoken of does not refer to baptism. If it did, then the example of Jesus, and the practice of the apostles, would be utterly at variance with the passage in question, inasmuch as they baptized by immersion (a fact which can be proved both by the scriptures and history), whereas the passage in Ezekiel's prophecy speaks of sprinkling.

Mr. Osborne next observed that "the Greek word—baptizo, has twenty-three different significations, such as dip, plunge, or immerse." But how does this support the idea of sprinkling? Not at all; any one in his senses will perceive that it is fatal to it, and instead of being an argument against us, it is one in our favour. He further said, "then great stress is laid upon four Greek prepositions; 1,411 times those prepositions are used in such a manner as to favour sprinkling." This I shall meet by observing that it is a gross error; the result of a most tortuous perversion and misapplication of scripture language, strained to support a point which has no foundation in Holy Writ. Mr. Osborne continued by observing, that "if these Greek prepositions must mean into and in, in one case, they must in another, and then we must believe in the absurdity that Jesus actually went into the mountain, instead of on to it. It will be perceived from this, that his intention was to set aside these words, so that they should not favour immersion; but I will now act upon his suggestion, and apply the rule the other way, and we shall then see that his argument in this case is equally as futile as the preceding ones.

According to Mr. Osborne, if these prepositions must have a certain meaning in one case, they must have the same meaning in all other cases; if, therefore, on to and on be the proper meanings of these prepositions in one case, they must be so in another; then we must understand that Joseph was laid on a pit, and there was no water on the pit; instead of Uzziah going into the temple, we must understand that he went on to it; we must also read that Noah went on to the ark, instead of into it; our father who art on heaven, instead of in heaven. Some may say, "how then, when reading the scriptures, are we to know which interpretation is right, since the Greek word is capable of both?" I answer, the nature of the case will always decide; for the nature of a mountain is such that no one in taking a walk need go into or right under the soil to do so; whereas the nature of baptism is an immersion of the body in water.

The next objection was that the 3,000 could not have been immersed in one day. But let us bring facts to bear upon the case:—Elder J. Clinton, president of the Birmingham conference, on one occasion baptized thirty-nine in forty minutes; at this rate, the Twelve Apostles alone could have baptized them all in four hours seventeen minutes, and as they commenced early in the morning, (soon after nine o'clock), they could have had intervals of rest, so as not to experience any inconvenience from continuing in the water long at a time; moreover the apostles, being fishermen and other like occupations, were no doubt inured to hardships, and especially exposed to the elements, and were therefore prepared for such occasions as the one in question. But we have good reason to conclude that the twelve apostles were not the only administrators in this great baptism; for in Acts ii, 1, we are informed that they were all in one place, the number being 120, Acts i. 15. Of this number no doubt the seventy whom Jesus had commissioned formed a part, and it is very unlikely that they would remain as idle spectators; therefore, taking these into the number of administrators, the 3,000 could have been baptized in half an hour.

Mr. Osborne next said that "the 3rd, 4th, and 5th verses of the 6th of Romans have a reference to something altogether spiritual, because there is no similarity or point of comparison between the baptism of a believer and the death of Christ." This is quite true; surely Mr. Osborne must have known better than to think that we endeavour to draw a comparison between a baptism and a death; but this is one among the many absurd things that men will say and endeavour to apply to us, in order to make their own case appear good. However, let me tell Mr. Osborne, that

the comparison lies in the burial and baptism, both of these implying, in their very nature, a complete overwhelming or covering of the body; and St. Paul, in these very verses, makes an allusion to the mode of baptism by comparing it to the burial of Christ, as it is written, we are buried with him by baptism unto death, that like as he was raised up from the dead by the glory of the Father, even so should we also walk in newness of life." And again, "if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." Among those who have written upon this subject, and have understood these verses to have allusion to the mode of baptism, I may mention Grotius, Hall, Whitby, Schudder, Saurin, Newton, Davenant, Luther, Calvin, and many others, so that we are not alone in our view of the meaning of these verses.

The next objection was that "baptism by water is the sign of baptism of the spirit;" but for this there is not the least shadow of evidence, and on that account Mr. Osborne did not adduce any. If it were true, and I were to draw the analogy correctly, I should say, in Mr. Osborne's own words, "if we are no longer under the influence of the Spirit, than we are under the influence of the water, it is a very

poor affair indeed, and of very little assistance towards our salvation."

Mr. Osborne then related an anecdote of a Baptist who told him that he believed some of his (the Baptist's) children were lost, and others were saved. In commenting upon which, our reverend objector said, "If baptism gives a man such super-horrible views of the destiny of his own family, God deliver me from such." Here Mr. Osborne falls into the vulgar practice of substituting clap-trap for argument, and of attaching to others the ill consequences of a belief they do not hold. Here, observe, the Baptist could have had no allusion to baptism, when saying the words which Mr. Osborne repeated, because he of course did not believe in infant baptism: therefore the cause of his doubts must be found elsewhere, and that will be in the doctrine of predestination, which is held very strictly by many of the Baptists.

Our divine next quoted the words "neither circumcision nor uncircumcision availeth anything, but a new creature," just as if baptism was meant. Any one will perceive that it is circumcision, and not baptism that is here spoken of, unless he be

blind or unable to read.

"If you break the law, your baptism is of no use," said Mr. Osborne, but I suspect that even some of those whom Mr. Osborne himself has baptized are not quite infallible; in fact, this we can gather from their own words, even in their most pious moments, when they will acknowledge that they are "miserable sinners." Hence their baptism is of no use, any more than any one's else, according to Mr. Osborne's own words. But is it not written that "if we confess our sins, he his faithful and just to forgive us, and to cleanse us from all unrighteousness?" And, again, are we not enjoined to pray that God will forgive us our tresspasses? It is possible that persons who have been baptized, and have entered into covenant with God, may sin and be overtaken in faults, but still their baptism has been, and still is of use, as an initiatory ordinance, and as an ordinance for the remission of sins that are past; and being by this ordinance made the adopted sons and daughters of God, they are entitled to greater favour, and more free forgiveness, inasmuch as they repent and do not wilfully persevere in sin. We have an High Priest who ever liveth to make intercession for us.

Having tried all Mr. Osborne's objections by right reason, and found them wanting in power to overturn the truth, let us hold fast the conclusion that adult baptism by immersion for the remission of sins is still unshaken, and is firmly founded on the word of God. Being a principle of truth, it is therefore mighty, and truth

being mighty it must prevail.

I would therefore exhort all within the hearing of my voice to make no delay, but "arise and be baptized, and wash away your sins, calling on the name of the Lord," so shall you have the witness of the Spirit, by which you shall also come in possession of principles and power so as to overcome and prevail, and be enabled to endure unto the end, which principles and power I beseech my Heavenly Father to bestow more abundantly upon his Saints, and though they be a little lower than the angels, to crown them with loving kindness and everlasting joy, and may the peace of God for ever dwell in your bosoms for the Redeemer's sake. Amen.

# THE JEWS, JUDEA, AND CHRISTIANITY.

BY JUDGE NOAH.

Within the last twenty-five years great revolutions have occurred in the east, affecting in a peculiar manner the future destiny of the followers of Mohammed, and distinctly marking the gradual advancement of the christian power. Turkey has been deprived of Greece, after a fearful and sanguinary struggle, and the land of warriors and sages has become sovereign and independent. Egypt conquered and occupied Syria, and her fierce Pacha had thrown off allegiance to the Sultan. Menaced, however, by the superior power of the Ottoman Porte, Mehemet Ali was compelled to submit to the commander of the faithful, reconveying Syria to

Turkey, and was content to accept the hereditary possession of Egypt.

Russia has assailed the wandering hordes of the Caucasus. England has had various contests with the native princes of India, and has waged war with China. The issue of these contests in Asia has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approaches Turkey in Europe, and when her railroads are completed to the Black Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied by Russia, who, with one arm on the Mediterranean, and the other on the North Sea, will nearly embrace all Europe. The counterbalance of this gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States, down to the borders of Gaul: but the revolution will not end here. England must possess Egypt, as affording the only secure route to her possessions in India through the Red Sea; then Palestine, thus placed between the Russian possessions and Egypt, reverts to its legitimate proprietors, and for the safety of the surrounding nations, a powerful, wealthy, independent, and enterprising people are placed there, by and with the consent of the Christian powers, and with their aid and agency the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again open to the busy hum of commerce; the fields will again bear the fruitful harvest; and Christian and Jew will together on Mount Zion raise their voices in praise of Him whose covenant with Abraham was to endure for ever, and in whose seed all the nations of the earth are to be blessed. This is our destiny. Every attempt to colonise the Jews in other countries has failed; their eye has steadily rested on their own beloved Jerusalem, and they have said, "The time will come, the promise will be fulfilled."

The Jews are in a most favourable position to repossess themselves of the promised land, and organise a free and liberal government; they are at this time zealously and strenously engaged in advancing the cause of education. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the liberality of the governments have not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment; the land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and everywhere indicates fruitfulness, and the magnificent cedars of Lebanon shew the strength of the soil on the highest elevations; the climate is mild and salubrious, and double crops in the lowlands may be annually anticipated. Everything is produced in the greatest variety. Wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugar-cane is cultivated with success; tobacco grows plentifully on the mountains; indigo is produced in abundance on the banks of the Jordan; olives and olive-oil are everywhere found; the mulberry almost grows wild, out of which the most beautiful silk is made; grapes of the largest kind flourish everywhere; cochineal is procured in abundance on the coast, and can be most profitably cultivated; the coffee-tree grows almost spontaneously; and oranges, figs, dates, pomegranates, peaches, apples, plums, nectarines, pine-apples, and all the tropical fruits known to us flourish everywhere throughout Syria. The several ports in the Mediterranean, which formerly carried on a most valuable commerce, can be advantageously re-occupied. Manufacturers of wool, cotton, and silk, could furnish all the Levant and the islands of the Mediterranean with useful fabrics. In a circumference within twenty days' travel of the holy city, two millions of Jews reside. Of the two and a half tribes which removed east of the trans. Jordanic cities, Judah and Benjamin, and half Manasseh, I compute the number in every part of the world as exceeding six millions. Of the missing nine and a half tribes, part of which are in Turkey, China, Hindoostan, Persia, and on this continent, it is impossible to ascertain their numerical force. Many retain only the strict observance of the Mosaic laws, rejecting the Talmud and Commentaries. Others, in Syria, Egypt, and Turkey, are rigid observers of all the ceremonies. Reforms are in progress which correspond with the enlightened character of the age, without invading any of the cardinal principles of the religion. The whole sect are therefore in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science, a love of the arts, political economy, and wealth could desire, to adopt the initiatory steps for the organisation of a free government in Syria, as I have before said, by and with the consent and under the protection of the Christian powers. I propose, therefore, for all the Christian societies who take an interest in the fate of Israel, to assist in their restoration by aiding to colonise the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing.

#### "TRACTS FOR THE TIMES."

We find that the instigators in the Mormon delusions are neither dead nor sleeping. They are now going about the town, leaving tracts at the doors of the poor, and appear to be pursuing their labours in a systematic and persevering manner. One of these "tracts" has been handed to us: it sets out with the question—"Was Joseph Smith sent of God?" and attempts to prove the affirmative by citing the numerous "prophecies" and "miracles" which the said Joseph Smith, is alleged to have uttered and performed! And not only is it alleged that Joseph Smith the founder of the Latter-day Saints, performed the numerous miracles, but that he has transferred the power to "vast multitudes" of his followers, who can also heal the sick and work by faith in the name of the Lord! What a pity it is that these blasphemies cannot be put an end to.—Cheltenham Examiner.

"To the Editor of the Cheltenham Examiner."

"Dear Sir,—As I know you always promote the cause of religion and morality in your Examiner, I take the liberty of requesting your advocacy in the work of Scripture readers, or, as sometimes called, lay readers, in our vilages. Very many of the really pious and good clergy do subscribe to the fund, now in existence nearly twenty years, and are most anxious for the continued assistance they receive; the Bishop himself takes interest in the work, and has promoted at Stroud an institution of the kind; the villages round Cheltenham, I grieve to say, are in a sad neglected state—Mormonism increasing beyond belief, many of the churches entirely neglected, dissent of all denominations increasing, and yet the committee find it difficult to keep up the funds required to pay a few faithful yet humble men, who have done and are doing, unbounded good in the spread of the Gospel. Should this statement meet the eye of those anxious for the glory of God and the well-being of society, I trust they will communicate with you, who can refer them to me for any explanation, and the truth of what I now state. I am, dear sir, yours, &c.,"

"Justice."

August 8th, 1849.

N.B.—The usual annual subscription is £1.

Cheltenham, September 17th, 1849.

Dear Brother,—To give you some idea of the spirit of Mormonism in this part of the country, I send you the above items which I clipped from the Cheltenham Ex-

aminer, which shows that the people and the devil are aware that the advocates of Mormonism are neither dead nor asleep in this part; and the Examiner, although an enemy to the Saints and the gospel, is compelled to acknowledge that the gospel is

spreading in spite of all their efforts to prevent it.

And as the Examiner says, we are pursuing a systematic course in the distribution of tracts in this town, and they are left at the houses of the rich as well as the poor, we have about 600 tracts in circulation in Cheltenham, which if changed every week, will in less than one year give every person in this town some knowledge of the principles of the gospel, and I am satisfied that a distribution of tracts in a town like this, is the most efficient method that can be pursued in diffusing a knowledge of the gospel amongst the people; and more can be done in that way in spreading the truth than in any other, and my opinion is, that a well-regulated tract society will do more in one month in spreading the gospel in a town, than could be done in any other way in one year.

Our quarterly conference took place in Cheltenham on the 26th of August. The chapel in which we held our meeting was crowded from ten in the morning until ten at night, and hundreds remained outside for want of room within. It was a day of rejoicing with the Saints, and the oldest members here, said it was the best con-

ference ever held in Cheltenham.

On Wednesday, the 29th August, at seven a. m., a great number of people assembled at the railway station, to witness the departure of the Saints for Zion. The scene was affecting, and has produced a great sensation in this town; it has made a lasting impression on the mind of saint and sinner. Our meetings are well attended, and we are baptizing some every week, and our prospects seem more flattering at present, for an increase, than they have done heretofore.

Hoping these few lines will find you and your family well, I subscribe myself your

brother and fellow-labourer in the everlasting covenant,

J. W. CUMMINGS. .

# SEVERAL CASES OF MIRACULOUS HEALING.

SEVERAL CASES OF CHOLERA HEALED IN THE NAME OF THE LORD.

Macclesfield, September 28, 1849.

Dear Brother Pratt.—I am happy to inform you that I enjoy excellent health and good spirits, and rejoice in the work of the Lord whereunto I am called to administer. Many are dying in this town of the cholera. Many of the Saints have been seized with the destroying pestilence, but all have been restored to health and strength by the power of the priesthood. I wish to forward you some remarkable instances of healing. Sister Jane Batty, was seized with Asiatic Cholera, in the month of August. When I was called to administer to her, she was taken with cramp, which was followed with great pain. I laid hands on her, and by the authority of the holy priesthood rebuked the disease in the name of Jesus Christ; the cramp and pain immediately left her, and she was restored to health and strength.

The next was brother George Galley, he had a violent attack of the same disease. Elder James Galley and myself laid hands on him and administered oil, and he was immediately restored. The next is sister Caroline Parker, who was attacked violently with the same disease of Asiatic Cholera. Some of the neighbours went for the doctor, who pronounced it a desperate case, and gave some advice, after which her father, Elder Boyle, and Elder James Thirt, laid their hands on her and rebuked the disease, to the great astonishment of the doctor and the neighbours; for when he came the next morning, he was surprised that she was alive. He wished her to send to his surgery for some medicine, but she told him she could walk there, therefore needed none.

Sister Ann Markland was next attacked by the same disease. I laid hands on her in the name of Jesus Christ and rebuked the disease, and she was immediately restored. Her mother Margaret was next taken with the disorder. I administerd to her in the usual way, and she was immediately restored. The next was sister Ann Stubbs, who was violently taken with the same complaint on the 17th of

September. Elder Francis Sherratt and myself administered to her, and she is restored to health and strength. These are but a few cases where the power of God has been manifested in this conference, for there are many others that are equally

signalised by the divine power and blessing of God.

Jons Wheren,

We have been baptizing weekly in this town for some time past, and the prospect seems to promise well for the future, for there seems to be a strong impression on the minds of many that the gospel is preached by the Saints. We therefore bear testimony that the above cases of healing are true, and may be relied upon, as witness our hands, this 28th day of September, 1849.

JOSEPH CLEMENTS, President of the Macclesfield Conference,

JAMES GALLEY, Secretary.

Kirkhall Lane, September 22nd, 1849.

Dear Brother Pratt,-I wish to inform you of what I consider an incontrovertable proof of the power of God. On Sunday the 9th inst., sister Hart, of Bickershaw, was sick, and had the usual symptoms of cholera. Brothers Afflick and Hill laid hands on her, and anointed her in the name of the Lord, when she was immediately restored, got out of bed, and joined in the fellowship meeting, and bore a faithful testimony to the power of God. On Tuesday, the 11th inst., brother James Hart came for me to go and administer to his two children who were very sick. I went with him, and found them suffering from sickness, vomiting, cramp, and all the usual symptoms of cholera. The eldest three years old, and the youngest fourteen months; they were screeching in agony. I anointed them and rebuked the disease in the name of the Lord, when the eldest got up, and before we were aware of what she was about, ran to her grandmother, without shoes or stockings, to tell her that she was well. They then confessed that children could not deceive, but that it was the power of God. Of these things numbers can testify, and I trust you will make it public to the world. Praying that the blessing of God may rest upon you, and all the church of Christ.

I remain, yours in the bonds of the covenant,

RICHARD BOOTH, President of the Leigh branch.

P.S. These are only two out of numerous cases in this branch. R. B.

Derby, September 17th, 1849.

Beloved Brother Pratt,—On Sunday morning, September 2nd, I was called upon to go and administer to brother Thomas Parks, a young man of this town, who was suffering under a dreadful attack of the cholera. When I first entered the room, which was about ten o'clock, he appeared as though every breath would be his last, having suffered much in cramps, purging, and vomiting, from about four that morning. Shortly after I arrived, elders Duce, and Reed came, with priest Fisher. We consecrated some oil, and administered to him in the name of the Lord, and as soon as we had taken our hands off his head, he was enabled to speak, testifying that the pain had all left him, and began to praise God, the giver of all good, that the priesthood was given to his servants by which they could effectually administer to the children of men. In a few moments he was able to get up and put on his clothes; we left him and went to meeting. We went again to see him at night, we found him free from pain but rather weak; we administered to him again, and asked for God's blessings to attend it and on Wednesday night following, we found him at meeting, strong and well, bearing testimony of the power of God and rejoicing in the same. Henry Duce, Thomas Reed, and George Fisher, with the young man's parents are witnesses of the same, and truly rejoice in the blessings of Israel's God.

Another remarkable case is that of a sister in this town, named Cumberland, who was severely afflicted inwardly, for eleven years, during which time she received medical attendance from the most eminent men of that profession; such as Doctor Heigate, of Derby; Doctor Robinson, of Northampton; also under the care of the Infirmary Surgeon of Loughborough, but all to no purpose; she still got worse. Some said it was the liver complaint, others said it was a decline. She was also outwardly afflicted with a disease in her skin, and her body full of sores

from head to foot, for many years. Nothing seemed to do her any good, and only death was considered could put an end to her sufferings, but to her great joy, the latter part of last year she heard the Latter-day Saints preaching the gospel, and she believed and obeyed the same, and was soon made whole, and has, from that time to this, enjoyed a goodly portion of health and strength. She is now bearing testimony of the power of God bestowed upon her, both in word and person to all around. Numbers both in and out of the church are witnesses of the same; and even the unbelievers in the gospel cannot help but acknowledge that it is a great miracle. I might write for hours of such like cases but forbear at present. Concluding with the words of Paul, "Our gospel is not in word only but in power and much assurance." As a witness of the same, I subscribe myself, yours, truly,

Shropshire, Shemington, near Market Drayton, September 9th, 1849.

Dear President Pratt,—In June, 1848, I was called upon by sister Walsh, to administer to her daughter, whose head was in one mass of sores, so that she could not turn it without turning her whole body. I attended to the ordinances, and in a few days she was restored, and is now a member of the church of Christ of Latter-day Saints.

Yours in the Gospel,

WILLIAM HEYWOOD.

1, Green Lane, Battersea, September 8, 1849.

Dear Brother Pratt,-On the 2nd instant, Sunday evening, after returning from the service of the day, my wife was attacked severely with the cholera, cramp, and pain of stomach, and other symptoms following. I continued to administer the oil and laying on of hands upon her, praying her father in heaven to bless the adminis. tration in the name of Jesus; and this morning, I feel to call upon my soul and all that is within me to praise the Lord for gifts restored in these last days, for she is enabled to do a little of her domestic work this morning. Also, I would just say, sister Mary Wright called to see her, and stated the first time she came to our chapel, she could scarcely walk the distance of a quarter of a mile, being afflicted with palpitation of the heart, had been under the hands of medical gents. for more than two years. I baptized her on the 17th of May last, she stated to me she had not felt it since, is in perfect health, and rejoicing in the truth of the everlasting gospel. Many cases of healing have been wrought under my own hands, and that of my brethren, which have often led me to say, "what is man that Thou art mindful of him." I most assuredly know that the signs do follow the faithful Saints of God in the church of Jesus Christ of Latter-day's.

Yours in the everlasting covenant,

SAMUEL JARVIS.

# Upholland, September 26th, 1848.

Dear Brother Pratt,—I take the liberty of writing these few lines to you, as our little branch has been organised about eleven months, and as there has not been a single line in the STAR about it as yet; I feel to say a little on the subject. Our branch is now numbering between 60 and 70 members, with one elder, and eight priests. We have preached the gospel for three or four miles round, and in spite of persecusion we feel to go a-head in the work, for we know it is the work of God; and we have had the sick healed many times. Out of the many cases, I shall select two, the first is that of brother John Yates, collier, of Orrell, Lancashire, who was taken very bad on Monday, August 27th, 1849, to all appearance it was the cholera. He sent his daughter for me. I went, accompanied by brother Joseph Marsh, and brother Thomas Yates, priests; found him in bed; we laid our hands on him in accordance with the commands of the Lord, and we rebuked the disease in the name of the Lord Jesus Christ, and he was better, so that he could go to his work in the morning. He has since borne testimony to the power of God in healing him.

The next is that of brother Thomas Jenkinson, of Orrell, labourer, who was taken very bad on Wednesday, September 11th, 1849, while at his work, so that he was obliged to go home, it being the cholera; he was very bad. He sent his wife

for me. I went in company with brother Joseph Marsh, and we found him in bed; we laid hands on him in the name of the Lord Jesus Christ, and rebuked the disease, and as soon as we took our hands off his head, he declared the pain had left him, and before we came away, he got up and dressed himself. He could eat, and in the morning went to his work. He has since born testimony to the power of God in healing the sick, The work is going on in this place, and the Saints are in good spirits, with a good prospect of doing well. I conclude with my best prayers for the prosperity of Zion.

I remain yours, in the new and everlasting covenant,
DAVID LUDWORTH, President of Upholland Branch.

#### VARIETIES.

The late bishop of Limerick lived abroad for the last seven years, received nearly £70,000 for doing none of his duties as a bishop, and died at last leaving his cathedral windows unglazed.— Times.

Phenomenon.—A passenger who came home in the Peninsular mail packet, Pacha, sent us the following communication, dated from Southampton. On the night of the 9th of June, when near Oporto, the weather was very strange, weather gales were very prevalent in the sky. Early on the morning of the tenth, we experienced torrents of rain. At six o'clock in the morning I went on deck, and immediately afterwards I saw one of the most extraordinary sights I ever witnessed. A tall and massive pillar of water, perfectly perpendicular, and its diameter, seemingly about fifty feet, equal throughout its length, moving fast in front of our ship across our course and towards the land. As it approached the shore, its gigantic proportions increased, and a noise like reverberating thunder accompanied its movement. This immense and symetrical column rising from out of the sea, and almost reaching the clouds, formed a magnificent spectacle. As it neared the land, it passed close to a sailing ship, the crew of which apparently from terror at its approach, dowsed all sail. If it had passed over our ship, it must have sunk her. I have no doubt it did immense damage when it burst on shore. One of my fellow passengers informed me this extraordinary phenomenon did not resemble the ordinary waterspout, which is often seen at sea. — Derby Reporter.

A meeting took place a week or two ago, of the committee of which Earl Ducie is chairman, for forming a mesmeric institution. We are informed that the institution is now in the fair way of being speedily opened in London, as a nucleus. We know many private mesmerists, amateurs, who practise gratuitously. If our correspondent wants to know particulars, and to form acquaintances amongst mesmerists, he should read the Zoist, and discover their names. We cannot use the liberty of sending him to any one. Many clergymen of the church of England now practise it in their parochial visitations. In the last Zoist, the Rev. Joseph Cautley, curate of Thorney, records a case of one of his own parishoners, whom he relieved by means of it of a very severe complaint. It was done almost instantaneously-that is, in half an hour. The wife of the poor labourer expressed herself thus afterwards:-" Oh! what a blessing it is sir, to have such a kind friend as you! Why, sir, we slept for five hours last night—the first time we have had a good night for months." Christianity began in this way. The apostles all laid their hands on the sick, and cured them. Why should not their apostolical successors do the same? Why are the heathen now not converted? Because the hands have lost their power in the schools for the head. It was the wrangling of the schools, and the consequent death of charity, that destroyed the gifts of the church. They die during controversy. They will come back with charity and peace.- Family Herald.

In proportion as the power of God is manifested through his servants, so will the power of the devil be manifested through his servants, under the name of mesmerism, science, or some other term calculated to mislead Millions who receive not the message of heaven, and love not the truth, will be deceived.—ED.

#### CHOLERA.

A strange foreboding of calamity,
Which all men dread, and few can understand:
At which the vulgar stare, and more profane
Would love to jest it out of countenance.
Yet, still it comes with stealthy murd'rous step;
The grave and gay, alike before it fall.
The learned seem baffled at its dark approach,
And as an antidote, propose what might
Have been a sure preventative to some,
If timely given! But common charity
Must see its haggard victim breed disease;
And when its influences spread, retire afraid
At what their sins have made, and say 'tis DEATH!

Worcester.

LYON.

#### LINES

COMPOSED BY FREDERICK GARDNER, AGED 16, A TEACHER IN THE SUNDAY SCHOOL OF THE SAINTS AT CHALFORD HILL, GLOUCESTERSHIRE.

How sweet when the morning of Sabbath doth come, With joy to arise and depart from my home, And haste to the school where instructions are given, To teach me the way to the kingdom of Heaven.

Now taught from the scriptures of wisdom and truth, I cry unto God, be the guide of my youth; Encouraged to seek him, assured I shall find, For such is the promise so gracious and kind.

When the gospel is heard with its life-giving sound, In the solemn assembly O let me be found; For Jesus is there on the throne of his grace, And brighter than gold are the smiles of his face.

	LIST OF MONIES	RECEIVED	FROM THE	бти ТО	THE	15TH OF	OCTOBER.
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Thomas Smith	0 William Cartwright 2 0 0	
Carried forward£14 1	8 0 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	

Just published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy. Price

15s. per hundred; £6 15s. per thousand.

Just Published a treatise, entitled "Absurdities of Immaterialism," double the size of the Star.

Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "Times and Seasons" has just arrived from America. Price 5s. unbound.

This is the last volume which was printed in Nauvoo.

The Book of Doctrine and Covenants are all gone, but soon will be reprinted.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

ME THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. 11. 7.

No. 22.

NOVEMBER 15, 1849.

VOL. XI.

#### EPISTLE.

Great Salt Lake City, July 20th, 1849.

TO ELDER ORSON HYDE, AND THE AUTHORITIES OF THE CHURCH IN POTTAWA-

Dear brethren,—Since our last letter of April last, some matters have transpired which we consider worthy of your attention. The weather has been favourble for farming interest generally, and our crops so far bid fair to realize the common expectations; and we feel confident, that if strict economy is used, grain enough will be raised to meet the wants of the Saints here; but let it be understood by those expecting to immigrate to this valley, that they depend not upon the people here for a supply of provisions, but to bring their outfits with them. This refers to this season if any wish to start this fall, though our counsel is, not to start after this arrives.

On the 16th of June, the gold diggers began to arrive here on their way to the gold regions of California; since which time our peaceful valley has appeared like the half-way house of the pilgrims to Mecca, and still they come and go, and probably will continue to do so till fall. As many quit their wagons and pack at this point, and as many of their animals become worn down through fatigue, horses and mules are commanding high prices to complete the journey to the land of the gold dust.

From all appearance many will have to stop here late in the fall, and tarry with us through the winter. Goods and groceries are already beginning to stop and are sold at fair prices.

The health of the Saints is as good as we can ask, and we feel thankful to our Father in heaven for so great a blessing. The council house, our roads, bridges, bathing houses, &c., are progressing as fast as we can spare time from our agricultural labors to do them.

We are preparing to celebrate the 24th of July as the anniversary of the entrance of the pioneers into the Valley of the Great Salt Lake, in a manner that shall characterize the Saints as the true sons and daughters of liberty.

We have already erected a shade or building (on spiles or posts) measuring 100 feet by 60, for that memorable day, and for the purpose of meetings hereafter.

The weather has been steady with few exceptions. The warmest day we have

noted, the thermometer at 2 P.M. stood at 104 deg. in the shade.

Elder C. C. Rich to the Bay of San Francisco, and Elder Addison Pratt, with some two or three of the Seventies to the islands in the Pacific, will start across the Desert immediately after our celebration. We can truly say that the Saints live up to the old *Mormon Motto* and "mind their own business," by which the valley of the Great Salt Lake is bursting into a city of habitations; where, if humility and love continue to increase with industry and economy, plenty and union will crown

Y

the efforts of all that the Lord designs to bless. Law suits and mobs are far from

this valley of peace, and may they ever remain so.

The brethren in Pottawatamie County, Iowa, Missouri, Nauvoo and vicinities, must remember, pause, and reflect, that we came to this valley when there was no house nor fence, and no corn nor wheat, save what we brought with us; and that our every nerve, and all our energies will be exerted to sustain ourselves, to build houses, fences, and raise grain, which, from all appearances must command as high a price as from five dollars to ten dollars per bushel for wheat, and from two dollars to six dollars for corn, and other things in proportion.

When these small matters of journeying more than a thousand miles over the sage plains, and settling, and preparing to live, and sustain ourselves with the common necessaries of life are overcome, then the poor shall feel our helping hand

to assist them to remove to this valley.

In the bonds of the New and Everlasting Covenant, dear brethren, we remain, yours, truly,

BRIGHAM YOUNG. HEBER C. KIMBALL. WILLARD RICHARDS.

# THE MORMON VALLEY NEAR THE GREAT SALT LAKE.

(From the New York Tribune, October 9, 1849.)

From the overland emigrants to California we have later news, which is, however, much of the same purport as that before received. A great deal of sickness is reported among them: and for 500 miles, as we are told, the road over which they pass is strewed with the bodies of dead beasts of burden. Our last letters are dated from the Great Salt Lake, where the Mormons are established.—One of the correspondents of The Tribune gives a minute and curious account of this singular sect, and the results of their industry in their new home. We give it a place here, confident that our European readers will find it interesting. Our correspondent writes under the date of July 8:—

"The company of gold-diggers which I have the honour to command, arrived here on the third inst., and judge our feelings when, after some twelve hundred miles of travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains and narrow and difficult ravines, we found ourselves suddenly, and almost unexpectedly, in a comparative paradise.

"We descended the last mountain by a passage excessively steep and abrupt, and continued our gradual descent through a narrow canon for five or six miles, when, suddenly emerging from the pass, an extensive and cultivated valley opened before us, at the same instant that we caught a glimpse of the distant bosom of the Great Salt Lake, which lay expanded before us to the westward, at the distance of some

twenty miles.

"Descending the table land which bordered the valley, extensive herds of cattle, horses, and sheep, were grazing in every direction, reminding us of that home and civilization from which we had so widely departed—for as yet the fields and houses were in the distance. Passing over some miles of pasture land, we at length found ourselves in a broad and fenced street, extending westward in a straight line for several miles. Houses of wood or sun-dried brick were thickly clustered in the vale before us, some thousands in number, and occupying a spot about as large as the city of New York. They were mostly small, one story high, and perhaps not more than one occupying an acre of land. The whole space for miles, excepting the streets and houses, was in a high state of cultivation. Fields of yellow wheat stood waiting for the harvest, and Indian corn, potatoes, oats, flax, and all kinds of garden vegetables, were growing in profusion, and seemed about in the same state of forwardness as in the same latitude in the States.

"At first sight of all these signs of cultivation in the wilderness, we were

transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy—while all felt inexpressibly happy to find themselves once more amid scenes which mark the progress of advancing civilization. We passed on amid scenes like these, expecting every moment to come to some commercial centre, some business point in this great metropolis of the mountains; but we were disappointed. No hotel, sign-post, cake and beer-shop, barber pole, market-house, grocery, provision, dry goods, or hardware store distinguished one part of the town from another, not even a bakery or mechanic's

"Here, then, was something new: an entire people reduced to a level, and all living by their labour—all cultivating the earth, or following some branch of physical industry. At first I thought it was an experiment, an order of things established purposely to carry out the principles of "Socialism" or "Mormonism." In short, I thought it very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances had produced this singular state of affairs. There were no hotels, because there had been no travel; no barbers' shops, because every one chose to shave himself, and no one had time to shave his neighbour; no stores, because they had no goods to sell nor time to traffic; no centre of business, because all were too busy to make a centre.

"There was abundance of mechanic shops, of dressmakers, milliners, and tailors, &c.; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Beside their several trades, all must cultivate the land, or die; for the country was new, and no cultivation but their own within a thousand miles. Every one had his lot, and built on it; every one cultivated it, and perhaps a small farm in the distance.

"And the strangest of all was, that this great city, extending over several square miles, had been erected, and every house and fence made, within nine or ten months of the time of our arrival; while at the same time, good bridges were erected over the principal streams, and the country settlements extended nearly one hundred

"This territory, state, or, as some term it, 'Mormon Empire,' may justly be considered as one of the greatest prodiges of the age, and, in comparison with its age, the most gigantic of all republics in existence, being only its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers as their enemies represented them in the States, I must think they have greatly reformed in point of industry since coming

"I this day attended worship with them, in the open air. Some thousands of well dressed, intelligent-looking people assembled; some on foot, some in carriages, and on horseback. Many were neatly, and even fashionably clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band who played well on almost every instrument of modern invention. Peals of the most sweet, sacred, and solemn music filled the air, after which, a solemn prayer was offered by the Rev. Mr. Grant, (a Latter-day Saint), of Philadelphia. Then followed various business advertisements, read by the clerk. Among these I remember a call of the seventeenth ward, by its presiding bishop, to some business meeting; a call for a meeting of the thirty-second quorum of the seventy, and a meeting of the officers of the second cohort of the military legion, &c., &c.

"After this, came a lengthy discourse from Mr. Brigham Young, president of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength, and glory of England, growing out of her coal mines, iron, and industry; and the weakness, corruption, and degradation of Spanish America, Spain, &c., growing out of her gold, silver, &c., and her idle habits.

"Every one seemed interested and pleased with his remarks, and all appeared to be contented to stay at home and pursue a persevering industry, although mountains of gold were near them. The able speaker painted in lively colours the ruin which would be brought upon the United States by gold, and boldly predicted that they would be overthrown because they had killed the prophets, stoned and rejected

those who were sent to call them to repentance, and finally plundered and driven the church of the Saints from their midst, and burned and desolated their city and temple. He said God had a reckoning with that people, and gold would be the instrument of their overthrow. The constitutions and laws were good, in fact, the best in the world, but the administrators were corrupt, and the laws and constitutions were not carried out. Therefore they must fall. He further observed, that the people here would petition to be organized into a territory under that same government, notwithstanding its abuses, and that, if granted, they would stand by the constitution and laws of the United States; while at the same time he denounced their corruption and abuses.

"But, said the speaker, we ask no odds of them, whether they grant us our petition or not! We never will ask any odds of a nation who has driven us from our homes. If they grant us our rights, well; if not, well; they can do no more than they have done. They, and ourselves, and all men, are in the hands of the great God, who will govern all things for good, and all will be right, and work

together for good to them that serve God.

"Such, in part, was the discourse to which we listened in the strongholds of the mountains. The Mormons are not dead, nor is their spirit broken. And, if I mistake not, there is a noble, daring, stern, and democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men, and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted, and sincere; in their politics, bold, daring, and determined; in their domestic circle, quiet, affectionate, and happy; while in industry, skill, and intelligence, they have few equals, and no superiors on the earth.

"I had many strange feelings while contemplating this new civilization growing up so suddenly in the wilderness. I almost wished I could awake from my golden dream, and find it but a dream; while I pursued my domestic duties as quiet, as

happy, and contented as this strange people."-Liverpool Mercury.

# (From the Frontier Guardian.)

The Mail arrived from the Salt Lake on Monday evening, September 3. A. W. Babbitt, Esq., arrived here on Monday evening last, thirty-six days from the valley of the Salt Lake, having been water-bound on the route eight days. He came safely through with one man and seven horses, and a light wagon in which

he brought the mail.

News from the valley is quite encouraging. The crickets entirely disappear where fowls and swine are permitted to range. They have suffered comparatively none this year by those insects. Their wheat crops are good, corn looks prosperous—beets, carrots, squashes, pumpkins, and other vegetables are excellent. The health of the citizens there was good, and great activity in business prevailed. About twelve or fifteen thousand California emigrants passed through the valley, and about three thousand calculated to winter there. Many of the Californians have been baptized, and intend to make that place their home—some of the first class of them for wealth, character, and influence. No difficulty occurred between our people and the California emigrants, and the Indians are all friendly, and seem anxious to learn and to become civilized. They wish to learn to cultivate the soil, so that they can have plenty of bread, &c.

Our people celebrated the 24th of July instead of the 4th, for two reasons:—one was, because that was the day on which Brother Young and the pioneers first entered the valley; and the other was, they had little or no bread, or flour to make cakes, &c., that early, and not wishing to celebrate on empty stomachs, they postponed it till their harvest came in. A full description of the feast and celebration may be expected in our next. We are only able to sketch the heads of the news this week for want of time and space, but we intend to pour out the whole flood in our next number. The valley has been a place of general deposit for property, goods, &c., by Californians. When they saw a few bags and kegs of gold dust that had been gathered and brought in by our boys, it made them completely enthusiastic. Pack

mules and horses, that were worth twenty-five or thirty dollars in ordinary times, would readily bring two hundred dollars in the most valuable property at the lowest price. Goods and other property were daily offered at auction in all parts of the city. For a light Yankee wagon, sometimes three or four great heavy ones would be offered in exchange, and a yoke of oxen thrown in at that. Common domestic sheeting sold from five to ten cents per yard by the bolt. The best of spades and shovels for fifty cents each. Vests that cost in St. Louis one dollar and fifty cents each, were sold at Salt Lake for three bits, or 372 cents. Full chests of joiners' tools that would cost 150 dollars in the east, were sold in that place for 25 dollars. Indeed, almost every article, except sugar and coffee, is selling on an average, fifty per cent below wholesale prices in the eastern cities. Would it not be a grand speculation for Kanesville and St. Joseph merchants to go to the Salt Lake to lay in their fall stock of goods? They can buy plenty of wagons there for less than one-half what the iron cost in St. Louis, and any number of cattle to haul them back. This kind of operation has put the people on their legs in the valley, but when the alcohol was brought forward and sold, it threw some of them off their legs, not having had any for a couple of years or so, and being rather exhausted by digging gold all the time. They were not wise to hazard a contest with so potent an enemy, more to be dreaded than the mobs of Illinois. The people there think more of their wheat crop than of the gold mines. They know, because they have been made to feel, its superior worth. Many of the emigrants would pay no attention to the warnings of our people not to let their cattle drink of the water so strongly impregnated with saleratus. They said it was all a "Mormon humbug" about the alkali being strong enough to kill their cattle, and the consequences were, that more than 2000 dead carcases of oxen lay strewed along the way, and the very offensive smell caused thereby, rendered it almost impossible to travel near the road. The cholera has been very fatal among the Indians. In one place Mr. Babbitt mentions as having passed ten deserted lodges, with many dead Indians laying about, and their bodies torn and half eaten by the wolves.

He met Livingston and Kinkade's company, commanded by William Miller, about 200 miles west of Laramie, then all well. Met Egan at Weber river—Hickman and Hatch beyond the South Pass—Perkin's and Taylor's company this side of Laramie. They had one stampede; about a 150 teams hitched up, took fright in the day time, and ran with their loads like wild buffalo. One lady was killed, (Mrs. Hawk,) and several others badly bruised and injured. George S.'s and Ezra's company were all well, but getting along slowly on account of high water and constant rains. Gully, Mc. Carty, and Kellogg died of cholera out of the first

company. But four of our people died of cholera on the road.

Mr. Babbitt certainly deserves our thanks and praise for his perseverance in swimming rivers, and towing over his wagon on rafts, made with a hatchet, and tied together with larrietts. It cannot be a very pleasant job to freight a rude sort of raft with a wagon, and push off into a rapid current, and pull out about one quarter of the distance across, then take one end of the rope in your teeth, while the other end is attached to the raft, and plunge into the stream like a spaniel, and swim over with craft and cargo in tow, being swept down the stream over snags and sawyers for a quarter or half a mile, as Mr. Babbitt informs us has been his lot in two or three instances. But, oh! the sacrifice of property thrown out and left by the road side by the Californians, between Laramie and the valley, is beyond calculation, as Mr. Babbitt informs us. General Wilson is getting slowly on; he will have to remain in the valley this winter most likely, and not visit the diggins until spring. Mr. Babbitt thinks that Livingston and Kinkade will be broken merchants, because of so many goods getting to the valley before theirs, and having been sold for less than prime cost. The market is glutted.

As we have no more space, we reserve particulars for the next Guardian.

We learn by Mr. Babbitt, that Major Simonson has established the government post at Smith's Fork of the Bear river, about fifty miles from the Salt Lake City. We learn from the same source that the citizens of the Great Basin have organized a provisional government, called the "State of Deseret," under which the civil policy of the nation is duly administered, and will so continue until Congress shall otherwise provide by law.

### CORRESPONDENCE FROM AMERICA.

#### FROM P. P. PRATT.

Great Salt Lake City, July 8, 1849,

Dear Brother Orson,—I wrote to you by last April's mail a lengthy communication or two, embracing many subjects, and the general news of interest. The United States mail goes out one week from Monday next, I therefore avail myself of this opportunity to inform you that myself and family are well.

It is a general time of health here, and it always has been. It has been hard times for bread, but harvest has now commenced. I have cut some wheat which I intend to thrash to-morrow. Crops are many of them fine. Wheat, rye, oats,

barley, corn and vegetables all do well.

As a grazing country, there is scarce its equal on the globe. Milk, cheese, butter, beef, &c., are very fine and abundant. The region around us would support millions of cattle and sheep, not only in the vallies but on the mountains. Our cattle climb the highest hills, and delight to graze on the sides of the steepest

declivities where it is possible for them to climb.

The best foundation for a living in this country would be a herd of young heifers, driven from the States, or a drove of sheep. Butter, cheese, milk, beef, &c., will always find a ready market, and command a high price, because of the travel and traffic therewith, as well as domestic consumption. The present travel through this place, or near it, will, it is thought, amount to some thirty or forty thousand persons. All will centre here another year, and much of it does this year. This employs blacksmiths, pack-saddlers, washing, board, &c., and opens a large

trade in provisions, cattle, mules, horses, &c.

Scores or hundreds of people now arrive here daily, and all stop to rest and refit. After crossing the great prairie wilderness for a thousand miles, where nothing is seen like civilization or cultivation, this spot suddenly bursts upon their astonished vision like a paradise in the midst of the desert. So great is the effect, that many of them burst forth in an ecstasy of admiration on emerging from the kanyon, and gaining a first view of our town and its fields and gardens. Some shed tears, some shout, some dance and skip for joy; and all doubtless feel the spirit of the place resting upon them, with its joyous and heavenly influence bearing witness that here live the industrious—the free—the intelligent, and the good. In truth our town now presents a plateau of several square miles, dotted with houses, and every foot of it, except the broad and pleasant streets, enclosed and under cultivation. Fields of yellow wheat, are waving in the breeze. Corn, oats, flax, and garden vegetation fill the vacuum, and extend every way as far as the eye can distinguish objects. To say nothing of one field south of, and adjoining the city, of some 7,000 acres, fenced and mostly cultivated, and several smaller ones in different directions.

One may now ride on a good carriage road, from Brownville uo the Weber river on the north, to the Provo river of the Utah Lake on the south, a distance of near one hundred miles, fine cultivated fields and civilized dwellings, more or less, from one extreme to the other. Good frame bridges are already completed across many of the streams. We have three grist mills, and some ten or a dozen saw mills in operation, or in progress. Timber here is abundant, and inexhaustible in

the mountains.

I had like to have forgot about the gold, which is almost as plentiful as stones, over in the California mountains. But this climate is so healthy, and the air so pure, that the gold fever troubles none but transient persons. The inhabitants who have become acclimated here, seldom, if ever, feel even the symptoms of that raging disease which has carried off so many, and turned the brains of so many others in the states and nations of the world.

We are sorry to hear of the cholera among the Saints, and of its ravages among our Welsh emigrating brethren; but so it is, and it only confirms me in my dislike to the present route of emigration. I hope, ere long, that we will find a better

route from Europe to this place

I have heard nothing from my brothers or from my mother, or any of my family abroad. I get no letters, so I conclude I have no friends or acquaintances in the

States or in the British Isles who remember me; but I will continue to write to them, and perhaps they will be awakened to a remembrance that brother Parley once appeared among them with glad tidings, and should not be forgotten.

The first presidency are well, and in good spirits. The twelve are well. A Lyman has been sent to the coast, C. C. Rich is being sent thither, and Addison

Pratt to the Isles of the Pacific.

Our Council House is progressing. It is a stone building, two stories high, and 45 feet square, and at present the most substantial building in our city. It would grace New York, or any other city in the States. I don't know when I shall be sent away. I am studying the Spanish language, and preparing for Spanish America.

I must now close my letter, and prepare for meeting. So, dear brother, with the best wishes, and kindest remembrances of myself, my family, and of brother Vancott and family, I say farewell.

P. PRATT.

Two o'Clock .- We have had a good meeting, brother Young preached. All

were edified, some laughed, and some, probably, wept.

I was at the Utah Lake last week, and of all the fisheries I ever saw, that exceeds all. I saw thousands caught by hand, both by Indians and whites. I could buy a hundred, which would each weigh a pound, for a piece of tobacco as large as my finger. They simply put their hand into the stream, and throw them out as fast as they can pick them up.

Five thousand barrels of fish might be secured there annually, just as well as less. Great numbers of strangers attend our meetings now every Sabbath, and we feel as if we were about in the middle of the world, and in as good a place to preach the gospel to all the world as can be found. My love to all my friends in the British Isles.

P. P. PRATT.

#### FROM W. WOODRUFF.

Cambridgeport, Massachusets, October 13th, 1849.

Dear Brother Pratt,—I forward you by mail, a copy of the New York Weekly Herald, of October 13th. I hope you will get it that you may see a specimen of what is now being published to the whole world, as far as scores of the most noted American journals can reach, in giving their views on Mormonism. The world has, at last, awoke as from a deep sleep, and are as much astonished as though they were rocked by an earthquake, merely by catching one short view of Mormonism, which they supposed to be lost, dead, and buried; but alas! they turn their eyes towards the West, and behold it has risen from the dead and stands forth in bold relief as an independent sovereign state, (by the name of Deseret,) holding in its hand the key of the North American Continent, with their "nobles being of themselves, and their governors proceeding out of the midst of them." Yes, you will see by the Herald that the Saints in the Great Basin have organized a state government, and elected their governor (Brigham Young), and all necessary officers, and have two delegates to Congress (A. W. Babbitt and Dr. Burnhisel), bearing their petitions, to be received into the Union upon an equal footing with the other States. The tone of many of the journals are very favourable, and say to Congress, give their petitions-receive them into the Union with their state government. Whether the Gentiles are coming to the light of Zion or not, from 15 to 20,000 have passed through their city this season after gold, and on seeing a few bags of gold dust the brethren had brought from the mines, they became so frantic to get there, and finding they could not get there this season with their ox teams, and heavy wagons, and loads of goods, they exchanged, in some instances, three heavy wagons for one light one, and flung in a yoke of oxen to boot. They filled the valley full of goods, which was bought at auction for one half or quarter the price of their original wholesale price at New York or St. Louis. This has set the Saints upon their legs as far as goods are concerned. Horses and mules rose to 200 dollars, while you could buy any amount of wagons for half what the iron cost at St. Louis to make them with. Dr. Burnhisel has been with me one week, he says the road is literally strewed with many kinds of property from the valley to Fort Laramie, and the road is spotted with the dead of both man and beast. The Saints warned the gold diggers not to let their cattle drink of the poisonous and saleratus springs, but they said it was

all a Mormon humbug. The consequence was some 5,000 head of cattle died in the regions of the springs, which lie strewed over the ground, the stench of which is very troublesome to those who pass by. It is said that some 35,000 gold diggers had passed over that rout this season, besides the Saints, and some 60,000 head of animals. The last accounts from the gold diggers was that there were 500 wagons between South Pass and Fort Hall entirely helpless; all their teams having been drowned in crossing streams, or died for want of grass, and hundreds were then dying daily, and the road near blocked up at some passes with broken down wagons and teams, and the men had become mad because they could not get by or go a-head; they were fighting and killing each other. An express had been sent from Fort Hall for assistance to gather the destitute into the valley of the Great Salt Lake, that must die if they had not help. How singular it is that the people of the States should have driven so many thousands of the Saints into the wilderness, and then thousands of the same people who had driven them out, so soon to call upon the poor exiled Saints to save them from starvation and death.

About 3,000 of the emigrators bound for San Francisco have stopt in the valley, and settled with the church, many of whom have been baptized and joined the church; many of whom are among the most respectable and wealthy. They are astonished at the gospel, religious principles, and talents which they find congregated in the valley. Many highly interesting letters are written from the gold seekers, while in the valley, to their friends in the States, which are published in the New York Tribune, Herald, and other papers; which are giving Mormonism a more elevated station in the public mind than it has ever held before. Even the world is beginning to behold that Mormonism will not die, but that it will live,

and grow, and prosper, and build up a Zion.

The following is an extract of a letter from the presidency to me, dated July 25. "Our prospects for grain are tolerably good, and if we are not flooded with emigrants intending for the mines, but compelled to tarry here, we shall have plenty for the ensuing year. Our wheat harvest is now at its height and is coming off far better than appearances seemed to warrant. The spirit of industry which has ever characterized the Saints of the Most High God, has been brought to bear with wonderful effect upon the burning and arid desert. The next time that you encounter the hardship, privation, and toil of a journey over the plains and mountains, you will meet with a very different reception from what attended your first arrival here. Friends will greet your arrival, and the products of the earth will administer to your comfort. Our city and valley are fast improving. Roads are being made, and bridges, mills, and houses building on every side with astonishing rapidity considering our circumstances and the disadvantages under which we labour. But the blessings of health, peace, and union have attended us: hence our prosperity. We have a settlement in the Utah Valley, and have extended north above the Weber river. We have to irrigate land which is considerable labor, but will diminish as we improve in fixtures and experience. One thing is certain, all the necessary products of the earth for the sustenance of man can be raised. You have probably learned before this that we are endeavouring to obtain a recognition from the United States. Dr. Burnhisel is east upon this business, and brother A. W. Babbitt will leave to-morrow, as our delegate to Washington. Our object is to gain admission as a sovereign state into the Union. Whenever you can use your influence to further this object do so. Also gather up the Saints and come on with all you can bring another season. We shall be quite happy to see you, as will all your friends. \* \* \* We had, yesterday, a celebration of the anniversary of the arrival of the pioneers in this valley. It was a day long to be remembered. Your father enjoyed it well, being one of the 24 aged fathers selected as a part of the escort. For full details of these proceedings see the Frontier Guardian. Wishing for the peace of heaven to rest upon you, we remain your brethren in the gospel of BRIGHAM YOUNG, Christ,

We are all well. I shall make my calculations to leave for the valley next spring, if the Lord will. Mrs. Woodruff, with myself, wish to be remembered to brother and sister Pratt, and all the Saints with you. Yours, in the truth,

WILFORD WOODRUFF.

#### FROM G. A. SMITH AND E. T. BENSON.

Camp of Israel, near Fort Childs, 208 miles from Winter Quarters, Aug. 5, 1849.

Brother O. Hyde, - While the bright and glorious luminary of day is mounting up from his eastern temple, and the camps of Israel are carreled on the open prairie, with the canopy of heaven for their coverings, (except their canvass,) and the herdsman is guarding the cattle with rifle in hand, and the camps are busy in doing the duty devolving upon them; by our request our clerk has seated himself to write a hasty sketch to you, for the "Guardian" and to all others whom it may concern. We received with joy the letters you sent us by Capt. Kane on the morning of the 2d inst., and we wish you to embrace every opportunity in doing the like, and we will cheerfully return the compliment. We have had no serious accidents in our camps-all have enjoyed tolerable good health with one or two exceptions. We have met with no losses of cattle; indeed in every thing we have been blessed, for which we feel to raise our prayers and hearts of thanksgiving and gratitude to our Father in heaven; surely the angel of mercy has gone before us, and round about the camps of Israel. We have had two or three stampedes, before we adopted the plan of chaining and tying up our cattle, since then, none in our camp has occurred, but our cattle rest in peace and quietness. We carrel our loose cattle, horses, and sheep, inside, and our oxen outside, which we think the safest plan, in case of fright, or a stampede, and we find it answers well, and we recommend to every company coming to adopt the same plan, tie up, and to the merchants in Kanesville to keep on hand a good supply of ropes, of good quality and strength for the purpose, and let none come without a supply sufficient for their cattle. In Capt. Richards's company a stampede took place last Sabbath evening, but not serious, and without loss—they carreled. His company we expect is at Elm Creek, thirteen miles a-head of us. On our journey thus far we have passed seven graves, some of gold diggers, others of the Saints-all but one (an infant) died of cholera, as the head-boards inform us. Among others we see the name of A. Kellogg, at Prairie Creek, 157 miles from Winter Quarters, he died of cholera 23rd June last. Also Samuel Gully, captain of one hundred, in Brother O. Spencer's company of Saints, lies 185 miles from Winter Quarters, in the open prairie, his grave neatly tufted over; died of cholera, July 5th, 1849, aged 39 years. Along side of his lies another, Henry Vanderhoof, of the same company, bound for California gold regions; died of cholera, July 4th. So you perceive the destroyer is on these vast plains as well as in the cities and towns.

We found a note from Capt. Allen Taylor, left on the grave of a gold digger, a few days ago, informing us, that his company had found a few miles below the Fort, fifty-one head of oxen and steers, and four cows; and from some men that have been from the camp to the Fort, we further learn this morning, that between the Fort and where they found the first cattle, they found some fifty head more. The company stopped opposite the Fort, sent over for the officers, to come and see if the cattle belonged to them, i. e., the Government; the officers said they did not, and they proceeded on with them. In the note Capt. Taylor wishes "we had a few yoke of them to help us," we have accordingly sent on Capt. Patten, with three or four others, to get a few yoke, as our wagons are heavily laden with church property, &c., and the roads have been very heavy, muddy, and miry, rendered so by the incessant rains we have had on the plains. Yesterday morning we experienced a very heavy shower of thunder, lightning, wind and rain, mingled with hail, some were supposed to be

one and a half inches in diameter.

Capt. Richards's company discovered a new ford across the Loup Fork, about 63 miles below the upper ford, opposite to an old Pawnee village. The ford is a good one, we think, far superior to either of the others. We crossed upwards of one hundred wagons in a little over half a day, together with our cattle, sheep, &c., labouring under the disadvantage of a high wind—all safe. A good place for camping on the opposite side.

Since we wrote you concerning our organization at the Elk Horn, we have had a reorganization at the Platte Liberty Pole, which we deemed advisable. The rules of the camps are the same as those adopted by President Young's company last year The camps are denominated G. A. Smith's, including the Welsh company, and E. T. Benson's, including the Norwegian company. It was thought proper to divide thus

on account of numbers, and so separate the camps, but keep close to each other. The officers are as follows:

Isaac Clarke, President of both Camps,

In G. A. Smith's Company—W. I. Appleby, William Draper, Counsellors; Elisha Everetts, Captain of one hundred; William Patten, Captain of fifty; Asael Thorn, Captain of the guard; Captain Dan Jones, Marshal; Thomas Jeremy, Daniel Daniels, Lysander Gee, Gashum C. Case, Miram Tanner, Captains of tens; Cable Tary, Clerk.

In E. T. Benson's Company—Charles Hopkins, Captain of fifty; Samuel Malin, Captain of the guard; James Cragan, Marshal; Azael T. Talcott, Elisha Wilcox, Sherman Gilbert, Christian Hyer, Henry Boley, Captains of tens.

W. I. Appleby, General Clerk of both Camps and Journalist.

The reason why we are anxious for all companies coming this way to tie up their cattle, is because of loss and danger. Indeed, there are but few that can comprehend the terrors of a stampede. Picture to yourselves, three or four hundred head of frightened oxen, steers, cows, &c., running, bellowing, roaring, foaming, mad and furious—the ground shaking beneath their feet like an earthquake, chains rattling, yokes cracking, horns flying, and the cry of the guard, every man in camp turn out. Horses mounted, and in the darkness of the night, through high grass, sloughs, mud and mire, pursue the bellowing and furious herd, leaving the women and children frightened with a few guards with rifles to guard the camp. After an hour or two, perhaps, the cattle will begin to get weary and quieted, and if luck and fortune attends, the horsemen will head them and drive them back to camp, except those that sometimes swim the rivers, &c. The terrors of a stampede are not soon forgotten. Good chains and ropes to tie up will prevent all this.

We close by saying, may peace and the blessings of heaven attend you all, and let your prayers ascend to heaven's throne for our welfare, and not only us but all the camps. Send us on some newspapers whenever you can, and other intelligence. May we meet again in the Valley of the Mountains of Joseph, is the prayer of, your brethren in Christ.

George A. Smith,

W. I. APPLEBY, Clerk.

EZRA T. BENSON,

Camp of Israel, Indian Territory, Sandy Bluffs, 280 miles from Winter Quarters, August 12, 1849.

Dear Brother O. Pratt,—This morning, while the rain is wetting our canvass, and bids fair for a stormy day, I thought I would send you a hasty sketch of our journey thus far on our way to the Salt Lake, and offer a few suggestions to the Saints in England and other places, that will be of advantage to them in their emigration.

First, then, I left home and went into camp on the 23rd day of June last, after months' exertion of labour and toil, and at last was obliged to borrow ten yoke of cattle to roll into camp with; however, I have got along tolerable well, for which I feel truly thankful. We left Winter Quarters on the 14th day of July, with about 130 wagons. At the Platte Liberty Pole, for convenience, herding, &c., we divided the company into two camps, denominated G. A. Smith's camp, including the Welsh company (under Captain Dan Jones, consisting of some twenty-five wagons) and E. T. Benson's, including the Norwegian company, making two camps, yet travelling and encamping near each other all the while. Our progress, thus far, you will perceive has been slow, owing to the wet, muddy, and miry state of the roads, rendered so by the incessant rains we have experienced since we left the Elk Horn; indeed it has been shower after shower of wind, rain, thunder, lightning, and hail. There has been no scarcity of water all through this Indian country, nearly every creek that was dry heretofore when the emigrating companies passed, has now plenty of water in them, and the grass on the prairies is very little behind the prolific yield of the prairies of Illinois.

We are now encamped on Skuuk Creek, near the Sandy Bluffs—plenty of wood, water, and rich pasture. Our cattle stand the journey thus far very well; our camps are enjoying health and peace; no deaths, losses, or serious accidents have occurred in our midst. Surely the angel of mercy and protection is round about, and goes before the camps of Israel, and may he still continue to go before us to preserve our lives, our cattle, herds, wagons, and provisions—vanquish the destroyer,

guide and protect us safely to our destined haven. There were two or three stampedes among our cattle, until we adopted the plan of chaining and tying them up every night; since then we have had no stampedes, but our cattle have rested in quietness. We carrel our horses, sheep, and loose cattle inside, our oxen outside of the carrel, which we think the best and safest way. We would suggest the propriety, and recommend the same to all the Saints that purpose emigrating, to provide themselves with plenty of good grass rope, one-half or five-eights in diameter for tying up, about ten feet to an ox, or steer, or cow, and also to provide some good heavy ox chains, in addition to their lighter ones, in case of doubling several yoke together, when needed in miry places; and have good strong wagons, not too heavy, with high wheels, tight beds, and the bottom and side boards where they meet, bevelled together to prevent the water running through, and thereby lose their flour, as has been the case in a few instances to a small extent in our camp; also procure a good thick twilled material, either cotton or linen, for wagon covers, Russian duck, No. 8; likewise a few yoke of good extra oxen to a company, in case of accident. These are things we recommend to the Saints, which if embraced or adopted, we feel confident will be a benefit unto them, especially the tying up of cattle. No one that has not witnessed a stampede of cattle on these plains, has any idea of the terrors, and dangers, and losses sometimes that accompany them. Contemplate a camp of 50 or 100 wagons all carreled, with about 1000 head of cattle, oxen, steers, cows, &c., with some 3 to 500 souls, consisting of men, women, and children, all wrapt in midnight slumber, with every prospect of peace and quietness when they retired to rest in their wagons under their frail canvass covering, with the guards pacing their several rounds, crying the hour of the night, &c.; when all of a sudden, a roar equal to distant thunder, which causes the ground to shake, is heard; the bellowing and roaring of furious, maddened, and frightened cattle, with the cracking of yokes, breaking of chains, and sometimes of wagons, is heard-away they go, rushing furiously over guards or any thing else that is not invulnerable to them. Hear the guard cry out, a "stampede! every man in camp turn out." Horses are mounted, and through the storm and darkness of the night, with the rifle in hand, the roar and sound of the cattle are followed; sometimes rivers are swam, and hundreds of heads of cattle are lost; but if success attend, in an hour or two, sometimes longer, they are brought back, but not quieted, to the camp, where the women and children, affrighted from being roused from slumber by such terrific wars, had been left with armed guards to protect them from the Indians, who roam over these plains in countless numbers, merely in quest of plunder, and perhaps had been the cause of frightening the cattle and causing the stampede; such, in brief, is a stampede; but it must be witnessed to be realized. Capt. Owens (Judge Owens of Hancock county, Illinois) with a company of gold hunters, had a stampede a few weeks ago, about 70 miles from here, and lost upwards of 100 head. They were found near Fort Childs, by Captain Allen Taylor's company of Saints, and returned to them a few days after. The cattle travelled 130 miles in thirty-six hours.

Our statistics are as follows, as near as we can ascertain at present:-

~ ~ ~	Decentration cer o ces	TOTTO	THOS WO THEEL WO	HO CEEK	a concor occiar co	present.
129	Wagons,	4	Ponies,	74	Chickens,	2 Marriages,
467	Souls,	514	Oxen,	22	Cats,	2 Births,
125	Men,	243	Cows,	26	Dogs,	No Deaths,
23	Horses,	70	S. Cattle,	21	Ducks,	157 Guns,
1	Mule,	100	Sheep,	4	Turkies,	38 Pistols.
	armatanen oritzen	12	Pigs,	2	Doves,	

We are composed of Yankees, English, Welsh, Norwegian, &c., yet we are one, although of different dialects and nations. The English are doing first rate, as also the Welsh. They are well fitted out with teams and provisions; are in good spirits, are joyful, and make the camp resound with the songs of Zion in the evening after carreling. Capt. Dan Jones understands his duty, and surely he has done nobly in building up the kingdom of God in his native land, and conducting the company he has across the mighty deep. Surely their prosperity and rejoicing should stimulate their brethren to imitate their example.

There are three companies of Saints a-head of us: Capt. Gully, with President O. Spencer, Capt. Allred's and Capt. Richards's. Capt. Samuel Gully went out last spring as captain of one hundred in Brother Spencer's company, and on the

3rd day of August last we discovered his grave and another, Henry Vanderhoof, of the same company, but not a member of the church, neatly sodded over, and head boards with inscriptions upon them, about 180 miles from Winter Quarters, from which we learned that Brother Gully died of cholera, July 5th, 1849, and Vanderhoof on the 4th. We have also since learned with regret, from the gold diggers that returned after their lost cattle before referred to, that the same company at the Loup Fork, lost one man by drowning, another the Indians shot while out hunting. Four had died of cholera, and two more had been severely injured by cattle in a stampede. At Prairie Creek we saw the grave of an infant, son of Joseph Egbert, who died July 27th, 1849, aged seven months.

We would also recommend the brethren not to calculate to carry over these roads, at the furthest, more than twenty hundred pounds weight, to two good yoke of cattle and a yoke of cows, with wagon not too heavy, as we before referred to, and double covers to the same,—one of the material before mentioned, and the other coarse cotton sheeting, as it will be necessary to shield them and their provisions from the storms, especially such a one as we experienced night before last. We give a sketch

of it from Brother Appleby's journal of the camp.

"August 10.—Travelled about 12 miles, some part sandy road; a heavy shower coming on, we encamped early near Low Sandy Bluffs. From about five o'clock, P. M. until midnight, there was one constant and incessant deluge as it were. The rain fell in torrents, the lightning flashed in vivid glare, the thunder rolled in rumbling and terrific peals, the winds howled through our camp of canvass, spread to the enraged elements, and many were the mothers and infants that received the cold drops through their frail covering, and reposed in their saturated beds, without murmuring as it was heaven's will. The cattle bent to the storm as they stood upon their feet, and sometimes gently tried a chain or rope by which they were made fast. The guards, wet and dripping, paced the camp in their several rounds, cried the hours, exposed to the furious and pitiless storm. However, after about seven hours, the elements having spent their fury, a calm subsided, and in the morning the camp arose to behold a beautiful clear sky, a shining sun, cattle all safe, and cheerful and smiling countenances in the camp, and plenty of water around the same! Such is a prairie thunder shower."

We saw Brother T. D. Brown of Liverpool. He paid us a visit while crossing the Missouri river, but in the bustle and hurry we had not time to converse a great deal. He was in good health and spirits, although his business was a little complicated. He rejoiced to behold the camp, and only wished he was ready to go along. He tarries at Kanesville. Sister Smith sends her respects to you and Sister Pratt, and thanks for the presents received. She, together with Sister Benson, wrote a letter at the Horn to Sister Pratt, which we hope she has received. Farewell. May the Lord bless and prosper you for ever. Amen. G. A. SMITH.

W. I. APPLEBY, Clerk and Journalist of the Camp.

Camp of Israel, Spring Creek, 345 miles from Winter Quarters, August 21st, 1849.

Brother Hyde,-We wrote you on the 5th inst., giving you a brief description of our journey up to that date, and sent the same to Fort Childs to be forwarded on to you. Another opportunity favours us this morning of writing you, by Brother Babbitt, who came into camp a few hours ago, twenty-six days from the Salt Lake. The news he brings from there is flattering, and cheering are the prospects before the Saints, as he and the documents he bears will inform you. As it regards the health of our camps, it has been quite good, no serious sickness with the exception of Brother Benson, who has been quite sick, for some ten days with an attack of his old complaint, the bilious cholic; however, he is getting a great deal better, and bids fair for a speedy recovery at present. We have sustained no losses, no serious accidents of any kind, the destroyer has not lain any of us low; but indeed in every thing we have been blessed and prospered, and the angel of peace and mercy, it appears has been our shield, and Joseph's God our kind protector, for which we feel truly thankful to him whose we are, and whom we desire to serve and obey. To be sure we have had our trials in wet, muddy, miry roads, sand bluffs, sloughs, rivers, &c.; also quite frequent and heavy showers of rain, thunder, lightning,

wind, and great hail. But it has caused, where last year no grass grew, and no water to be found, plenty of each for us the present year, and the buffalo, antelope, ducks, &c., supply the camp with meat, which is excellent and plentiful; so you will perceive we are happy and contented, and blessed with the spirit of the Lord. We surely rejoice, and oft is the time the camps resound with the songs of Zion, and fervent aspirations to heaven for the mercies and blessings we enjoy, and protection from the Indians—they have not molested us; indeed, we have not seen half a dozen Indians since we left Winter Quarters. The cholera it appears, has frightened them, and they have deserted the path of the white man; scores of them have already died with it, and left on the prairie, covered over with a few skins, and the wolves have come and devoured the flesh from off their bones.

Last year we requested of the merchants in Kanesville to procure good and substantial materials for wagon covers, which was wanted by the imigrants to the valley, and we expected they would procure it, and they assured us they had, and we purchased under that consideration; but be assured we have been deceived, as the material (although double), will not prevent the rain from coming through and wetting our provisions, beds, &c. We would therefore counsel our brethren, that intend making purchases of material for wagon covers for future emigrating, not to purchase any such material as that sold to us, but purchase good, substantial,

glazed cloth or bed ticking.

On the 9th, inst., we passed the grave of a gold digger, and from a writing found upon the same (a copy of which we send you), we learn that it was the grave of Edward Haggard, of Askaloosa, Iowa, (of the Hawkeye company,) who died in June last.

Copy of the writing found upon the tomb, (Verbatim.)

"To any one who may read—June 7th, 1849. May known the cause. The Hawkeye company on their journey to California, to inform any one who may read this letter, that mankind whilst journeying through this world are subject to troubles, crosses, and losses, of which we, the Hawkeye company, have to say that we mourn the loss of one of our company, (to wit,) Edward Haggard, of Askaloosa, Iowa, who departed this life June 7th, 1849,—was taken ill at Loup Fork, with diarrhæa, which was the cause of ending his existence here below, we all mourn the loss of a friend, and particularly to be left in a desert land. We add nothing more.

JAMES MCMURRAY, W. W. SAMPSEE,
J. SHRADE, W. G. LEE.

There was a few lines of original (in part) poetry, on his death, which our sheet will not permit us to copy. The reason why we refer so particularly to his death, the copy of the note, &c., is this, Brother Joel Terrill, last spring, purchased some ten dollars' worth of ropes, and came on from the Bluffs to the Elk Horn river, with two or three others to build a raft, that the emigrants might have a way of crossing the river without being detained on their arrival. Accordingly he built his raft, exposed to the attack of the Indians, far from the habitation of white man, &c. Shortly after, the before mentioned Hawkeye company of gold hunters, on their way to California arrived at the Horn, and demanded of Brother Terrill what the fare was for conveyance over the river; he replied, that as he came a considerable way-periled his life as it were, in an Indian country, and attended with considerable expense, trouble, &c., he thought he ought to have one dollar per wagon. They retired a short distance, and shortly after returned, and with guns glistening with bayonets, presented the same at Brother Terrill, and ordered him under the pain of death to leave his raft, which he was compelled to do. They used the raft to cross over, and took the ropes, &c., belonging to Brother Terrill along with them, without remunerating him one cent. Brother Terrill related the circumstance to G. A. Smith, together with the name of the company, &c.

We have been visited with two or three severe hail storms, one took place last Friday evening, a description we copy from Elder Appleby's journal of the camp.

"August 18th.—Last evening we experienced another heavy shower. It came on just as the camps were tying up their cattle. A dark cloud had been observed for some time before, lying off south of the Platte (near by which we were encamped); after some time it appeared to separate, one part passed east of us, the other a short

time after came over us, and saturated our canvass well, and made those that were tying up their cattle expedite the business, or else take the cold and large drops. However, it soon passed over, and appeared to follow the one gone east, as if to wage a battle, as both seemed prepared. After some time they appeared to meet, and both united bent their way to give the camp a round of their artillery. On they came, riding upon the wind with the speed of the lama over the prairies, roaring and rumbling, charged with electricity, the lightnings flashed and presented their vivid glare through the darkness of the night and storm; sometimes a shaft would descend to the earth, followed by rumbling and exploding peals of thunder, that caused the earth to tremble. At length they reached the camp, and as if to defeat us if we undertook to keep them at bay, they first gave us a fine drenching, (perhaps to wet our amunition,) except those whose canvass was thick enough to repel the force of the storm. After a few minutes their batteries were opened indeed: first cannister, then grape, afterwards half-pounders, not hot shot, but cold and hard, was poured into the camp. The plains and distant hills reverberated with the sound of the artillery of heaven. The cattle being made fast, withstood the storm, without seeking for shelter, except some horses that broke loose, and loose cattle in the carrel. The guard, in the midst of the battle, cried the hour as the hail fell upon them, sometimes striking them on the head, nearly stunning them, and cracking like shot or balls when striking the wagon bows, and sprinkling the inmates of the wagons when striking their canvass covering, and rebounding to the ground.

"However, after awhile, appearing to have spent their fury, they retired, leaving the camp master of the field, and a considerable quantity of their large shot lying in and around the camp, which some gathered and put in water and made a pleasant beverage. The camp after their retreat reposed in sleep, the sentinels paced the dark, and in the morning all was well; no one hurt, killed, or wounded,

no cattle missing, and not an enemy lying on the battle field."

Farewell, may peace, and happiness, be and abide with you and yours, and all the Sain's, and enjoy a crown of eternal life hereafter, is the prayer of your brethren in Christ,

GEORGE A. SMITH, EZRA T. BENSON,

W. I. APPLEBY, Clerk.

# The Latter=day Saints' Millennial Star.

# NOVEMBER 15, 1849.

Elder John Banks, President of the London Conference, will emigrate for the Salt Lake valley, in January or February. Elder Banks has laboured faithfully in this country for many years, and we trust that the branches of the London Conference will open their hearts and contribute liberally to assist him and his family to the place of their destination, and they shall in nowise lose their reward.

APPOINTMENTS.—Elder George Halliday will succeed Elder John Halliday in the Presidency of the South Conference on the first of January next.

Elder Boothe, of London, will preside over the Cheltenham Conference after the first of January.

Elder John Spires, of Norwich, will preside over the Bedfordshire Conference, commencing on the first of January.

Elder Rodgers, of Sheffield, will succeed Elder Milo Andrews in the Presidency of

the Liverpool Conference, on the first January next.

After the first of January, 1850, the Macclesfield Conference will be considered as united with and forming part of the Staffordshire Conference, under the Presidency of Elder J. D. Ross, if his health and circumstances will permit.

A Request.—The Presidents of Conferences throughout England, Wales, Scotland, Ireland, and adjacent countries, are requested to obtain a full representation of the numbers, &c., in their respective conferences, between the 20th and 25th of December, and without fail report the same to us by Christmas, as we wish to publish in No. 1. Vol. xii., a table of representations with the sum total.

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Book Agents.—Our Book Agents are requested to report to us without fail, by the 25th December, how many Stars of Vol. xii. they desire to order, as we wish to begin the volume with a sufficient number to hold out until the end of the year.

EMIGRATION.—Our next ship will sail sometime in December, if we obtain a suffici-

ent number of applications, otherwise not until the fore part of January.

Those who wish to emigrate in January or February, should send in their deposits, &c., between this and the first of December, so that we may have time to make all necessary arrangements for them. In addition to the names, ages, and address, all emigrants should send to us their profession, occupation, or calling, stating whether they are English, Irish, or Scotch. All these items are required by the late law.

No ships will be sent by us from the first of March to the first of September.

The Shipping Agent for the Saints at New Orleans, is Elder Thomas M'Kenzie.

His address—Care of James Fisher, 11, Padras Street, New Orleans, U. S. A.

THE "DOCTRINE AND COVENANTS" are now ready. An additional index has been formed in the order of the date in which the several revelations were given.

WE have been obliged to lay over much interesting matter from the Bluffs and the Salt Lake, until our next, for the want of room.

#### VARIETIES.

A Prefect of one of the French departments mentioned to a friend some days since, as a curious instance of the instability of human affairs, that about twelve months ago he received the following telegraphic dispatch:—"Monsieur le Préfet, arrest by all possible means the citizen Louis Napoleon Buonaparte, should he present himself in your department." (Signed,) "Ledru Rollin."—A year later, the some Prefect received another dispatch in the following terms:—"Arrest by all possible means the citizen Ledru Rollin, if he present himself in your department." (Signed,) "Dufaure, Minister of Louis Napoleon."—Correspondent of the Times.

"Sincerity" wants to know if it be possible to obtain the old faith in God that wrought miracles? Faith is the gift of God, and so is the power of healing. We can only obtain what He pleases to give. Many have attempted to recover the healing power, and in making the attempt, extraordinary effects were produced. Prince Hohenloe effected most remarkable cures. He cured the present king of Bavaria of deafness. He raised the Princess Matilda of Schwartzenburg from a bed of illness, where for years she could not even turn herself round. He merely said, "Rise in the name of the Lord," and she rose and walked round the garden with him. This cure was well known to all the aristocracy of Europe, and nothing is better attested. He afterwards lost his power; perhaps he became vain. Mesmerists are now trying without faith, and they do wonders, but very slowly and tediously; whereas, faith is sudden and vigorous. We have just received a pamphlet by Madam Baumaim, a mesmerist, who describes several remarkable cures by mesmerism, and amongst the rest, that of a blind man, named Dennis Lee, in Marylebone Court, whom Mr. Guthrie, at Charing Cross Hospital, pronounced stone blind. Dennis says, his sight is "now quite perfect," after four months treatment. We lately mentioned another case of blindness cured by a lady, the wife of a distinguished prelate. We were not then authorized to mention her name. We may now say, that the lady was Mrs. Whately, wife of the Archbishop of Dublin. Mesmerism is a simple natural agent, and makes no pretensions to a higher mission. But the two facts of faith and mesmerism combined, are sufficient to show that the world, even in these latter days, is not without hope of recovering the healing power in a more permanent and substantial manner than of old. But the spiritual and temporal must unite to complete the restorative influence. Each seems to be imperfect without the other. We have been told of one gentleman who combines the two, and produces most remarkable cures in private; but as yet, our information on the subject is very limited, and we fear to be hasty, either in affirming or denying. We keep both our eyes and our ears open, and see and hear on both sides of the head. Religious fanaticism, and scientific infidelity, and materialism, we alike steer clear of. Moreover, strong as faith is, without charity, it has no solid basis, and is sure to come down and lose its power. The great cause of the decline and fall of faith in the christian era is, its want of charity.—Family Herald.

### ZION'S RAILROAD.

BY L. N. SCOVIL.

The line to Zion by Christ was made, With heavenly truths, the rails are laid, From here to Zion the line extends, To life eternal where it ends

Faith and repentance are the station, And baptism, door of admission, No fee for them is there to pay, For Jesus he has marked the way.

The Holy Ghost is the true ticket, And it is given to all who seek it, By hands laid on, as anciently, And brings all things as formerly.

The law of God is engineer,
It points the way to Zion clear,
Through tunnels dark, and dreary here,
It does the way to Zion steer.

God's love the fire, His truth the steam, Which drives the engine and the train; Kanesville, September, 1849.

All you who would to Zion ride, Must come to Christ, in him abide.

If in first class you wish to ride, A law celestial you must abide: And if not valiant in the cause, You must abide terrestrial laws.

And if you do the whole reject, Telestial laws you may expect; Where thieves and liars are found, And whosoever loves the sound.

Come on all people, now's the time, At any station on the line, If you do wish to turn from sin, The train will stop and take you in,

And you must call at the wicket,
And be sure you have a ticket,
If not the porter will detect,
And from the car will you eject.

# LIST OF MONIES RECEIVED FROM THE 15TH OF OCTOBER, TO THE 5TH OF NOVEMBER.

William Speakman£	10	0	0	Brought forward£69		
James Marsden	10	0	0	P. Lewis		
John Davis William Cartwright	1	10	0	George Halliday 30	0	0
James Walker	15	0	0	John Godsall 5	0	0
William West	10	0	0	Thomas Clark 3	15	0
John Parkinson William L. Cutler	9	12	5	George P. Waugh	18	8
Alfred Cordon	8	0	0	James S. Cantwell 1	10	0
Carried forward£	69	17	6	eldinimist som betselle solder £131	11	2

The "DOCTRINE AND COVENANTS" are now ready.

Just published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR.

Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "Divine

AUTHORITY."

Just published, "THE KINGDOM OF GOD," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s.

Per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DIVINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hun-

dred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "Times and Seasons" has just arrived from America. Price 5s. unbound.

This is the last volume which was printed in Nauvoo.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

# The Latter-Day Saints'

REJOICING AT THE TREET BALL LAKE TOTTE.

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. ii. 7.

No. 23.

DECEMBER 1, 1849.

Vol. XI.

# CELEBRATION OF THE TWENTY-FOURTH OF JULY AT GREAT SALT LAKE CITY.

(From the Frontier Guardian of Sept. 19, 1849.)

July 24th, being the anniversary of the arrival of Presidents Young and Kimball, with the pioneers in the Valley, the inhabitants were awoke by the firing of cannon, accompanied by music; the brass band, playing martial airs, were then carried through the city in two carriages, returning to the bower by seven o'clock. The bower is a building 100 feet long by 60 wide, built on 104 posts, and covered with boards; but, for the services of this day, a canopy or awning was extended about 100 feet from each side of the bower, to accommodate the vast multitude at dinner.

At half-past seven the large national flag, measuring sixty-five feet in length, was unfurled at the top of the Liberty Pole, which is 104 feet high, and was saluted with the firing of six guns, the ringing of the Nauvoo bell, and spirit-stirring airs from the band.

At eight o'clock the multitude were called together by the firing of guns and music, the bishops of the several wards arranging themselves in the sides of the aisle, with the banners of their wards unfurled, each bearing some appropriate inscription.

At a quarter past eight, the presidency of the stake, twelve, and bands went to prepare the escort in the following order, at the house of President Brigham Young, under the direction of Lorenzo Snow, J. M. Grant, and F. D. Richards:

Horace S. Eldrige, marshal, on horseback, in military uniform.

Brass Band.

Twelve Bishops, bearing the banners of their wards.

Twenty-four young men, dressed in white, with white scarfs on their right shoulders, and coronets on their heads, each carrying in their right hands the Declaration of Independence and Constitution of the United States, and swords sheathed in their left hands; one of them carrying a beautiful banner, inscribed on it, "The Zion of the Lord."

Twenty-four young ladies, dressed in white, with white scarfs on their right shoulders, and a wreath of white roses on their heads, each carrying the Bible and Book of Mormon; and one bearing a very neat banner, "Hail to our Chieftain."

Newel K. Whitney, Bishop

Thomas Bullock, Clerk.

John Smith, Patriarch.

Brigham Young. Willard Richards. Parley P. Pratt. Heber C. Kimball.

D. Fulmer.

Charles C. Rich.
John Taylor.
Willard Snow.

Daniel Spencer. Erastus Snow.

Twelve Bishops, carrying flags of their wards.

Twenty-four Silver Greys, led by Isaac Morley, Patriarch, each having a staff, painted red on the upper part, and a branch of white ribbon fastened at the top, one of them carrying the flag with the stars and stripes, and the inscription, "Liberty & Truth."

The procession started from the house at nine o'clock. The young men and young ladies sung a hymn through the street—the cannons kept up one continual roar—the musketry rolled—the Nauvoo bell pealed forth its silvery notes—and the air filled by the sweet strains of the brass band playing a slow march. On arriving at the bower, the escort was received with loud shouts of "Hosannah to God and the Lamb," which made the air reverberate. While Presidents Young, Kimball, and Richards, John Smith, Newel K. Whitney, and Thomas Bullock were proceeding down the aisle, loud cheers were given, and "Hail to the Governor of Deseret." On being seated by the committee on the stand, the escort passed round the assembly singing a hymn of praise, when they also marched down the aisle, and were seated in double rows on each side. The vast multitude were called to order by Mr. J. M. Grant, and when they were seated Mr. Erastus Snow offered a prayer of thanksgiving to our heavenly Father.

Richard Ballantyne, one of the twenty-four young men, then came forward to the stand, his coronet glittering as if with rubies, and in a neat speech presented the Declaration of Independence and Constitution of the United States, in a respectful manner, to President Young, which was received with three deafening shouts,

led on by President Young, of "May it live for ever and ever."

The Declaration of Independence was then read by Mr. Erastus Snow, after

which the band struck up a lively air.

Mr. Bullock then rose and read the following, entitled "The Mountain Standard," composed by P. P. Pratt.

Lothe Gentile chain is broken;
Freedom's banner waves on high,
List ye nations! by this token,
Know that your Redeemer's nigh.

See amid these rocky mountains, Zion's standard wide unfurled, Far above Missouri's fountain, Lo! it waves for all the world.

Freedom, peace, and full salvation,
Are the blessings guaranteed;
Liberty to every nation,
Every tongue and every creed.

Come, ye christian, sect, and pagan, Pope, and protestant, and priest, Worshippers of God or Dagon, Come ye to fair freedom's feast.

Come, ye sons of doubt and wonder, Indian, Moslem, Greek, or Jew, All your shackles burst asunder, Freedom's banner waves for you.

Cease to butcher one another,
Join the covenant of peace,
Be to all a friend, a brother,
This will bring the world release.

Lo! our King! the great Messiah,
Prince of Peace, shall come to reign;
Sound again ye heavenly choir,
Peace on earth, good will to men.

After the above had been sung by the twenty-four young men and young ladies, Mr. Phineas Richards came forward in behalf of the twenty-four aged sires in Israel, and read their address, congratulating President Young on the anniversary of this day. At the conclusion of which, the multitude rose and shouted three times, Hosannah, Hosannah to God and the Lamb, for ever and ever. Amen. President Young leading, while the banners were waved by the Bishops.

The band next played a lively air.

Mr. Bullock then rose and read the following "Ode to Liberty:"—

Fairest spirit of the skies,
Fairest child of Paradise,
Now Columbia's lawful prize,
Glorious Liberty.

'Twas for thee our Fathers sought,
For thy sake our Heroes fought,
Thee our bleeding Patriots bought,
Precious Liberty.

Never, never cease to wave,
O'er the ashes of the brave,
Shield, oh! shield the Patriot's grave,
Flag of Liberty.

While thy banner waves abroad,
All may freely worship God,
Fearless of the Tyrant's rod,
Sacred Liberty.

Should oppression ever dare,
From thy brow, the wreath to tear,
Righteous vengeance shall not spare,
Thy foes, oh! Liberty.

Sooner than to bondage yield,
Boldly in the battle field,
Let the Sons of Freedom wield,
The sword of Liberty.

The foregoing ode was then sung by the twenty-four silver greys, to the tune of

"Bruce's address to his army."

Mr. John Young being called to the stand, said he was rejoiced to stand before the congregation to speak a few words on Liberty and Truth. His remarks were pointed, animating and illustrative.

Mr. C. C. Rich then rose and reviewed the scenes of the past two years, from the entrance of the Presidency and the Pioneers into the Valley, and clearly showed that we all enjoyed liberty and freedom, and the pursuit of happiness, as guaranteed

by the Declaration of Independence.

Mr. Heber C. Kimball was much edified by the transactions of this day, and felt the same as John Young did when he spoke, and related the account of Father Young going into the State of Missouri, who, being met by a band of robbers, would have been killed for being a Mormon; but on account of the uncertainty of it, they robbed him, and told him to put for Illinois, and related the account of his persecution and death. Mr. Kimball stated that there had been some persons in this Valley, who had been boasting of their shooting Hyrum Smith, and would have shot Brother Brigham and himself, if they could; but he thanked God that he was

a free born Son of Zion.

President Young rose to rejoice with those that rejoiced, and were it beneficial, could weep for those that do not weep for themselves. He said, it is two years ago, this day, since I arrived in this valley; but from the multitude of principles, circumstances, and ideas that now crowd my mind, I shall have to take them up lightly. Orson Pratt and Dr. Richards, with a great number of others, had been cutting the roads through the kanyons while I was sick on the Weber river; I met with them here between four and five in the afternoon, and now we commemorate this day. Let us look back to the past: five years ago most of the Twelve were in the eastern States, and had just heard of the death of the Prophet Joseph, and when we returned to Nauvoo, thousands of men wore mourning on their arms, their heads, and their hearts; and every sister was veiled in mourning-for what? why, in the boasted Republic the governor, lieutenant-governor, sheriffs, officers, and subjects, priests and people, had succeeded in shedding the blood of Joseph and Hyrum, the prophet and patriarch. Did the persecution cease then? by no means! the sayings of the prophet were verified, that when they had succeeded in killing him, they would next attempt to kill me and my brethren. Two years ago, many of the oldest, whitest-headed men now before me, and some of the young men, were bearing the flag of the United States triumphantly through the States of Mexico. We had to leave the United States because we said that Joseph Smith was a prophet, and that the Book of Mormon was true. That is the cause why we are here! it is pure mobocracy that brought us here. Some of you now before me went to market in the United States to buy liberty, and you were told that your blood was the price of liberty! Here is Mr. Taylor-he went to market to buy liberty, and he was pierced with four halls; they tried hard to get all his blood, but he has a little left this day. There is no gentleman who loves good laws, peace, or society, but loves this people. All good men delight in us as a people, and they delight in truth and righteousness. Mr. Kimball has predicted there would be pestilence, war, distress, and trouble; it's true, gentlemen; it's even at the door of the nations of the earth, there is the rapping at the door, and there is one foot in at the present moment. It is Mormonism that has brought us here. I will ask, why was it that Joseph Smith could collect together the highest talents in the nation? why was it that so much mystery surrounded him? It was because God was with him, and is with us, the interests of the Saints temporally and eternally are blending together like one man, because the Saviour said, except ye are one, ye are none of mine. You cannot destroy the union of the Saints; there are no difficulties in the laws or constitutions, but many of the administrators are corrupt. The reason why the murderers of Joseph and Hyrum were not taken up and hanged by Governor Ford, was, because of the wicked administrators. We worship the God that sets up kingdoms and puts them down-He raises up empires and removes them at his pleasure, and He has done as much as to make a king feed on grass, without his being questioned as to his authority. Why do we not celebrate the 4th of July? The Declaration of Independence is just as precious to me to-day as it was twenty days ago! Has it not the same validity that it had in 1776? is it not as good to-day as it was twenty days ago? We chose this day that we might have a little bread to set on our tables; to-day we can see the bread, cucumbers, and beets, that we could not have seen twenty days ago. Inasmuch as there are some strangers in our midst, I want you to give them their dinner, for they rejoice to see us happy, and I say they are welcome, heartily welcome.

W. W. Phelps then related a story about Tom Ford and the mobocrats who had driven them out of the States, and used as a figure, a man building an oven on a

wagon wheel, so as to have the mouth turn all ways.

The band next played a lively air.

The hour of intermission having arrived, Mr. Grant requested the escort to form in procession around the assembly, and the bishops of each ward to collect the inhabitants of their respective wards together, and march with them to the dinner tables, when several thousands of the Saints dined sumptuously on the fruits of the earth, produced by their own hands, who invited several hundreds of the emigrants, even all who were in the Valley; and a company who came in during the dinner were stopped, dismounted, placed at one of the tables, and were astonished by the warmth of their reception; two or three score of Indians also partook of the repast; indeed such a feast of the body, coupled with a feast of the soul, has not

been experienced on this continent for a length of time.

At a quarter past three P. M., the band, and bishops with their banners, the young men and young ladies, and the silver greys were formed into the line of escort, and again promenaded round the vast assemblage, singing the songs of Zion, while the Nauvoo bell continued pealing, musketry rolling, and the cannon roaring. President Young declared he had never seen such a dinner in his life. Mr. Rich said that it was almost a marvellous thing that every body was satisfied; and many grey headed veterans from different countries in the old world, united in declaring they had often sat down to the festive board in the United States, England, Scotland, France, Germany, Norway and Denmark, but had never enjoyed such a day as this. Not an oath was uttered—not a man intoxicated—not a jar or disturbance occurred to mar the union, peace, and harmony of the day.

When the escort had passed round the assembly, singing as usual, they came into

the aisle, and formed in double rows on each side, as in the forenoon.

The assembly where then called to order by Mr. J. M. Grant, when the choir sung a hymn: after which Mr. Grant remarked, as the world we live in is a world of variety, we have a variety of toasts to read.

W. W. Phelps then read the twenty-four toasts as given by the twenty-four

bishops as follows:-

Regular Toasts given at the Festival of the 24th July, commemorating the entrance of the Pioneers into the Valley of the Great Salt Lake, July 24th, 1847.

1. The Great Salt Lake, and the Saints in the Valley of the Great Basin of North

America: - May their savor increase till all Israel is saved.

2. The Constitution of the United States; the Mercury of American Liberty:—Patriotism, virtue, and honesty raise it to the summer heat of happiness and prosperity; but corruption, vice, and treachery sink it below the zero of misery and wretchedness.

3. The President of the United, and the Governors of the several States :- Wise

stewards make virtue exalt a nation, and sin a reproach to the people.

4. Our God, our Country, and our Rights:—May we fear and love Him, honor and serve that, and merit and enjoy these.

5. President Brigham Young:—May the wise of the whole earth learn, when

the lion roars, that the feast of the Lord is preparing.

6. Joseph Smith the Seer, and Hyrum Smith the Patriarch—two Martyrs.—

(All the people standing uncovered.)

7. The aged Fathers present—Patriots on the domain of liberty—Pioneers in the kingdom of Heaven, and priests of the Most High God. May their sons honor their grey hairs, and walk in their paths blameless.

8. They that drove the Saints into the wilderness, like them that cast Shad-

rach, Meshach, and Abednego into Nebuchadnezzar's furnace, have to try the same Amen.

9. The twenty-four young men present and the Elders of Israel-Overcome the

world and the world will not overcome you.

10. The Mothers in Israel-Queens in exile:

But companions in arms, Who conquer by charms, Increase and be true, While the heavens drop dew.

11. The twenty-four young ladies present and all others in the kingdom of heaven; the fig-trees are leaving, the summer is near; as your mothers did, so do

12. The Presidency of the Church and the Twelve:-A union of honest men, bound for the greatest gift of God, and the greatest good to man. By truth they conquer.

13. The State of Deseret :- Like the evening and the morning star, may the end and beginning of day be known by her.

14. The Dinner:-The products of the Wilderness; the industry of the Saints; the beauty of Zion; the glory of the Lord; the salvation of the World .- (B. Y.)

15. The Church of Jesus Christ of Latter-day Saints: - Like Moses's "burning bush" remaining unconsumed amid the worldly fire of continued persecution.

16. The Law: -Do unto others as you would have others do unto you.

17. The Kingdom of Liberty :- Free soil, free elements, free knowledge, free religion, and free men ad infinitum.

18. Industry and Intelligence: - The independent fortune of man, richer than

gold and more valuable than rubies. Happy the people that possess them.

19. Ensign to the Nations, a Standard to the People: - The Kingdom of God, and all things equal.

20. The Wheat of the Valley, worth more than the Gold Dust of California.

Happy the man that hath his garner full.

21. The Saints:

A wit's a feather, and a chief's a rod; But an honest man, the noblest work of God.

22. Perfect Love: - He that loves the soul more than the body.

23. The Nauvoo Legion:

"Freemen cheer the hickory tree; In storms its boughs have sheltered thee."

24. The Surrounding Nations: - Come and see how good the Lord is.

Mr. Thomas Bullock then read the volunteer toasts; many of them were sublime, while others were very witty, and caused much laughter among the audience.

## Volunteer Toasts.

By Daniel H. Wells-The Goddess of Liberty. -We welcome her safe arrival to the Vallies of the Mountains. May she never have cause to repent her emigration hither, or hide her radiant smiles from the children of the Deseret.

By Dr. Willard Richards. - Brigham Young and Heber C. Kimball: Brethren, one in all things, their lives undivided. May their latter days be as happy and glo-

rious as their former days have been diligent and prosperous.

By Heber C. Kimball.—The Presidency and the Twelve Apostles—the pioneers of the latter days. They have led us from error and darkness to light and truthfrom the rage and stern oppression of wicked men, to a resting place in the Vallies of the Mountains. They have opened a highway for all the nations of the earth. Oh! all ye Saints of the Most High God, walk ye in it.

By Daniel H. Wells .- The bulwarks of freedom; intelligence, virtue, patriotism, and eternal vigilance-more potent to save and preserve than the Great Salt Lake, the interminable sage plains and sandy deserts, or the everlasting hills. May the

former always increase, and the latter never grow less.

By Joseph L. Haywood.—The Great Salt Lake, typical of the office-work of the Elders of Israel. The asembely to yet a bad evad ow i one ton-end to to abassions

By P. P. Pratt.—Deseret, youngest sister of the Republic. May she be a solace,

strength, and comfort to the Old Lady in her declining years.

By Daniel H. Wells.—The day we celebrate; fraught with associations painful in the past but glorious in the future. May future generations never have cause to substitute another in its stead.

By Heber C. Kimball.—The day we celebrate. May its perpetuity be as eternal

as its birth has been glorious.

By Daniel H. Wells .- The Gold Mines and the Gold Diggers; as the one glitters in the earth, so may the others shine with virtuous principles and goodness of heart.

By the same. - The emigration to the Gold Mines:

When snakes and beasts, storms and winds, and cattle grow perverse, When these annoy, and those destroy, just charge it to your purse.

By John S. Fulmer.—The Constitution of the United States and the several States-productions emanating from the wisdom of the Almighty, granting universal liberty, religious as well as civil, to all men. Would that those sacred principles had never been tarnished by their professed advocates; but having set with them it remains for us to snatch them from oblivion, and plant their standard in every clime in all the world, and proclaim universal freedom.

By John Taylor .- The Ladies of the Lake-the lillies of the valley. Our mothers, wives, and children. May their posterity, from generation to generation, be found to emulate their noble examples of virtue, patience, industry, and patriot-

ism.

After a few moments the following impromptu to the toast was forwarded to the stand, by Miss Eliza R. Snow:-" We feel ourselves honored by the sentiment, and will endeavour to prove worthy of your high anticipations, and as you have hitherto proven yourselves patriots, and the protectors of innocence and virtue, we cheerfully commit ourselves, families, and lives to your protection, believing that the unflinching integrity, zeal, and patriotism that has hitherto actuated you, will be to us a safe bulwark and defence."

By N. K. Whitney .- The translator of the Book of Mormon: - May his posterity be innumerable, his name and true character perpetuated, when time shall

cease to be measured unto man.

By Mr. Thomas Bullock.—The King's Jester:

A pair of shears so very keen, They never cut themselves, but cut what is between.

Jester's Toast.—The World, the Flesh, and the Devil: the soap, the razor, and the barber that shaves the wicked of all generations. Hands off there, boys; touch not a single hair.

The band now struck up one of their most lively pieces.

John Kay next sung one of his humerous Irish songs, which was much cheered by the assembly.

The band again played. Elder Parley P. Pratt then rose and addressed the audience saying, that if variety is the spice of life, we have had a spicy meeting. He doubted if the oldest States could set a larger table or a greater variety, and gave utterance to his feelings in an eloquent manner. Amongst other things he said, if he had the power to act from the impulse of the moment, the shackles should be burst from every nation, kindred, tongue, and people-they should all be free as the great parent has made all mankind—they should have liberty to worship as they please, but for that every man should answer to God for his own conscience. He said, I rejoice at the Constitution of the United States, while I mourn over a corrupt administration. The principles of our fathers will stand for ever, though all the nations may fall to pieces. I am a friend to my country, and an enemy to its enemies, while his soul stretched out in language to embrace the whole world.

President Young again remarked that we have had a great variety, and enquired where is the man or woman that has assembled here this day, that has sinned against God, heavenly beings, or his fellow man? he answered for himself and thousands of others-not one! We have had a day of gladness and joy, long to be remembered by our children, by the youth, and by the middle aged, and it will go down to the grave with the aged. I say unto this congregation, be ye blest in the name of the Lord Jesus Christ. Go your way and never sin more—the anger of the Lord is only kindled against the wicked.

The marshal then read a short address to President Young, in behalf of the

middle aged, after which the band struck up, "Home, sweet home."

The escort then passed round the assembly, singing, the band playing, and bell ringing.

The entire congregation rose and were dismissed with the benediction of Elder

John Taylor.

The assembly then dispersed to their several homes, and the emigrants to their wagons, every one rejoicing for the blessings which the Lord had poured out upon every soul that day.

THOMAS BULLOCK, Clerk.

#### A DAY OF REJOICING AT COUNCIL BLUFFS.

(From the Frontier Guardian of Sept. 19, 1849.)

On Saturday week there was a great day of rejoicing and gathering among the inhabitants of this town and vicinity, occasioned by the arrival of A. W. Babbitt, Esq., with the United States' Mail from Salt Lake, and the intelligence brought of the good harvest at that place; they also manifested their gratification in regard to the formation of a State Government at Salt Lake, and the new State of "Dese-

ret" was welcomed with smiling faces and gladdening hearts.

The day was beautiful in the extreme, being one of the balmiest days of the season. Soon after the dawn of day the note of preparation commenced, and all seemed to delight in what was about taking place. The committee of management was also busy in completing their arrangements, to ensure that order which is so characteristic among the Saints. About eleven o'clock, A. M., the procession commenced its formation under the direction of J. E. Johnson, chief marshal; David Candland and T. Williams as aids, on horseback, with blue sashes and white badges, bearing the inscription "Truth and Liberty," with the American Eagle in the centre as relief.

The banner for the occasion was designed and painted by Robert Cambell, of this town, and was magnificent. The design was the Stars and Stripes; in the centre a rising star was represented, and in the centre of that was a bee-hive with flowers for relief; in the two side points were the bees all busily engaged, and on the upper point was an eye, made to represent the all-seeing eye of Jehovah-the whole decorated with an excellent display of blue tassels. In the white stripes of the flag were these words, "The Constitution of the United States, may it live for ever and ever," "Liberty and Truth will prevail." This was carried at the head of the procession; next in order was our splendid band of martial music, under the direction of Mr. Pitt, which did great honor to the occasion. Immediately after was the President of the day, with his Vice Presidents, with red sashes trimmed with white badges, with "Truth is Liberty" and "Zion is our Home" inscribed; next in order came the Committee of Arrangements with purple sashes and badges, "Truth is Liberty;" next followed the members of the High Council in citizens dresses; next came the ladies with their smiling countenances, three abreast, which gave a complete charm to the occasion; and next followed the gentlemen, three abreast, preceded by a beautiful banner, and at twelve o'clock the procession commenced marching in the following order: marching and counter-marching on Tabernacle Street, thence down Race Street, up Hyde Street to Main Street, thence down Main Street, and after marching some distance, counter-marched to the stand erected for the occasion in the public square, when Mr. Babbitt was introduced upon the stand by Col. C. M. Johnson and Dr. Andrews, and was received in behalf of the vast assembly by Henry Bishop, Esq., in a very neat and appropriate speech, welcoming him upon his safe arrival to this place, and as a member of Congress from the new State of Deseret. After which Mr. Babbitt, made a most eloquent and heart-stirring speech, of

considerable length, in substance as follows :-

Mr. Babbitt said, had I the vanity to believe that these marked attentions from my fellow citizens were heaped upon me in consequence of some great work or exploit of my own, nature would be too weak to respond; but believing it to be the rejoicing of the soul in behalf of the rising State of Deseret, I shall respond. I look upon the inhabitants of the County of Pottawattamie, not as a detached portion, but as an integral part of the people of the Valley of the Salt Lake—a part in feeling and in destination. I believe that the rejoicings of this day emanate from the dispersal of the cloud which has broken from the Valley. It makes the hearts of all rejoice. I shall adopt the circumstances of the day for my subject. I see the motto of your banner is " Liberty and Truth." I might ask, what is Liberty and Truth? The question, what is truth, was asked by one of the ancients. Many would follow truth if they knew it. I answer, liberty is the enjoyment of truth. I know our land is boasted as the Land of Liberty, that feeling is what has brought us here today—that has sent our friends to a distant land—it has carried me through much toil and many privations, and shall still bear me on. Some here are well read in the history of the past; but suppose you are not fully apprized of what has passed among our brethren who have emigrated to the Valley; and knowing that you desire a knowledge, and that your feelings are to join with them, I shall give you the knowledge and also my views concerning their moves. Our brethren have organized in a State Policy, and are acting under the same; and will act until further provided for by Congress; and under this act your humble servant has been appointed a delegate to Congress. You will ask, is not this premature? I answer it is not. The Bay Country and New Mexico have done the same. A governor has been appointed by the president and he has instituted his government; and it is revered, no law to that intent notwithstanding. It is on common law principle, and to be handed to Congress for their approval. The eye of government has been upon us, and why? because we were reported not to be republicans. Where is the man that ever heard the prophet Joseph Smith condemn the constitution? The constitution originated by the spirit of God, but, as says Judge Story, it may perish through the negligence of its keepers. The constitution is good, it emanated in the bosom of eternity, and those who signed it have sworn to protect our citizens, &c. I do not say here, what I would not say were I in the halls of the Republic. It is not to advocate any particular form or party, but to present these things to you, and wish to call your mind to these points. I am glad to be able to lay before you the degeneracy of those who seek the posts of honor. We wish to restore true liberty, &c. Dr. Franklin at the Declaration of Independence delivered a political prophecy, and if people will not hear the ancient prophets, I will quote to them a modern prophet. He objected to a fixed salary being given to the president. He said let him be an honorable man and the people will take care of that; but you fix the post of honor and profit, and it opens the door to all who are disposed to set themselves up at auction, and it will be bid for by many; but it will be bold and avaricious men, that through that channel will thrust themselves upon you; and when it is so, comes the decline of our government, &c. What should be the law of the State of Deseret? Their laws should be those of Jehovah, and their rulers should be those who can judge in equity, and not after the hearing of the ear. We want to build up the kingdom of God-that object has carried our brethren to the Valley. I was present on the 24th of July, when they held the anniversary of the entering of the pioneers into the Valley, it was like the landing of the pilgrims on Plymouth Rock, they arrived there destitute, and when they had raised bread enough to satisfy the demands of nature, they rejoiced and I rejoiced with them, and shouted "Hosannah;" and my soul rejoiced exceedingly. I rejoiced in view of the future. The Lord has opened unto us the windows of heaven, and bestowed bountifully the fruits of the earth. Two tables were spread one mile and a half in length, and seven thousand persons sat down to the feast. The liberty pole was raised one hundred and four feet in the air, and the banner floated sixty-five feet. I report then a place where the honest can live in the enjoyment of truth, &c. I might say much on the storm that has been bursting

over the nations for the two years past. You that are acquainted with ancient history, look back, can you show any time of such general revolution. When has there been so much blood and carnage? Trace the revolutions of Rome. What has caused that Holy See to move its quarters. I now call upon you to sustain the little State of Deseret, that it may be added a star on the banner of the Union. This is neither a political or a religious speech; but such an one as the circumstances of the day call forth. This people have given the greatest proof to our government of their truly republican feeling in their sacrifices, having offered fathers, sons, and brothers, upon the altar of duty, who after having gained for their country a territory, highly important both as to wealth and commerce; many have again re-inlisted to support the American flag in that country. I hope to hear from your honorable committee. And may God bless you, is the prayer of your humble servant, A. W. Babbitt.

President Orson Hyde remarked, friends and brethren, I shall not long detain you, but I cannot withhold my hearty response to the moves of our brethren in the Valley. Peculiar have been the incidents leading to these movements and the formation of the government in the State of Deseret, which is in accordance with our feelings. We also feel to hail our brother who has borne news to that distant Valley and back. We have had a good day and all is right, and we feel to rejoice

before the Lord, and may God add his blessing. Amen.

After the several speeches the mass was formed as before, and marched to the bountifully filled tables, near the tabernacle, which, after a blessing was asked of our heavenly Father upon the food, all partook till satisfied. Several spirited toasts were given which we were not able to procure—the following struck our attention so forcibly, we cannot refrain from giving it: "May the new Star Deseret, be as

the Star of Bethlehem, a guide to the wise of all nations."

Immediatly after the dinner was over, those who were disposed, both old and young, entered the merry dance together, and enjoyed themselves till near 11 o'clock at night, when the dance broke up. The president of the day delivered a short and pleasing speech, after which all went home, rejoicing for the blessings they had enjoyed during this day. Nothing occurred to mar the harmony and peace of the occasion, and it will be a day long to be remembered by those who participated in its enjoyments.

# The Latter=day Saints' Millennial Star.

# DECEMBER 1, 1849.

PORTRAIT OF PRESIDENT JOHN BANKS.—Our highly esteemed and worthy brother, Elder Banks, is about to emigrate to the Salt Lake Valley, as was announced in the last STAR. The faithful labours of this great and good man are extensively known throughout this country. His memory will be cherished by thousands of the Saints in all time to come. Should the Saints wish to adorn their habitations with a most excellent engraved likeness of his not-soon-to-be-forgotten countenance, the copies can be had at One Shilling a piece, at 16, Hastings Street, New Road, London. In taking copies, the Saints, while contributing to their own gratification, will be helping to swell the fund for Elder Banks's emigration.

"ZETLAND."—The ship " Zetland," sailed from Liverpool for New Orleans the fore part of last month, with upwards of 200 Saints on board, under the presidency of Elder Samuel H. Hawkins.

EMIGRATION.—Our next ship will sail the fore part of January. The day on which the emigrants must be in Liverpool will be specified by letter.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

After the martyrdom of Joseph and Hyrum Smith, at Carthage, in June, 1844, the Saints continued to receive persecutions from the murderers of their prophet and patriarch. Frequently their hard-earned crops were destroyed—their stacks of grain burned—their cattle shot—their houses torn down and burned, and their lives constantly threatened. Many of the Saints were whipped and others murdered in cool blood. These murderers, receiving no check from the authorities of Illinois, boldly threatened a general massacre of men, women, and children, unless they would leave their own houses, homes, and firesides, and depart out of the United States, and seek an asylum in the wild inhospitable regions of the Rocky Mountains. The Saints, having endured for many years, during their residence in Missouri, the most heart-rending persecutions, and knowing from bitter experience that the government would not extend to them the protection promised in her constitution, concluded to depart from her midst, and seek out a location in the vast interior wilds of the West,—far from the abodes of what is falsely termed civilization and Christianity.

Accordingly in the fore part of February, 1846, several hundred families of the Saints left their farms and their warm comfortable brick houses unsold, and crossed with their wagons the great Mississippi river. Many of our wagons crossed by the ferry boat, but the weather becoming intensely cold, the broad Mississippi froze over, forming a bridge of ice on which many hundreds crossed. In consequence of the deep snows and the extreme cold, we were obliged to form an encampment for

several days at Sugar Creek, a few miles west of the river.

While here the thermometer for several days was far below the freezing point: men, women, children, and animals suffered severely with the cold. Notwithstanding the snow storms and the inclemency of the weather, our camp resounded with songs of joy and praise to God—all were cheerful and happy in the anticipation of finding a resting place from persecution in some of the lonely, solitary valleys of the great interior Basin of Upper California, then a Mexican province, or whithersoever we might be led.

During our stay at Sugar Creek, I obtained by means of a quadrant and an artificial horizon of quicksilver, a meridian observation of the sun, from which I deduced the latitude of the camp, and found the same to be 40 deg. 32 min. From previous observations I had determined the latitude and longitude of the temple at Nauvoo, the latitude being 40 deg. 35 min. and 48 sec.; the longitude 91 deg. 10 min. and

45 sec.

It now became quite a serious difficulty to sustain our numerous cattle and horses; for it required many hundred bushels of grain daily to keep them from perishing; but as we had not yet launched forth into regions altogether uninhabited, we were enabled to buy large quantities of Indian corn from time to time, with money,

labour, &c.

March the 1st. We have now been encamped out nearly a month, suffering hardships and privations; but yet we are cheerful and rejoice that we have the privilege of passing through tribulation for the truth's sake. This afternoon the general camp moved about five miles to the north west, and after scraping away the snow, we pitched our tents upon the hard frozen ground, and after building up large fires in front, we found ourselves as comfortable as circumstances would permit. Our beds were placed upon the frozen earth, and after bowing before our great Creator, and offering up praise and thanksgiving to him, and imploring his protection, we resigned ourselves to the slumbers of the night. Previously to my retirement, the sky being clear, I obtained the altitude of the North Polar Star, from which I determined the latitude of the camp to be 40 deg. 34 min. 52 sec. The weather is rather more moderate than for a few weeks past: at midnight the thermometer stood at 28 deg. Farenheit.

March 2nd. This morning, the camp moved on in a westerly direction; the roads being rough and bad, some wagons were broken. In the evening, encamped on the east bank of the Desmoines river, four miles below the little village of Farmington. By an observation of the Pole Star, I determined the latitude to be 40 deg. 35 min. 51 sec. Please to give any respects to (.To be continued.) be brethren who are acquaint or returned. Traving God in heaven't batter to bless you and all that pertains to return to be severed at that pertains to return to be severed.

### CORRESPONDENCE FROM AMERICA.

Ship James Pennel, New Orleans, October 22nd, 1849.

Dear Brother Pratt,-I feel it my duty to inform you of my safe arrival at New Orleans, and also a small sketch of our journey across the sea. Brother Barlow and brother Alrin were chosen as my two counsellors. I ordained brother Alrin to the office of an elder, and then formed the company into ten divisions, with a president over each, to see that cleanliness and good order were kept, and also prayers every night and morning. We had preaching, and administered the sacrament every Sabbath, and also preaching Tuesdays and Thursdays. The officers also stood to their post, as men of God, so that all was peace and harmony during the time.

There has been but very little sickness on board. We lost three children, which were weaned just before they were brought on board; all the rest of the babes have done well. I think it would be well to inform the Saints not to wean their children just as they come; for if they do, they will be likely to lose them before they

get across.

Captain James Fullerton is, I think, as kind a captain as ever crossed the sea, and has been very kind to us; he has granted us every privilege which he possibly could, and made us many presents; his officers and crew were all very kind to us. The captain is a good man, and worthy to bring companies over. The ship is a good sailing vessel. We were just seven weeks crossing, and our passage was more like a pleasure trip than a sea voyage.

The Saints are all in good health and spirits, and most of those that are going

to stay here, have obtained work already.

I have again proved you to be a man of God, for every word you said, when you blessed me, the night before we set sail, has been fulfilled to the very letter.

The Saints return you a vote of thanks for the good outfit you gave us, and for

the quantity and quality of the same, which was good.

Brother Mc. Kenzie has met us, and has done well in helping us. He has taken a boat to sail to-morrow for St. Louis; and has also taken houses for the Saints that stay here. He has brought cheering news from the Bluffs, and also from the Valley. They have published the arrival of our vessel in the news, and consider it the most respectable and well behaved company that ever entered Orleans.

Please to give my kind respects to sister Pratt, and all the family, and the Saints. May the God of heaven bless and preserve all his Saints, is the prayer of your

brother in the Gospel of Christ.

THOMAS H. CLARK, President.

P.S. The ship Berlin, arrived the same day, and has lost forty-three of the passengers with the cholera.

New Orleans, October 24th, 1849.

Brother Pratt,-Respected sir, I have the pleasure to announce to you the safe arrival of the ship "James Pennell," captain James Fullerton, with 236 Saints; Brother Thomas Clark, president, who I think has discharged his trust faithfully. and he certainly has the confidence of his company, and is respected by the captain and crew. The largest portion of the company I have sent up the river, as they wished to keep together.

Arrived the same day, namely, the 22nd of October, the ship "Berlin," captain E. S. Smith, with 254 passengers, Brother James G. Brown, president. The Saints on the "Berlin," have suffered much. There were some on board not in the church, and some apostates, and the Saints complain very much of captain Smith. There

were 43 deaths on board; the number of Saints that died was 13 adults and 13 children. The Saints speak well of Brother Brown, and say that he did all he could for them. The largest portion of Brother Brown's company I have sent up the river. Nearly all that have stopped in New Orleans for this winter have got work.

Please to give my respects to Mrs. Pratt and the brethren who are acquainted with me. Praying God my heavenly Father to bless you and all that pertains to you, I remain yours, respectfuly,

THOMAS Mc. KENZIE.

HREEPONDERCE-PROMERICALERI

## ITEMS OF NEWS FROM CALIFORNIA.

A correspondent of the Pittsburgh Gazette, writes from the Salt Lake under date of July 22nd, 1849; speaking of the Latter-day Saints, he says—"They are very strict in the administration of justice. One of their number stole a pair of boots from an emigrant. He was sentenced to pay four times their value, and fined 50 dollars, and was compelled to work 50 days on the public roads. One of the men was sentenced to death for borrowing some property from a neighbour and selling it; but finally, owing to the intercession of his family, his sentence was commuted to banishment. When they first arrived they were very much troubled by some Indians, who killed their cattle and stole from them. They sent to remonstrate with them, and the Indians replied, that their president was an old woman, and they would not mind him. They then sent out a company of soldiers, and killed a few

of them, since which time they have not been again annoyed.

A correspondent of the New York Herald writes from Fort Laramie under date of September 18th, 1849, he says, " News from the Salt Lake has just reached here, and the accounts from the emigrants are anything but flattering. You may recollect that early in the season I predicted great suffering amongst them. It is now about to be fulfilled. Between fifteen and twenty thousand emigrants, according to these accounts, will be obliged to pass the ensuing winter amongst our Mormon neighbors. Such a number of additional mouths, you will readily see, must play the deuce with the limited supplies of the Mormons. This detention was caused by the careless or wanton conduct of the leading portion of the emigration, in burning the country beyond the Salt Lake. All the grass is consumed for nearly 200 miles, which, of course, renders the passage of animals impossible. - A change has been made in the troops intended for Fort Hall. Major Simonson has gone on to Oregon, and Colonel Porter been left in his place. This change was made by Colonel Loring. The rifle regiment had reached Fort Hall in good condition, but they had the worst of the road ahead of them. Colonel Porter's command will throw up Winter Quarters somewhere in the vicinity of Fort Hall, and in the spring move down near the Mormon settlement.

The following account of the sufferings encountered by the overland adventurers

is from a letter in the Traveller, dated August 30th:

News came on Tuesday evening last, that unless relief was immediately extended, the suffering of the women and children must be terrible indeed. Some of the party just in, say that they were obliged to eat the flesh of their mules to keep them from starvation, and that those long in the rear must perish in sight of the bones of those poor creatures who perished some time since, the accounts of which we read in the papers last winter, if I mistake not. The horses and mules are killed and eaten; but the chief amount of suffering will be for the want of water; for as soon as the way-worn traveller enters the desert or plain, he has before him sixty long and tedious miles to travel, with only one spring, and that a hot sulpher one, to supply himself and the weary jaded beast on which he rides. Here is to be the great danger and distress; for unless the toil-worn mother and child can find water to quench their thirst, immense suffering and ultimate death will be the result.

A meeting to aid the sufferers was held this morning, and a committee with full powers appointed to obtain money and immediately send the desired relief. So awful is the way that no one can be found, as yet, who came that way, to return

to aid those in distress. It was stated by Judge —, just arrived this morning, that five hundred teams were on their way across this desert.

The Pacific Weekly News of September 1st, has the following notice of measures

taken for the relief of the overland parties:

We learn that General Persifer F. Smith has acted most promptly and nobly in making provision for the relief of emigrants crossing the plains to California. Major Rucker, of the 1st dragoons, has been directed to make depots of provisions, horses, and men, at intervals of about three days' distance from the Sacramento Valley, eastward, to extend to the desert beyond Salmon Trout River. General Smith has placed at the command of Major Rucker the sum of 10,000 dollars, besides a large amount of government stores. This benevolent action has anticipated, as it also supersedes, the intention of the citizens of San Francisco.

(Correspondence of the St. Louis Republican, Oct. 26.)

Green River, California Territory, August 19, 1849.

I have another opportunity of writing to you, rather unexpectedly presented, by meeting the express rider (Mr. S. Thomas), from Fort Hall to Fort Leavenworth. Since I addressed you from Laramie, little has presented itself of general interest to your readers; but to us pilgrims bringing up the rear, scenes and occurrences have been constantly coming to view, as far as this point, that had no parallel on the eastern part of our journey. From Laramie, the Rocky Mountains really start their foundations; and although it is three hundred miles from there to the summit, it is nothing but a succession of knolls and knobs until you turn over the culminating point to Pacific Spring, where the water runs westward. In reference to the adjacent country there is nothing rising to the dignity of a mountain on this whole route. From Laramie, grass began to fail for our stock, and the utmost diligence had to be used to sustain them. From thence, after the first fifty miles, dead cattle and fragments of wagons come in sight, and as far as here I have counted about one thousand wagons that have been burnt or otherwise disposed of on the road. Destruction seems to have been the prevailing emotion with every body who had to leave anything on the trip. Wagons have been wantonly sacrificed, without occasion, by hundreds-being fired for the apparent purpose of preventing them from being serviceable to anybody else, while hundreds have been used by piecemeal, for fuel, at nearly every camping ground, by each successive train.

From Deer Creek to the summit, the greatest amount of property has been thrown away. Along the banks of the North Platte to where the Sweetwater road turns off, the amount of valuable property thrown away is astonishing—iron, trunks, clothing, &c., lying strewed about, to the value of a least fifty thousand dollars in about twenty miles. I have counted about five hundred dead oxen along the road,

and only three mules.

The reason of so many wagons having been disposed of, was the apparent necessity of packing, in order to insure a quick and certain transit to the mines; and people did not care for the loss of any personal goods, so they reached there.

Let people who come out this way next season, beware of the crossing the Platte at Deer Creek. Keep up the south side as high as possible—at least up to the "Mormon Ford," and higher, if possible—before they strike over to the Sweetwater. During the summer there was a ferry kept at Deer Creek, and the bulk of the emigration crossed at it, but the road is much worse, and every one regrets having crossed so low.

Great Salt Lake City, July 16th, 1849.

There has been very little sickness in the valley, and very few deaths. It is beyond doubt that this is a very healthy country. There has been a vast amount of labour performed here—extensive farms made, hundreds of houses built, roads made, in addition to ploughing and planting this spring, and it is very encouraging to say that crops look well, and there is no doubt there will be a considerable surplus raised this year; yet, I have no doubt breadstuffs will be high, on account of many of the California emigrants designing to winter here. Wheat will not be less than five dollars per bushel, and corn 1 dollar 50 cents, or 2 dollars. Many have already commenced harvesting wheat, and it yields well. Five bushels of wheat, will make a barrel of handsome superfine flour as ever was made into bread. Yet the wheat,

All the crops look exceedingly well so far; and if we had plenty of rain here it would be one of the greatest grain countries in the world. Irrigation makes considerable labour, but when we have all things prepared for it, it will be much less trouble. The crickets have not troubled us any this year. Hundreds and thousands of gulls made their appearance early in the Spring, and as soon as the crickets appeared, the gulls made war on them, and they have swept them clean, so that there is scarce a cricket to be found in the valley.

We look upon this as one of the manifestations of the Almighty, for the mountaineers say that they never found gulls here till the Mormons come. It was truly cheering to see the flocks of these saviors, extending several miles in length, come from the lake early in the morning, and eating crickets all day, then at sun down

form in a mass, and wing their way to the lake for a night's rest.

One curiosity about them is, they don't eat the crickets merely to live, but after feeding themselves, they would vomit them up, and go to eating again, and thus

continue eating and vomiting throughout the entire day.

It is a matter of astonishment how fast they will pick them up, and a person could form but a poor estimate of the amount destroyed daily by these winged saviors. Suffice it to say, that about three weeks after the gulls made their appearance, scarce a cricket could be seen. This is plainly a miracle in behalf of this people, as the sending of the quails in the camp of the Israelites; and what makes it more manifest is, the fact that, although there were plenty of crickets in the surrounding vallies, where there are no crops, the gulls came by them to the farms, and stayed there till they had cleared them off, although men were at work around them at the time. There has been no damage done by crickets this season.

## To the Editors of the St. Louis Union.

Sirs,—Knowing that a deep interest is felt in the minds of the community in relation to the overland emigration to California, or the gold regions, and having had an opportunity of witnessing their progress for some fifteen hundred miles on their way, and having witnessed some incidents connected with the emigration, which have been exaggerated, I thought it would not be uninteresting to your readers to lay before them a few facts which may be of some benefit to the next emigration

that may go out.

I left the States with the U.S. mail on the 25th May, with a guard of five men, twelve horses, and a light carriage. I crossed the Missouri river at Council Bluffs and went up as far as Fort Laramie on the north side of the Platte. On my way to Fort Laramie, I passed on the north side of the river, and counted on the south side upwards of six thousand wagons, persons mostly in good health, and teams in good condition, the feed being good that far on the way. At that point commenced the Black Hills. Here commenced the sacrifice of property by way of discharging freight and by frequently abandoning the craft, for I think I am safe in saying that five hundred wagons were either burned or left standing by the road side, and other goods and provisions to an astonishing extent, the most valuable of which were carefully interred in the style of a grave, with a head and foot stone, with inscription of name and age of the person, together with the kind of disease the person died with. From Fort Laramie to the Great Salt Lake, the distance of five hundred and fifty miles, I passed four thousand teams, making ten thousand teams on my way out. I learned of some twelve deaths; two were killed by the Indians, one at the crossing of the Loup Fork of the Platte, the other on the south side of the river; seven were drowned and the other died of sickness. When I arrived at the Great Salt Lake, I found I was not ahead of the emigration. I was informed that Capt. Paul's company arrived there on the 16th day of June, with a company of pack mules, and that some 500 teams had already passed through on their way to the "diggings." I stayed at the city of the Great Salt Lake and in the Great Basin country, some twenty-seven days, during which time some three thousand teams arrived and departed, many of which sold their teams and goods at whatever they could get offered for them, and bought horses and mules and packed the remainder of the way. I found the settlements in the valley of the Great Salt Lake in a very thriving condition. Crops come in well as far as they are ready for harvest, and corn and other CHANNED REPORTERY, NO TRUE

fall crops looked well. Goods were selling low, and mechanical labour high. Captain Davis, from St. Louis, sold out his goods at auction, and many others, on arriving there, followed his example. While at the Great Salt Lake city, a celebration took place in commemoration of the commencement of their city and settlements. There was estimated 7,000 people present. The dinner table was filled the length of several thousand feet. A liberty pole was erected some 104 feet above the ground and a beautiful flag with the stars and stripes, was raised to its top, measuring in length 65 feet. It was saluted with cheers and with the roar of nine pieces of cannon. The day passed off finely, in which the emigration took a part with great satisfaction.

Good order prevailed in the Mormon settlements. They have organized a provisional State Government called the State of Deseret. They have also a mint in operation, in which they are coining from the dust, 20, 10, 5 and 2½ pieces of the

pure metal, with their own stamp upon them.

I left the city of the Salt Lake on the 27th of July, and arrived in the States the first day of September. On my return, I met about 5000 teams, including the Mormon emigration. I found the feed entirely gone from Fort Bridger to Laramie, the distance of 400 miles, and the general opinion among the emigration that I met this side of the South Pass, was that they would have to remain in the Mormon settlements until spring. I met General Wilson, Picket, and train at Independence Rock. They were in a general row, each contending with the other which was greatest in Zackariah's kingdom; and Mr. Picket, assuring the rest, that although last, he was not least. I met the Pioneer company that took out passengers, this side of Independence Rock; they were getting along very slowly, and the passengers generally dissatisfied with their fare. This side of Lamarie I met several government teams, loaded principally with corn, for the new Fort, on Bear river. The officers in command, informed me that it cost the government 12 dollars per bushel to haul it through; while the Mormons were selling theirs within fifty miles of the Fort for 2 dollars per bushel. I also met some 400 or 500 Mormon wagons on the north side of the Platte; they were the last emigrants that I saw. One company, on the day before I met them, had a stampede of their teams while under way. One woman was killed and several persons badly wounded. The Mormons reported to me only five deaths in their emigration thus far; four of the cholera and one killed. The cholera was very bad among the emigrants on the south side of the Platte river, between the head of Grand Island and Fort Laramie, but had entirely disapeared west of that point. The cholera was more fatal among the Indians than among the whites. One thing all the emigration complained of; that they took too heavy wagons, and too many traps and fixings.

I met Doctor White and company, nine miles west of the South Pass, on the 4th day of August, in good health, and as he reported, his family. There were two ladies with him, and he said nothing about any deaths. He intended stopping at the Salt Lake for winter. Very respectfully, yours,

A. W. BABBITT.

Emanuel's Chapel of the Church of Jesus Christ of Latter-day Saints in Norwich was registered on the 2nd day of October, 1849, according to law, for solemnizing marriages therein.

Married, on Sunday, October 28th, 1849, at Emanuel's Chapel, St. Paul's Square, Norwich, by Elder Thomas Smith, minister of the gospel, Mr. John Wicker, to Miss Ketura Edwards, both of the city of Norwich, Norfolk.

Married, on the 13th of November, at Oulton Church, near Lowestoft, Suffolk, by the Rev. C. H. Cox, Elder John Spiers, of that place, to Miss Mary Anne Addison Winfield, of the city of Norwich.

# THE CITY OF ZION.

Arise, oh glorious Zion,
Thou joy of latter days,
Whom countless saints rely on,
To gain a resting place;
Arise, and shine in splendour,
Amid the world's deep night;
For God, thy sure defender,
Is now thy life and light.

The city of our Lord.

On mountain tops appearing
According to his word—
A sought-out habitation,
By men of truth and faith,
A covert of salvation
From ignorance and death.

The temple long expected,
Shall stand on Zion's hill,
By willing hearts erected,
Who love Jehovah's will;
Let earth her wealth bestowing
Adorn his holy seat,
For nations great shall flow in,
To worship at his feet.

What though the world in malice,
Despise these mighty things,
We'll build the royal palace,
To serve the King of kings;
Where holy men, anointed
To know his sovereign will,
Each ordinance appointed
To save us will reveal.

The Gospel issues forth,
The covenant revealing
To gather all the earth.
And saints the message bringing
To all the sons of men,
With the redeemed shall, singing,
To Zion come again.

Douglas, Isle of Man.

Oh! hear the proclamation,
And fly as on the wind;
For righteous indignation
Shall desolate mankind:
Then Zion men shall prize thee,
And bow before thy shrine;
And they who now despise thee
Shall own thy light divine.

Through painful tribulation
We walk the narrow road,
And many a temptation
To gain that blest abode;
But patient, firm endurance,
With glory in our view—
The Spirit's bright assurance
Will bring us conquerors through.

Oh! grant, eternal Father,
That we may faithful be,
With all the just to gather,
And thy salvation see;
Then with the hosts of heaven
We'll sing the immortal theme,
To him be glory given
Whose blood did us redeem.

W. G. MILLS.

#### LIST OF MONIES RECEIVED FROM THE 5TR TO THE 22ND OF NOVEMBER.

William West£20	0	0	Brought forward£57	0	0
George P. Waugh 5					
John Godsall 15			John Morris 4		
John Preece 4			Thomas Clark 2	0	0
James Walker 10				0	0
James S. Cantwell 3	0	0	Thomas Smith, Norwich 6	16	5
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Carried forward£57	0	0	£74	2	b

The "Doctrine and Covenants" are now ready.

Just published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy. Price
15s. per hundred; £6 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR.

Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "KINGDOM OF GOD," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "The Kingdom of God," in Three Perts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the Star, respectively entitled "Remarkable Visions," "Divine Authority," and "REPLY" to "Remarks on Mormonism." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism." The sixth volume of the "Times and Seasons" has just arrived from America. Price 5s. unbound.

This is the last volume which was printed in Nauvoo.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN BAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES .- Rev. 11. 7.

No. 24.

DECEMBER 15, 1849.

VOL. XI.

INTERESTING ITEMS CONCERNING THE JOURNEYING OF THE LATTER-DAY SAINTS FROM THE CITY OF NAUVOO, UNTIL THEIR LOCATION IN THE VALLEY OF THE GREAT SALT LAKE.

(Extracted from the Private Journal of Orson Pratt.)

(Continued from our last.)

March 3rd. The morning is rather cold. The thermometer standing at seven o'clock at 23 deg. The camp moved forward, following up the general course of the river, about eight miles, when night approaching, we pitched our tents. The ground having thawed during the day, the place of our encampment is quite muddy, which renders it unpleasant to those who sleep upon the ground. The evening being beautiful and pleasant, I obtained a meridian observation of Sirius, the Dog Star, which determined the latitude to be 40 deg. 42 min. 26 sec.

March 4th. At 8 o'clock this morning, the thermometer stood at 43 deg. The roads being muddy, and some wagons and harness broken, it was concluded to remain until the next day. In the mean time our mechanics were busily engaged in repairing wagons, &c. By the earnest solicitations of the citizens of Farmington, the band of music from our camp visited them, and gave them a concert, much to their satisfaction.

March 5th. To-day, most of the camp moved on, fording the river at Bonaparte's Mills. The roads in many places are almost impassable on account of the mud. Some teams are unable to draw their loads in bad places without assistance. Some wagons were broken. A portion of the camp were forced to stop on account of the roads; others proceeded on about 12 miles, to Indian Creek, where they stopped until the next day. By an altitude of the Pole Star, our latitude at this place is 40 deg. 42 min. 51 sec. It being dark when we arrived at this creek, we pitched our tents in a wet swampy place. The next morning, some removed the wagons and tents on to dryer ground, a few yards distant, while others continued their journey. Thus our camp began to be somewhat scattered.

March 7th. A small portion of the camp, with myself, moved on about 12 miles, to Fox river; while the main body encamped about three miles in the rear. Here we stopped two or three days. By a meridian observation of Sirius, the latitude was determined to be 40 deg. 42 min. 56 sec.

March 10th. Our small company moved on about ten miles, and encamped, the roads being exceedingly bad. We waited here about ten days for the main body of the camp, who were unable to proceed on account of the deep mud.

We are very much scattered at the present. Many are engaging work in the thinly scattered settlements, to obtain food both for themselves and their animals. It was found necessary to exchange our horses for oxen, as the latter would endure the journey much better than horses. Many have already exchanged.

March 20th. This morning, at half-past six, the thermometer was 10 deg. below the freezing point. The main camp having come up, we proceeded on our journey about 10 miles, and pitched our tents for the night. The evening being rather

unfavourable, I only obtained an observation for the true time.

March 21st. At sunrise, the thermometer stood at 11 deg. below the freezing point. Travelled about 20 miles, and encamped on the West bank of Chariton

river, the main camp being still behind.

March 22nd. The day is rainy and unpleasant. Moved only 7 miles. The next day went through the rain and deep mud, about 6 miles, and encamped upon the west branch of Shoal Creek. The heavy rains had rendered the praires impassable; and our several camps were very much separated from each other. We were compelled to remain as we were for some two or three weeks, during which time our animals were fed upon the limbs and bark of trees, for the grass had not yet started, and we were a number of miles from any inhabited country, and therefore, it was very inconvenient to send for grain. The heavy rains and snows, together with frosty nights, rendered our situation very uncomfortable. Our camps were now more perfectly organized, and captains were appointed over hundreds, over fifties, and over tens, and over all these, a president and counsellors, together with other necessary officers. Game is now quite plentiful. Our hunters bring into camp more or less deer, wild turkies, and praire hens every day.

March 31st. The day being pleasant, I obtained observations for the true time, and regulated my watch. From observation, I determined the latitude of my encampment upon Shoal Creek to be 40 deg. 40 min. 7 sec. Longitude by lunar

distance, 92 deg. 59 min. 15 sec.

April 5th. It being Sunday, a portion of our camp met together, to offer up our sacrament to the Most High. After a few remarks by myself and Bishop Miller, we proceeded to break bread, and administer in the holy ordinance of the Lord's supper. At 6 o'clock in the evening, we met with the captains of companies to make some arrangements for sending 12 or 14 miles to the settlements for corn

to sustain our animals.

April 6th, 1846. This morning, at the usual hour of prayer, we bowed before the Lord with thankful hearts, it being just 16 years since the organization of this church, and we were truly grateful for the many manifestations of the goodness of God towards us as a people. The weather is still wet and rainy. Nine or ten wagons, with 4 yoke of oxen each, have started this morning for the settlements to obtain corn. In the evening we were visited by a heavy thunder-storm, accompanied by a high wind and hail. Most of the tents which were pitched upon high ground were blown down, and the inmates exposed to the fury of the storm. The water in Shoal Creek, arose in a very few minutes several feet in height, and threatened to overflow its banks, and disturb our tents.

April 7th. This morning the mud was some frozen, the thermometer standing

at 29 deg. The day is rainy and disagreeably wet, and the mud very deep.

April 8th. Our teams which were sent three days ago after corn, returned; the

most of them empty, and we find it very difficult to sustain our teams.

April 9th. After remaining here for about three weeks, we concluded to move on slowly. The rain poured down in torrents. With great exertion a part of the camp were enabled to get about 6 miles, while others were stuck fast in the deep mud. We encamped at a point of timber about sun set, after being drenched several hours in rain. The mud and water in and around our tents, were ancle deep, and the rain still continued to pour down without any cessation. We were obliged to cut brush and limbs of trees, and throw them upon the ground in our tents, to keep our beds from sinking in the mire. Those who were unable to reach the timber, suffered much, on account of cold, having no fuel for fires. Our animals were turned loose to look out for themselves: the bark and limbs of trees were their principal food.

(To be continued.)

# FAREWELL ADDRESS OF ELDER HARRISON BURGESS TO THE SAINTS IN BRITAIN.

Beloved Saints,-The period is fast approaching when I shall be released from my labours upon this island, that I may return for a short time to the bosom of my family. During the time I have been in Britain, I have travelled through many Conferences, exhorting, comforting, and building up the Saints, and preaching the gospel of the kingdom. My endeavours in the good work have been most successful, and I can truly say, without boasting above measure, that since I came here I have not eaten the bread of idleness, but have been "instant in season and out of sea-

son" in spreading abroad the glorious news of salvation.

From the Saints in those regions where I have travelled, I have experienced much kindness. I have found them as a whole, a people firmly united in the bonds of union and love, having the interest of the Redeemer's kingdom at heart, and ever ready to yield obedience to their spiritual rulers in all things; and although groaning under the iron yoke of bondage and oppression in this land of bibles, yet they are ever ready to contribute out of their stinted means for the support of the priesthood and the onward progress of the kingdom. Brethren and sisters, the kindness I have experienced in your midst is engraven on my heart in indelible characters, such as can never be erased therefrom; and while I am far away upon the billows, or amongst the mountain wilds, building up the Zion of God, I shall continue to cherish grateful feelings of your kindness, and shall hail with joy every fresh arri-

val of the Saints from your shores.

Beloved Saints, while I have walked in your midst, I have endeavoured to penetrate into your vices as well as your virtues, and although I am proud to say that the vices to be found in the midst of the Saints are of little consequence compared with those to be found in the world in general, yet there are to be found here and there the vestiges of vices still remaining, and what makes these the more dangerous is, that mankind in general are, from their very infancy, brought up to believe them as of very trivial importance, from the fact of the laws of a perfect constitution providing no remedy for them. I feel that a few hints, extracted from a sermon preached by me in Glasgow upon the 26th August, 1849, might be of use to the Saints generally upon this subject; and, while I give them, I pray God that his spirit may carry them to the heart of every reader, that they may take deep root and produce the peaceable fruits of righteousness :- "Should the Saints of God cherish as they ought the high privileges and exalted glory that lay before them-should they consider that though we know not now what we shall be, yet we know that when he shall appear we shall be like him, and every one that has this hope in him purifieth himself even as he (God) is pure," they would very quickly leave behind them those vices and pollutions of the world, and purify themselves from all uncleanness, knowing as we ought to do, that unless we through adherence to the strictest principles of virtue, purify both body and spirit from all uncleanness, where God is we never can come."

I should have been pleased to have said something upon the crimes of lying, swearing, and drunkenness, but brevity forbids me, farther than to state that such erimes are a disgrace to humanity, and any one who practises them in the slightest degree, can never enter the kingdom of heaven, and consequently are unworthy of the benefits and privileges of the kingdom on earth. But there is also another crime, I mean that of whoredom, which I wish to say a few words upon, although it is a crime of rare occurence amongst the Saints, yet I grieve to say it is not wholly unknown. Unlawful intercourse between the sexes has existed in some very few cases in our own midst, as we learn from the fact of some getting quite too smart for the married state, and like the world around them, they have thought that because they took to them in marriage those they had made the sport of every virtuous principle, they had done well and could not be blamed. How could such a poor delusive idea ever have been harboured in the heart of a Saint, who ought to know the law of God? Where is your authority for holding such an opinion? Says one, does not Paul say, in I Cor. vii., 36, "If any man thinketh he behaveth himself uncomely towards his virgin, and if she pass the flower of her age, and

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need so require, let him do what he will, he sinneth not, let them marry." Now it ought to be seen at a glance that this quotation only provides a remedy for a particular case, and has nothing to do with criminal intercourse in general; but admitting for argument's sake that it has, what do you, the Saints of the 19th century, gain by it? because Paul said so to the Corinthians, was that to you? are you now under the same circumstances they were then? are you willing to put yourselves in the same position they then occupied? If you are, you must be willing to stand charged with living in open whoredom with your own mother, for so does Paul charge the Corinthians in the same epistle v., 1; and I hardly think you would be willing to acknowledge such deep abominations. It is not what Paul said to the Corinthians we have got to do with, but what God says to us in these last days by his servants the prophets-this is our way-mark, our chart of safety, and let us in every doubtful case apply to it for directions. In the Book of Doctrine and Covenants, page 150, paragraph 5, it reads thus, "And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear; wherefore I, the Lord, hath said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremongers, and the sorcerers shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say they shall not have part in the first resurrection." This is the word of the Lord given expressly to us in the present

day, by the mouth of his servant Joseph.

Let us next examine the Book of Mormon, first European edition, page 133-"Wherefore, my brethren, hear me and hearken to my word, for there shall not any man among you have, save it be one wife, and concubines he shall have none, for I, the Lord, delighteth in the chastity of women, and whoredoms are an abomination before me saith the Lord of hosts. Wherefore this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes." This is the word of God anciently to his people of the western continent. Let us now see the word of God to his people on the eastern continent. It is said in the old scriptures, "Thou shalt not commit adultery," and Jesus Christ in defining the limits says, "Whosoever looketh on a woman to lust after her hath committed adultery already in his heart." Who cannot perceive the sweetest union and harmony between all these revelations, showing us that in all ages and every country, these abominations have been an utter abhorrence in the sight of God? It is denied by mankind in general that a criminal intercourse before marriage is adultery. I would have such closely examine my last quotation, and when they have I want they should tell me what they can make it else. The greatest sign of a fallen degenerate people that can exist, is the excess of whoredom committed amongst them, and the greatest reason that can be given for leaving Babylon is, that while we remain we are liable to partake more or less of her abominations, and consequently must share more or less in her plagues. Virtue is a gem of the most precious description, one which we should preserve unsullied as the apple of our eye. From the day it was first declared, "that man should leave his father and mother, and should cleave unto his wife, and they twain should be one flesh," to the present, woman has been essential to man's very existence; and a man and wife who have their best interests mutually interwoven within each other, who toil together through life with the pure and holy bonds of love unbroken, are able to draw pleasure from the greatest misfortunes that befall us in life; while on the contrary, no sooner are those bonds of love and affection broken through, that ought to exist between the sexes, than hatred begins to take the place of love, and we make the pleasures of life our greatest misfortunes.

In this age of the world in which we live, nothing sets forth the corruption of modern christianity in so clear a light as the amount of whoredom committed between the sexes. Every principle of innocence and purity, love and affection that ought to exist, seems to be completely lost. Indeed virtue may truly be said to have fled from the haunts of christianity, and to have taken up her abode with the savage of the forest. How many maidens, who were by their virtues calculated to throw a joyous influence over society, have, in an evil moment been seduced by him who had sworn by every thing sacred to be her legal earthly protector? and how many

are, by such means, driven to commit suicide to relieve themselves from a life that has become miserable, while the world in its blindness endeavours in vain to discover the true reason of the rash act. No wonder that the Saints coming from the midst of such society as this, cannot all at once shake from them every unholy thing. It is not my intention to notice any of these traditional excuses usually put forth to justify their incontinency, but there is one I would like to say one word upon. Only fancy to yourself a man debauching his lover, and then pleading that excess of love compelled him. What! excess of love force a man to ruin her he loves. Never! Shame to the lips that could dare to utter such an excuse. Tell the truth at once, and own that excess of lust impelled you, and never try to stain that sweet, pure, spotless, and heaven-born principle of love with the commission of crimes the very opposite of its nature. The man who loves with a pure and fervent love, such as should burn in the bosom of every Saint, will not seek to seduce her he loves; on the contrary, he will guard her virtue as the apple of his eye, and rather would he lose the last drop of his life's blood than that she should

be contaminated with any of the filth and polution of the world.

The time has arrived when the Saints must purify themselves from all uncleanness, and live unspotted and holy to the Lord. Nothing impure or unholy can enter heaven, and the footsteps of the great Bridegroom are even now at the door, therefore rest in peace and sin no more, and all that is past shall be buried in oblivion. Live according to the principles of righteousness and virtue-purify yourselves from all uncleanness and impurity of whatever name or nature, and keep your bodies what they ought to be-pure and holy temples for the Holy Ghost to dwell in; and if you do this the destroying angel will pass by your dwelling-the desolating scourges from the Almighty shall not find you out-your virtue shall be unto you as a cloak from the open pestilence that stalks abroad at noon-day, and from the more hidden, but no less destructive diseases which intemperance brings upon the body, and which are every day sweeping off mankind by the thousand to a premature grave. Being thus purified from all uncleanness, the Holy Ghost will then come and dwell permanently in your hearts; ye shall be blessed by his instruction, and the blessings and benefits flowing from God to you, through his spirit dwelling in you, will quicken your whole system, and the work of regeneration will never cease until you become pure, even as He, your Father in heaven, is pure. For let it be ever written on every heart, "We know that when he shall appear, we shall be like him;" and "every one that hath this hope in him, purifieth himself even as he is pure, wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

Beloved Saints, I beg you to excuse the freedom of these remarks, and believe me when I say that nothing but a sincere wish for your welfare actuated me in this thing. Finally, brethren, farewell, till we meet together on the land of Zion.

Yours for Christ's sake,

HARRISON BURGESS.

A LETTER TO THE REV. MR. OSBORNE, MINISTER OF DARLINGTON STREET CHAPEL, WOLVERHAMPTON.

BY JAMES BELL, AN ELDER OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Wolverhampton, June, 1849.

Reverend Sir,—It is from the purest of motives, and with the greatest respect, that I take in hand to address to you a few lines, which I trust will be received in the same spirit as that by which they are penned. Think not that I do so from any captious spirit of dictation, or from blind bigotry, but give me credit for a kindlier motive while you read my epistle, and while you candidly consider the interrogatives I shall finally propose.

I was induced to write to you from the fact of my having heard you lift up your voice in reprehension of the principles and doctrines of the Latter-day Saints, and

too hastily join in the popular cry of "delusion," "false prophets," "heresy," and so forth. My determination was the more fully matured by a consideration of your popular character as a practical Christian, and my own impressions of your personal piety, aided by a remembrance of the old proverb, "Good men may be mistaken." I was truly sorry that you should so readily trust in flying rumours, newspaper reports, and that uncertain rule, popular opinion; when you must be aware of the fact that malice may conceive, the press bring forth, and popular opinion exaggerate the lie, which, by their joint agency, is thus palmed upon the

public. an done reits of

I am, alas! too sensible of the fact that there have been, and still may be, some among us who are a disgrace to any people; but remember, the conduct, or rather misconduct of Judas, Ananias, or Saphira, was not the result of the system they had embraced, but of their own cupidity and carnal minds: as it was then, so it is now; evil men will creep in, and stay with us until their deeds are manifest, and excommunication becomes absolutely necessary. Be it known, we neither protect nor patronise crime; on the contrary, if, after due warning, the offence is not removed, the offender himself is cut off from our society. In conclusion of my epistle, I would just observe, that the conduct of an individual is not always the characteristic of the community. I would also be bold enough to affirm that the Latter-day Saints generally are a people who can be advantageously compared with any or all religious bodies extant, for consistence of faith and conduct.

I will now propose a series of questions, arranged in such order as shall give you

some idea of the constitution, &c., of our Church.

1 - Did Jesus and the apostles teach the true gospel? and have we a sufficiently correct account of the same in the New Testament.

2.—Is the true gospel a perfect law of liberty? (a)

3.—Is a godlike and perfect law capable of any human improvement? (b)

4.—Is the church or kingdom of God unchangeable in its priesthood, powers,

doctrines, and blessings? (c)

5 .- If so, where is the apostleship now? with its Prophets, Elders, Priests, &c., and where is the power to bind and loose, to cast out devils and heal the sick? and how many of the multitudinous doctrines now extant are the pure, unadulterated principles of truth? and what has become of the Saviour's promise of divine gifts? (d)

6. Did Jesus set these officers, powers, and gifts in the church, for the work of the ministry, for the perfecting of the saints, and for the edifying of the body of

Christ, until we all come in the unity of the faith, &c.? (e)

7. - Has the work of the ministry come to an end? are we all perfected? have we

all come in the unity of the faith?

8.-If not, what is the reason that these officers and powers have ceased, and

other forms of godliness devoid of power substituted in their stead? (f)

9.—Is it not the result of apostacy on the one hand, and persecution on the other, (g) both of which began while the church was yet in its infancy, and continued until it was driven into the wilderness, (h) and the priesthood was caught up unto God who gave it, (i) there to remain until the time of restitution, when righteousness should look down from heaven, and truth should spring out of the earth?

10. - In other words, did the Gentile church continue in the goodness of God? (j) or did it eventually fall away (k) and become corrupt, until at last it was united to the state, and thus became the great "Whore of Babylon," because it had

committed fornication with the Kings of the Earth? (1)

11.—If the latter be the case, is not any human improvement or reformation

like putting "new cloth on an old garment," or new wine into old bottles?

12.—If it took divine power, and immediate revelation to institute the gospel in the first instance, are they not needed to perpetuate the same?

a Psa. xix. 7. b Gal. iii. 15. c Heb. vii. 16, 17, 24. John, xx. 21. d Matt. xviii. 18. Mark, xvi. 17, 18. e 1 Cor. xii. 28. Eph. iv. 11, 12, 13. f 2 Tim. iii. 5. 2 Tim. iv. 3, 4. g 2 Thess. ii. 3. 4. Matt. xi. 12. Dan. vii. 21. 25. h Rev. xii. 6. i Rev. xii. 5. j Rom. xi. 22. k 2 Thess. ii. 3. l Rev. xvii.

13.—If the Everlasting Covenant has been broken, (a) and the "prophets and seers covered," until darkness and doubt, dissent and heresy, and all other kinds of abominations have overspread the earth "and all has become as the words of a sealed book," can it be renewed without an express revelation from God? or will it be maintained that human agency alone will suffice to reform the errors of the age, to combat the impetuosity of crime, or stay the principle of moral evil?

14 .- Are we living in a day rife with the consequences of this great apostacy,

such as is foretold in the 24th and 59th Isaiah, and 24th Matthew?

15.—If so, may we not expect that "other labourers" would be sent into the vineyard at this the eleventh hour, (b) just before the day of God's wrath upon Babylon, and the pouring out of the latter-day judgments, (c) announcing that "the kingdom of Heaven is again at hand, (d) and crying with a mighty voice,—"Behold, the bridegroom cometh, go ye out to meet him?" (e) And will they not be informed of his near approach by an holy angel, who shall restore the gospel in these last days; (f) and will not the dispensation thus committed be the dispensation of the fulness of times, (g) and the kingdom thus announced, the one spoken of by Daniel? (h)

16.—Has any one a right to teach, preach, or administer in the ordinances of the gospel without divine authority; or will the administrations of unauthorized per-

sons be considered legal in the sight of God? (i)

17.—In what manner was divine authority given and communicated in any age

of the world when God had a church upon the earth?

18.—Was it by one person assuming the authority given to another who had preceded him through reading an account of the commission given to this his predeces-

sor, as is done in these days with the commission given to the apostles? (j)

19.—Or was it by being either called of God in a direct manner, as in the cases of Moses and Samuel, (k) or indirectly through the medium of one who already holds the priesthood and authority of God, as in the cases of Joshua, Timothy, (l) and others? and when so called is not the laying on of authorized hands the scriptural mode of communicating the power and priesthood unto the person called? (m)

20.—Is not assumed authority illegal? and will not those who assume it be

punished, sooner or later? (n)

21 .- Is not an active, living faith, the only true faith? (0)

22 .- Are not the Godhead, their attributes, and the gospel the objects on which

our faith should be fixed?

23.—If there be but one true and genuine faith, (p) will it not always be characterized by these objects, and sealed and certified by the effects flowing from it; namely, such as are promised by the Saviour, (q) and such as are enumerated by St. Paul? (r) Did not the ancients by faith obtain promises, work righteousness, turn to flight the armies of the aliens, and stop the mouths of lions? Did not Moses by faith divide the sea, and smite the flinty rock? And shall we now say that the nature, objects, and power of faith have in any way changed or ceased? May we not rather say,—that men have ceased to worship the true God, in the right way, and have thus lost the spirit which is the source of these blessigs? (s)

24.—Is not this the ancient faith? And are we not bound to "contend for that

faith which was once delivered unto the Saints?" (t)

25.—Is not sincere repentance a principle of the gospel?

26.—Is not baptism by immersion a principle of the gospel? (u)

27.—Is it not "for the remission of sins?" (v)

- 28.—Is it not mockery in the sight of God to baptize infants, seeing they have never sinned?
- a Isa. xxiv. 5. b Mat. xx. 6. c Rev. xiv. 6. 7. d Luke xxi. 31. e Mat. xxv. 6. f Rev. xiv. 6. g Ep. i. 10. Acts iii. 21. h Dan, ii. 44.
  i Rom. x. 15.; Heb. v. 4. j Mark, xvi. 16. k Exo. iii. 4, 10: 1 Sam. iii. 4, 11. l Num. xxvii. 18, 23; 1 Tim. iv. 14. m Acts, vi. 6; Num. xxvii. 18, 23; 1 Tim. iv. 14. n Psalms, 50, 16; Jer. xxiii. 21; Acts, xix. 13-16. o James, ii. 14. p Eph. iv. 5. q Mark, xvi. 17, 18. r Heb. xi. s 2 Tim. iii. 1-7. t Jude, iii. u Matt. iii. 16; Mark, i. 10; John, iii. 5, 23. v Mark, i. 4; Acts, ii. 38; Acts, xxii. 16; 1 Peter, iii. 21.

29.—Are they not saved by reason of the atonement, and is not this atonement efficacious?

30.—Instead of baptizing them, should we not "take them in our arms and bless them?" (a)

31.—Is not baptism for those only who have become actual transgressors?

32.—Is there a single command, precept, or example of infant baptism?

33.—Is there a single command, precept, or example of sprinkling as a baptism?

34.—Is not the laying on of authorized hands the scriptural mode of coming

34.—Is not the laying on of authorized hands the scriptural mode of coming

in possesion of the gift of the Holy Ghost? (b)

35.—After obeying these first principles, are we not required to go on unto perfection, so that our path may be as that of the just, shining more and more unto the perfect day; and to observe all things whatsoever he hath commanded us, such as the Sacrament of the Lord's Supper?

36.—If we be sick, and nigh unto death, should we not send for the elders to anoint us, and to pray that the Lord may raise us up? And if we have sinned, can

we not be forgiven, inasmuch as we are penitent? (c)

37.—Since there is so great a resemblance between our church and that of former days, are not the honest among men bound to join us?

I am, dear sir, yours, respectfully,

JAMES BELL.

### LETTER TO THE EDITOR.

15, Doncaster-street, Liverpool, November 26th, 1849.

Dear Brother Pratt,—The last quarterly conference that I shall have the privilege of presiding over in this country, for the present, was held in the Music Hall, Bold Street, yesterday, the 25th inst.

I beg to lay before you a short sketch of my labours in the Liverpool Conference since my appointment at the General Conference held in Manchester, on the 13th

of August, 1848.

There have been five quarterly conferences held here during that time; the number added has been 400; the increase of the last quarter is 77. The numbers added during the ensuing month, up to the 20th, I will furnish you with. The present condition of the conference is good; the Saints are at peace one with another, and a spirit of union and love prevails.

On the 25th of February, 1849, I found it necessary to appoint Elder John A. James as an assistant travelling elder in this conference, who has laboured with much success; but the tract of country being great, and a spirit of enquiry being manifested, I was under the necessity of appointing Elder John Tibbits to assist

him; this last appointment was on the 26th of August, 1849.

There have been two new branches organized during the time, and every prospect of ultimate success of the addition of Saints to the kingdom of God. I also visited the Isle of Man by your council, where I tarried two weeks, during which time (through much opposition), there were five baptized. I left the Saints there better than I found them. At the desire of Elder J. W. Coward, of the Liverpool branch, I visited the village of Skellowe, near Doncaster, Yorkshire, his native place, he accompanied me, where an opening through his instrumentality had been previously made, he having baptized about ten, and four more were added during our visit.

I have to lay before your notice the Liverpool Tract Society; it was established on the 6th of October, 1848, much good has already resulted from it, and until the 18th of November, 1849, there has been about £14 worth of tracts distributed throughout this town—the sisters performing a conspicuous part in their circulation, for

a Mark, x, 13-16.

which I feel to tender my regards, and pray our heavenly Father to bless and re-

ward them accordingly.

The Elders and other officers generally, have been obedient to council, and willing to do all in their power to push on the great work; and I feel to bid them farewell, and I pray my Father in heaven to bless them in all things necessary for salvation, and hasten their time of gathering to the valleys of the silent west.

Dear brother, I leave the present field of labour with the assurance of a good conscience, having done my duty according to the ability which God has given me, and I pray Him to bless and prosper you and yours in all things necessary; and we seek an interest in your prayers while we cross the mighty deep, to live, not by bread alone, but by every word that cometh out of the mouth God.

Yours, in the bonds of the gospel of peace,

MILO ANDRUS.

### CASE OF MIRACULOUS HEALING.

#### HEALING OF ONE BORN BLIND.

Bristol, November 25, 1849.

Dear President Pratt,—As you were so kind as to publish the letter I sent, dated July 9, 1849, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir amongst the pious christians of this city. I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true. And upon seeing, many rejoiced, others mocked, saying, "She would have got well if the Elders had not laid their hands upon her." Amongst the latter, was one would-be great man, by the name of Charles Smith, (who has written a flimsy tract against the Saints,) who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, and said, "Sir, is that child blind?" And after he had examined her eyes, he said, "She is." "Well," said the mother, "She was born blind: and she is now four years old; and I am going to take her to the elders of our church, for them to anoint her eyes with oil, and lay their hands upon her; and you can call again, when you have time, and see her with her eyes opened; for I know the Lord will heal her, and she will see." "Well," said he, "if she does ever see, it will be a great proof." Accordingly, the mother brought the child to the elders, and Elder John Hackwell anointed her eyes, and laid hands upon her, only once; and the Lord heard his prayer, so that the child can now see with both of her eyes, as well as any other person. For which we all feel thankful to our heavenly Father, and are willing to bear testimony of it to all the world.

Yours in the kingdom of God,

GEORGE HALLIDAY.

P.S. We, the father and mother of the child, do here sign our names to the above, as being true.

WILLIAM BOUNSELL, ELIZABETH BOUNSELL.

No. 12, Bread-street, Bristol.

# THE PACIFIC RAILROAD—WONDERFUL DEVELOPMENTS OF RESOURCES IN THE PLAINS AND DESERTS.

The greatest impediments to the construction of a railroad from the Mississippi, overland to the Pacific, have been considered to be in the nature of the country over which the road must be carried. From twelve to fifteen hundred miles in the selection of any route north of Mexico, must be traversed over plains, mountains, and

deserts, without timber, without population, without materials or supplies, and thought to be without any thing to contribute to the support of the road, short of the Pacific. This has been justly considered the most formidable drawback to any enterprise of such magnitude that has ever presented itself in the history of the world-this timberless, mountainous, and desert region from twelve to fifteen or seventeen hundred miles. But a recent discovery near the foot hills of the Rocky Mountains, of a prime article of commerce and cash, opens a mine of capital on the way. It appears that there is no longer any doubt of the existence of inexhaustible supplies of cannel coal near the sources of the Nebraska or Platte river, which is the route of the overland emigrants to California, via the South Pass, the Salt Lake and the Great Basin. The destitution of timber in the great plains, were there no substitute for fuel would render them incapable of settlement even to cattle raisers, for there the snows are deep and the winters cold. The coal supplies the fuel-it also supplies an article of trade with the Mississippi river, and will thus contribute to colonise the plains, and to the sale of public lands along the route to the settlers, who will very soon produce all the necessary provisions for the workmen. It is known also, that iron is found from the frontiers of Missouri to the Rocky Mountains, and with the coal on hand, the means are on the ground for the manufacture of the rails required. Of the wonderful capacities of the Mormon valley of the Salt Lake, the reports from that quarter would be incredible if they were not all consistent. In a few years more, at this rate, they will be able to raise bread and cattle for the subsistence of 100,000 souls. Their valley is the half-way station on the great central route, and thus all fears on the score of provisions for the workmen are obviated. With the road finished to the Salt Lake, another important commercial article comes into the market—the article of salt. It exists in the heavy brine of the Great Lake to an inexhaustible capacity of supply, it exists in a crystaline formation at the bottom, and forms an incrustation of salt for a hundred miles along its shores. Rock salt exists in the surrounding mountains, and copper and gold. But with the completion of a railroad, the New Jerusalem will become a great place of resort to the fashionable world, on account of its wonderful natural curiosities, the singular salubrity of its climate—the valley being 4000 feet above the level of the sea-and particularly on account of the number and variety of its medicinal springs. Such are some of the intermediate advantages in favour of the construction of the pacific railroad via the Platte, the South Pass, and the Salt Lake Valley. The completion of the work to the Sacramento will give the road the exchanges between Europe, America and Asia. What are a hundred millions to the consumation of such a work? - Lloyd's Weekly London Newspaper.

Dear Brother Pratt,-I have copied the above from Lloyd's paper, thinking

it would be interesting to your readers.

When the Saints were about leaving Nauvoo, Heber C. Kimball prophesied that in five years they would be better off than at this time. Little more than three years have elapsed, when we behold the poor exiled Mormons in flourishing circumstances, counting amongst their riches, a thousand hills and an hundred vallies, situate in the most remarkable, interesting, and auspicious portion of the globe; having the fountains of rivers that must speedily command the commerce of the world, in the midst of their territories. Thus the banishment of the church has become her freedom, the greatest boon her opponents could confer, and the glad signal for her to arise and shine. Forcibly ejected from the mother country on her arrival at the age of puberty, and thrown back upon her own unaided resources, the development of her wonderful constitution, capabilities, and organization, strikes the whole world with astonishment and admiration. They who have plundered, robbed, and driven her into the wilderness, and thought she were dead, turn now their eyes, and discover to their great surprise that she lives, and nobly aspires to power, honour, might, majesty, glory, and dominion. She has triumphed over every form of persecution, and every species of cruelty. Under circumstances the most extraordinary and discouraging, she has proved herself not a whit behind the very first and foremost in all the characteristics necessary to constitute a great people in every sense of the word. She has earned a title to a fair name and place amongst

the nations. Yes, Zion is firmly established in the strong holds of the land, riches unknown are at her disposal. And it is to be hoped that her oppressors shall rejoice over her no more; and that no weapon formed against her shall prosper. Every one is aware of the impracticability of subduing a brave people, entrenched in the fastnesses of the mountains. A nation of mountaineers is not easily subjected. Even our enemies begin to acknowledge the manifest natural advantages and rising importance of the peculiar locality of the city "sought out," and are not backward in foretelling the proud and enviable station she must shortly occupy. They look to her for support and think of calculating on her assistance, whom they have driven to the last extremity.

All things work together for good. When an iron highway shall be cast up in the desert, not only will the flight of the righteous be greatly facilitated, but the kings, nobles, and rulers of the earth, with the great men, will flock to the city of refuge, painfully aware that in Zion alone will be found peace and safety. The signs of the times augur an unparalelled growth for the city in the midst of the

everlasting hills.

Shout aloud! O ye Saints, for very joy, for our eyes behold the salvation of our God. The meek are already actually beginning to inherit the earth, every one in his lot. The redeemed poor at this moment build their own houses and inhabit them; plant their own vineyards and eat the fruit thereof. The hills drop their fatness, and the vallies yield their increase to refresh the outcast Saints of the Most High, who are reposing in security; whilst the inhabitants of the earth are tearing one another in pieces, Zion is spreading herself abroad. Her children far removed from the institutions and withering influences of a bastard theology, may grow up as olive branches around her table,—may be trained in the nurture and admonition of the Lord, and receive freely of that pure intelligence which alone can regenerate mankind.

Yours in the Covenant,
HARVEY L. BIRCH.

#### VARIETIES.

Large warlike preparations are taking place in Servia.

The Austrian "Lloyd" states that 200,000 Russian troops are to be kept on a

footing of War in Poland throughout the winter.

Mr. Squier, United States charge d'affaires to Central America, has discovered the ruins of another ancient city buried, or nearly so, beneath a forest, about 150 miles from Leon. He describes the ruins as far surpassing in architectural grandeur those of Palenque.

#### A VOICE FROM ZION.

Awake, lovely daughter of Zion, awake,
Thy lone harp which hangs on the willow unstrung,
Rejoice, for the dawn of thy morning shall break
Through th' long night of darkness which o'er thee hath hung.

The voice of Jehovah calls thee to thy home,
From tyrant oppressors, who 've caused thee to mourn;
A choice, large, and good land invites thee to come
With songs and with triumphs he bids thee return.

When laid low in bondage, he heard thy sad cry,
As round thee fell priestcraft's anathemas hurled;
Thy woes and thy anguish ascended on high,
Before him then were all thy sorrows unfurl'd.

He comes forth to save thee, His mandate obey;
He smites in his vengeance, yet lingers for thee,
To Zion's fair city, oh! hasten away—
The home of the faithful, the land of the free.

The storm of his wrath then may rage o'er the world, From hill top to valley, from inland to sea, His volcanoes spout, and his lightnings be hurled; Yet fear not, His smile will rest sweetly on thee.

When th' whirlwind shall scatter, or avalanch crush,
The nations in fury each other destroy,
In torrents, war, famine, and pestilence rush,
Thy soul shall feel sunshine, thy pleasures ne'er cloy.

His people shall flourish from shore unto shore,
While curses and plagues on the wicked shall fall,
Their praises shall mount up from Zion before
Their God and their Saviour, their Lord and their all.

Ledbury.

ALEXANDER HUISH.

# LIST OF MONIES RECEIVED FROM THE 22ND OF NOVEMBER TO THE 6TH DECEMBER.

William Cartwright	10 0 2 0	0 0 10 0	Brought forward£30 William West	0 0 0	0 0 0
Carried forward£30	2	10	£57	2	10

The "DOCTRINE AND COVENANTS" are now ready.

Just published a pamphlet entitled "New Jerusalem," or the Fulfilment of Modern Prophecy. Price 15s. per hundred; £6 15s. per thousand.

Just Published a treatise, entitled "ABSURDITIES OF IMMATERIALISM," double the size of the STAR. Price fourpence, single copy; £1 per 100; £9 per 1000.

Just Published, The "Kingdom of God," Part IV. It is of the same size and price as the "DIVINE AUTHORITY."

Just published, "The Kingdom of God," in Three Parts. Price, for each Part, 5s. per hundred; £2 5s. per thousand.

Also three Tracts, each the same size as the STAR, respectively entitled "REMARKABLE VISIONS," "DI-VINE AUTHORITY," and "REPLY" to "REMARKS ON MORMONISM." Price, for each, 10s. per hundred; £4 10s. per thousand.

Just Published, a Pamphlet, entitled, "Mormonism Triumphant." "Truth Vindicated,—Lies Refuted. The Devil Mad and Priestcraft in Danger!!! Being a Reply to Palmer's Internal Evidence against the Book of Mormon." Same price as the "Absurdities of Immaterialism."

The sixth volume of the "Times and Seasons" has just arrived from America. Price 5s. unbound.

This is the last volume which was printed in Nauvoo.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON PRATT, 15, WILTON STREET.

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