

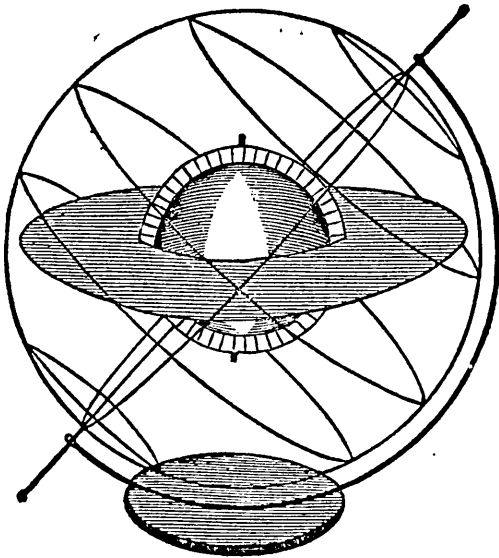
No. 1.—To be continued Annually.

PROPHETIC ALMANAC,

FOR

1845.

BEING THE FIRST AFTER BISSEXTILE OR LEAP YEAR.



CALCULATED FOR THE EASTERN, MIDDLE AND WESTERN STATES AND TERRITORIES, THE NORTHERN PORTIONS OF THE SLAVE STATES, AND BRITISH PROVINCES.

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ECLIPSES. (1845.)

In the year 1845 there will be two Eclipses of the Sun, two of the Moon, and a Transit of Mercury.

I. The first will be an annular Eclipse of the Sun, on Tuesday, May 6th, at 4 h. 8 m. morning, (Nauvoo mean time,) invisible in the United States; but visible in Europe, and in the Northern parts of Asia and America.*

II. A Transit of Mercury across the Sun's disc, on Thursday, May 8th, visible.

| | First contact. | | Last contact. | | |
|---------------|----------------|----------|---------------|---------|-------------------------------------------------------------------------------------------------------|
| | H. | M. | H. | M. | |
| Boston, | 11 | 38 A. M. | 6 | 5 P. M. | Least distance of the centres of the Sun and Mercury as seen from the centre of the earth, 9m. 11.7s. |
| New York, | 11 | 24 " | 5 | 53 " | |
| Philadelphia, | 11 | 19 " | 5 | 48 " | |
| Cincinnati, | 10 | 42 " | 5 | 11 " | |
| Nauvoo, | 10 | 18 " | 4 | 47 " | |

Look at this Transit through smoked glass and save your eyes.

III. The third will be a total Eclipse of the Moon, on Wednesday, May 21st, at 9 h. 53 m. morning. (Nauvoo mean time); invisible on this continent.

IV. The fourth will be an annular Eclipse of the Sun, on Thursday, October 30th, at 6 h. 12 m. evening, (Nauvoo mean time); invisible on this continent, but visible in Australia and the great Southern Ocean.

V. The fifth will be a partial Eclipse of the Moon, on Thursday, November 13th. The phases as follows, viz.:-

| | Begins. | | | | Middle. | | | End. | | |
|---------------|---------|----|----|-------|---------|----|----|------|----|---|
| | H. | M. | S. | P. M. | H. | M. | S. | H. | M. | |
| Boston, | 6 | 25 | 9 | " | 8 | 5 | | 9 | 44 | 1 |
| New York, | 6 | 14 | 1 | " | 7 | 13 | 2 | 9 | 32 | 3 |
| Philadelphia, | 6 | 9 | 5 | " | 7 | 48 | 6 | 9 | 27 | 7 |
| Cincinnati, | 5 | 32 | 6 | " | 7 | 11 | 7 | 8 | 50 | 8 |
| Nauvoo, | 5 | 8 | 9 | " | 6 | 4 | | 8 | 27 | 1 |

Magnitude of the Eclipse (Moon's diameter = 1) 0.919, on the Northern limb. The first contact of the Moon with the earth's shadow, occurs at 51d., from the Northernmost point of the Moon's limb towards the East. The last contact at 70d., towards the West.

COMMON NOTES.

Golden Number 3 | Solar Cycle 6 | Roman Period 3
 Epact 22 | Dominical Letter E | Julian Period 6538
 Vernal Equinox, March 20th, 11 h. 44 m., morning.—Summer Solstice, June 21st, 8 h. 42 m., morning.—Autumnal Equinox, September 22d, 10h. 52m., evening.—Winter Solstice, December 21st, 4h. 25m., evening.

MORNING AND EVENING STARS.

Venus will be Morning Star till May 16th; thence Evening Star. Jupiter will be Evening Star till April 6th; thence Morning Star till October 29th; and then again Evening Star. Mars will be Morning Star till August 13th; thence Evening Star. Saturn will be Evening Star till January 29th; thence Morning Star till August 8th; and then again Evening Star to the end of the year.

Latitude of Herschel (H) about 42m. 30s. south this year.

Longitude of Moon's Ascending Node (Ω) in the middle of this year 233d. 12m.

Mean Obliquity of the Ecliptic in the middle of this year 23d. 27m. 34s. 0.

Apparent Obliquity of the Ecliptic in the middle of this year 23d. 27m. 28s. 0.

NAMES AND CHARACTERS OF THE PLANETS, &c.

| | | |
|------------|------------|-------------|
| ☉ The Sun. | ♁ Earth. | ♄ Saturn. |
| ☿ Mercury. | ♂ Mars. | ♃ Herschel. |
| ♀ Venus. | ♃ Jupiter. | ♁ Moon. |

ASPECTS.

- ♄ Conjunction, two heavenly bodies having the same longitude.
- ☐ Quadrature, two heavenly bodies whose longitude differs 90 deg.
- ♁ Opposition, two heavenly bodies whose longitude differs 180 deg.
- Ω Ascending Node.
- ∩ Descending Node.

NAMES AND CHARACTERS OF THE TWELVE SIGNS IN THE ZODIAC.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1. ♈ Aries, the Ram. 2. ♉ Taurus, the Bull. 3. ♊ Gemini, the Twins. 4. ♋ Cancer, the Crab. 5. ♌ Leo, the Lion. 6. ♍ Virgo, the Virgin. | <ol style="list-style-type: none"> 7. ♎ Libra, the balance, 8. ♏ Scorpio, the Scorpion. 9. ♐ Sagittarius, the Archer. 10. ♑ Capricornus, the Goat. 11. ♒ Aquarius, the Waterman. 12. ♓ Pisces, the Fishes. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

* The days on which the first and last two Eclipses are said to happen, as published in the Comic Almanacks, by Turner & Fisher, are incorrect. They will not take place on the days specified in their Almanacs.

First Month, JANUARY, 1845. 31 Days.

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

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

POWER OF TRUTH

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

GOOD ADVICE.

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

Second Month, FEBRUARY, 1845. 28 Days.

| MOON'S PHASES. | | BOSTON. | N. YORK. | FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA. | | | | FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS. | | | | | |
|----------------|--------------|---------------|---------------|------------------------------------------------------------------------------------|--------|-------|-------------|----------------------------------------------------------------------------------------|--------|-------|-------------|-----------------------|--|
| New Moon | 6 | 1 51 E. | 1 39 E. | | | | | | | | | | |
| First Quarter | 14 | 0 16 M. | 0 4 M. | | | | | | | | | | |
| Full Moon | 22 | 2 2 M. | 1 60 M. | | | | | | | | | | |
| DAY OF MONTH. | DAY OF WEEK. | SUN'S DEC. S. | MOON'S PLACE. | Miscellaneous. | Sun | | MOON RISES. | HIGH WATER, BOSTON. | Sun | | MOON RISES. | HIGH WATER, NEW-YORK. | |
| | | | | | RISES. | SETS. | | | RISES. | SETS. | | | |
| 1 | 7 | 16 59 | 1 | ☉ ♀. | 7 54 | 55 | 2 18 | 5 21 | 7 14 | 59 | 2 14 | 2 45 | |
| 2 | E | 16 42 | 1 | Quinquagesima Pu- [rifi. of B. V. M.] | 7 44 | 56 | 3 24 | 6 39 | 7 05 | 0 | 3 19 | 4 3 | |
| 3 | 2 | 16 24 | ☽ | ☉ in per. ☉'s qr. cl | 7 24 | 58 | 4 24 | 8 8 | 6 59 | 5 | 4 19 | 5 32 | |
| 4 | 3 | 16 6 | ☽ | Ash Wednesday, | 7 14 | 59 | 5 16 | 9 31 | 6 58 | 5 | 5 12 | 6 55 | |
| 5 | 4 | 15 48 | ☽ | | 7 05 | 0 | 6 2 | 10 35 | 6 56 | 5 | 4 58 | 7 59 | |
| 6 | 5 | 15 30 | ☽ | | 6 59 | 5 | 1 sets. | 11 26 | 6 55 | 5 | 5 sets. | 8 50 | |
| 7 | 6 | 15 11 | ☽ | Bigel south 7 55 | 6 57 | 5 | 3 6 48 | morn. | 6 54 | 5 | 6 6 50 | 9 36 | |
| 8 | 7 | 14 52 | ☽ | Sirius south 9 22 | 6 56 | 5 | 4 7 58 | 0 12 | 6 53 | 5 | 7 7 59 | 10 19 | |
| 9 | E | 14 33 | ☽ | 1st. Sunday in Lent | 6 55 | 5 | 5 9 5 | 0 55 | 6 52 | 5 | 8 9 5 | 10 58 | |
| 10 | 2 | 14 13 | ☽ | | 6 54 | 5 | 6 10 10 | 1 34 | 6 50 | 5 | 10 10 | 11 37 | |
| 11 | 3 | 13 53 | ☽ | Clinton died 1828 | 6 52 | 5 | 8 11 13 | 2 13 | 6 49 | 5 | 11 11 10 | morn. | |
| 12 | 4 | 13 33 | ☽ | | 6 51 | 5 | 9 morn. | 2 49 | 6 48 | 5 | 12 morn. | 0 13 | |
| 13 | 5 | 13 13 | ☽ | Schwartz d. 1798 | 6 50 | 5 | 10 0 13 | 3 24 | 6 47 | 5 | 13 0 10 | 0 48 | |
| 14 | 6 | 12 53 | ☽ | Valentine, ☉ U. | 6 48 | 5 | 12 1 11 | 4 1 | 6 45 | 5 | 15 1 7 | 1 25 | |
| 15 | 7 | 12 32 | ☽ | ☉ in apogee. | 6 47 | 5 | 13 2 5 | 4 45 | 6 44 | 5 | 16 2 1 | 2 9 | |
| 16 | E | 12 12 | ☽ | 2d. Sunday in Lent | 6 46 | 5 | 14 2 55 | 5 44 | 6 43 | 5 | 17 2 51 | 3 8 | |
| 17 | 2 | 11 51 | ☽ | | 6 44 | 5 | 16 3 41 | 7 5 | 6 42 | 5 | 18 3 36 | 4 29 | |
| 18 | 3 | 11 29 | ☽ | ☉ enters ☽ | 6 43 | 5 | 17 4 22 | 8 30 | 6 40 | 5 | 20 4 17 | 5 54 | |
| 19 | 4 | 11 8 | ☽ | Sirius south 8 39 | 6 41 | 5 | 19 4 58 | 9 43 | 6 39 | 5 | 21 4 55 | 7 7 | |
| 20 | 5 | 10 47 | ☽ | Voltaire b. 1694 | 6 40 | 5 | 20 5 31 | 10 33 | 6 38 | 5 | 22 5 28 | 7 57 | |
| 21 | 6 | 10 25 | ☽ | | 6 39 | 5 | 21 6 1 | 11 12 | 6 36 | 5 | 24 6 0 | 8 36 | |
| 22 | 7 | 10 3 | ☽ | Washing. b. 1732 | 6 37 | 5 | 23 rises. | 11 49 | 6 35 | 5 | 25 rises. | 9 13 | |
| 23 | E | 9 41 | ☽ | 3d Sunday in Lent, | 6 36 | 5 | 24 7 36 | ev. 23 | 6 34 | 5 | 26 7 36 | 9 47 | |
| 24 | 2 | 9 19 | ☽ | St. Mathias, | 6 35 | 5 | 25 8 43 | 0 56 | 6 32 | 5 | 28 8 42 | 10 20 | |
| 25 | 3 | 8 57 | ☽ | | 6 33 | 5 | 27 9 52 | 1 28 | 6 31 | 5 | 29 9 50 | 10 52 | |
| 26 | 4 | 8 34 | ☽ | Procyon sou. 9 4 | 6 32 | 5 | 28 11 1 | 2 4 | 6 30 | 5 | 30 10 58 | 11 28 | |
| 27 | 5 | 8 12 | ☽ | Elias Hicks d. 1830 | 6 30 | 5 | 30 morn. | 2 39 | 6 28 | 5 | 32 morn. | ev. 3 | |
| 28 | 6 | 7 49 | ☽ | ☉ ♀. | 6 29 | 5 | 31 0 9 | 3 19 | 6 27 | 5 | 33 0 5 | 0 43 | |

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

POWERS OF INTELLECT.

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

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

Third Month,

MARCH, 1845.

31 Days.

| MOON'S PHASES. | BOSTON. | N. YORK. |
|----------------|------------|----------|
| | D. H. M. | H. M. |
| Third Quarter, | 1 5 30 M. | 5 18 M. |
| New Moon | 8 1 52 M. | 1 40 M. |
| First Quarter | 15 9 9 E. | 8 57 E. |
| Full Moon | 23 3 35 E. | 3 23 E. |
| Third Quarter | 30 0 16 E. | 0 4 E. |

FOR
BOSTON,
NEW ENGLAND,
NEW YORK STATE,
UPPER CANADA,
MICHIGAN,
WISCON. AND IOWA.

FOR
NEW YORK CITY,
CONNECTICUT,
NEW JERSEY,
PENNSYLVANIA,
OHIO, INDIANA,
AND ILLINOIS.

| DAY OF MONTH. | DAY OF WEEK. | SUN'S DEC. S. | MOON'S PLACE. | Miscellaneous. | Sun | | MOON RISES. | HIGH WATER, BOSTON. | Sun | | MOON RISES. | HIGH WATER, NEW-YORK. |
|---------------|--------------|---------------|---------------|--------------------|--------|-------|-------------|---------------------|--------|-------|-------------|-----------------------|
| | | | | | RISES. | SETS. | | | RISES. | SETS. | | |
| 1 | F | 7 26 | 1 | St. David, | 6 27 | 5 33 | 1 15 | 4 4 | 6 26 | 5 34 | 1 10 | 1 28 |
| 2 | E | 7 3 | 1 | 4th Sun. in Lent, | 6 26 | 5 34 | 2 15 | 5 3 | 6 24 | 5 36 | 2 11 | 2 27 |
| 3 | T | 6 40 | 1 | ☉ in perigee. | 6 25 | 5 35 | 3 9 | 6 24 | 6 23 | 5 37 | 3 5 | 3 48 |
| 4 | T | 6 17 | 1 | | 6 23 | 5 37 | 3 56 | 7 57 | 6 22 | 5 38 | 3 52 | 5 21 |
| 5 | W | 5 54 | 1 | Madison b. 1757 | 6 22 | 5 38 | 4 36 | 9 22 | 6 20 | 5 40 | 4 33 | 6 46 |
| 6 | W | 5 31 | 1 | Procyon sou. 8 33 | 6 20 | 5 40 | 5 11 | 10 22 | 6 19 | 5 41 | 5 9 | 7 46 |
| 7 | W | 5 8 | 1 | | 6 19 | 5 41 | 5 43 | 11 13 | 6 18 | 5 42 | 5 42 | 8 37 |
| 8 | W | 4 44 | 1 | Pollux south 8 29 | 6 17 | 5 43 | sets. | 11 55 | 6 16 | 5 44 | sets. | 9 19 |
| 9 | W | 4 21 | 1 | 5th Sun. in Lent, | 6 16 | 5 44 | 7 51 | morn. | 6 15 | 5 45 | 7 50 | 9 57 |
| 10 | T | 3 57 | 1 | Regulus sou. 10 45 | 6 15 | 5 45 | 8 56 | 0 33 | 6 14 | 5 46 | 8 54 | 10 33 |
| 11 | T | 3 34 | 1 | | 6 13 | 5 47 | 9 58 | 1 9 | 6 12 | 5 48 | 9 55 | 11 8 |
| 12 | W | 3 10 | 1 | Martyr Gregory, | 6 12 | 5 48 | 10 58 | 1 44 | 6 11 | 5 49 | 10 54 | 11 43 |
| 13 | W | 2 46 | 1 | ☿ discovered 1781 | 6 10 | 5 50 | 11 54 | 2 19 | 6 10 | 5 50 | 11 50 | morn. |
| 14 | W | 2 23 | 1 | | 6 9 | 5 51 | morn. | 2 51 | 6 8 | 5 52 | morn. | 0 15 |
| 15 | W | 1 59 | 1 | Jackson b. 1767 | 6 7 | 5 53 | 0 46 | 3 29 | 6 7 | 5 53 | 0 42 | 0 53 |
| 16 | W | 1 35 | 1 | Palm Sunday, | 6 6 | 5 54 | 1 34 | 4 11 | 6 6 | 5 54 | 1 29 | 1 35 |
| 17 | W | 1 12 | 1 | St. Patrick, | 6 4 | 5 56 | 2 16 | 4 59 | 6 4 | 5 56 | 2 12 | 2 23 |
| 18 | W | 0 48 | 1 | Spica ♀ sou. 1 34 | 6 3 | 5 57 | 2 54 | 6 12 | 6 3 | 5 57 | 2 51 | 3 36 |
| 19 | W | 0 24 | 1 | | 6 1 | 5 58 | 3 29 | 7 40 | 6 1 | 5 59 | 3 26 | 5 4 |
| 20 | W | S. 1 | 1 | ☉ enters ♉, | 6 0 | 6 0 | 4 0 | 8 57 | 6 0 | 6 0 | 3 58 | 6 21 |
| 21 | W | N. 23 | 1 | Good Friday, | 5 59 | 6 2 | 4 29 | 9 57 | 5 59 | 6 1 | 4 28 | 7 21 |
| 22 | W | 0 47 | 1 | Superior ♂ ☉ ♀, | 5 57 | 6 3 | 4 58 | 10 39 | 5 57 | 6 3 | 4 58 | 8 3 |
| 23 | W | 1 10 | 1 | Easter Sunday, | 5 56 | 6 4 | rises. | 11 17 | 5 56 | 6 4 | rises. | 8 41 |
| 24 | W | 1 34 | 1 | Regulus sou. 9 50 | 5 54 | 6 7 | 7 38 | 11 50 | 5 56 | 6 5 | 7 36 | 9 14 |
| 25 | W | 1 57 | 1 | Annun. B. V. M. | 5 53 | 6 7 | 8 49 | ev. 27 | 5 53 | 6 7 | 8 46 | 9 51 |
| 26 | W | 2 21 | 1 | ☿ ☉ ♀. | 5 51 | 6 9 | 9 59 | 1 4 | 5 52 | 6 8 | 9 55 | 10 28 |
| 27 | W | 2 44 | 1 | ☿ ☉ ♀. | 5 50 | 6 10 | 11 7 | 1 40 | 5 51 | 6 9 | 11 3 | 11 4 |
| 28 | W | 3 8 | 1 | ☉ in perigee. | 5 49 | 6 11 | morn. | 2 21 | 6 49 | 6 11 | morn. | 11 45 |
| 29 | W | 3 31 | 1 | ☿ runs low. | 5 47 | 6 13 | 0 10 | 3 5 | 5 48 | 6 12 | 0 5 | ev. 29 |
| 30 | W | 3 55 | 1 | Low Sunday, | 5 46 | 6 14 | 1 5 | 3 56 | 5 47 | 6 13 | 1 1 | 1 20 |
| 31 | W | 4 18 | 1 | Regulus sou. 9 23 | 5 44 | 6 16 | 1 54 | 4 56 | 5 45 | 6 15 | 1 50 | 2 20 |

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

What is the key of knowledge ?

It is the spirit of prophecy and revelation.

THE MORMON CREED.

Let every body mind their own business.

What is man ?

The offspring of God.

What is God ?

The father of man.

Who is Jesus Christ ?

He is our brother.

Fourth Month,

APRIL, 1845.

30 Days.

| MOON'S PHASES. | | BOSTON. | N. YORK. | FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA. | | | | FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS. | | | |
|----------------|--------------|--------------|----------------|------------------------------------------------------------------------------------------------------|-----------|--------|------------------------|----------------------------------------------------------------------------------------------------------|--------|--------|--------------------------|
| | D. | H. M. | H. M. | Sun | | Moon | High Water, BOSTON. | Sun | | Moon | High Water, NEW-YORK. |
| Day of Month. | Day of Week. | SUN'S PLACE. | Miscellaneous. | RISES. | SETS. | RISES. | HIGH WATER, BOSTON. | RISES. | SETS. | RISES. | HIGH WATER, NEW-YORK. |
| New Moon | 5 | 2 56 E. | 2 44 E. | 5 43 6 | 17 2 35 | 6 16 | 5 44 6 | 16 2 32 | 3 40 | | |
| First Quarter | 14 | 4 39 E. | 4 27 E. | 5 41 6 | 19 3 11 | 7 46 | 5 43 6 | 17 3 9 | 5 10 | | |
| Full Moon | 22 | 2 28 M. | 2 16 M. | 5 40 6 | 20 3 43 | 9 6 | 5 41 6 | 19 3 42 | 6 30 | | |
| Third Quarter | 29 | 6 36 E. | 6 24 E. | 5 39 6 | 21 4 13 | 10 4 | 5 40 6 | 20 4 13 | 7 28 | | |
| 1 | 3 | 4 41 | ♄ ☉ ♃. | 5 37 6 | 23 4 42 | 10 48 | 5 39 6 | 21 4 43 | 8 12 | | |
| 2 | 4 | 5 4 | ♄ ☉ ♃. | 5 36 6 | 24 sets. | 11 31 | 5 37 6 | 23 sets. | 8 55 | | |
| 3 | 5 | 5 27 | ♄ ☉ ♃. | 5 34 6 | 26 7 43 | morn. | 5 36 6 | 24 7 41 | 9 32 | | |
| 4 | 6 | 5 50 | ♄ ☉ ♃. | 5 33 6 | 27 8 45 | 0 8 | 5 35 6 | 25 8 41 | 10 8 | | |
| 5 | 7 | 6 13 | ♄ ☉ ♃. | 5 32 6 | 28 9 43 | 0 44 | 5 33 6 | 27 9 39 | 10 41 | | |
| 6 | E | 6 35 | ♄ ☉ ♃. | 5 30 6 | 30 10 37 | 1 17 | 5 32 6 | 28 10 32 | 11 13 | | |
| 7 | 2 | 6 58 | ♄ ☉ ♃. | 5 29 6 | 31 11 26 | 1 51 | 5 31 6 | 29 11 22 | 11 47 | | |
| 8 | 3 | 7 20 | ♄ ☉ ♃. | 5 28 6 | 32 morn. | 2 23 | 5 29 6 | 31 morn. | morn. | | |
| 9 | 4 | 7 43 | ♄ ☉ ♃. | 5 26 6 | 34 0 11 | 3 0 | 5 28 6 | 32 0 6 | 0 24 | | |
| 10 | 5 | 8 5 | ♄ ☉ ♃. | 5 25 6 | 35 0 50 | 3 40 | 5 27 6 | 33 0 46 | 1 4 | | |
| 11 | 6 | 8 27 | ♄ ☉ ♃. | 5 23 6 | 37 1 26 | 4 27 | 5 26 6 | 34 1 22 | 1 51 | | |
| 12 | 7 | 8 49 | ♄ ☉ ♃. | 5 22 6 | 38 1 58 | 5 31 | 5 24 6 | 36 1 55 | 2 55 | | |
| 13 | E | 9 11 | ♄ ☉ ♃. | 5 21 6 | 39 2 27 | 6 51 | 5 23 6 | 37 2 26 | 4 15 | | |
| 14 | 2 | 9 32 | ♄ ☉ ♃. | 5 19 6 | 41 2 56 | 8 4 | 5 22 6 | 38 2 56 | 5 28 | | |
| 15 | 3 | 9 54 | ♄ ☉ ♃. | 5 18 6 | 42 3 25 | 9 8 | 5 20 6 | 40 3 25 | 6 32 | | |
| 16 | 4 | 10 15 | ♄ ☉ ♃. | 5 17 6 | 43 3 55 | 9 56 | 5 19 6 | 41 3 56 | 7 20 | | |
| 17 | 5 | 10 36 | ♄ ☉ ♃. | 5 15 6 | 45 4 57 | 10 39 | 5 18 6 | 42 4 30 | 8 3 | | |
| 18 | 6 | 10 57 | ♄ ☉ ♃. | 5 14 6 | 46 rises. | 11 18 | 5 17 6 | 43 rises. | 8 42 | | |
| 19 | 7 | 11 18 | ♄ ☉ ♃. | 5 13 6 | 47 8 52 | 11 58 | 5 15 6 | 45 8 48 | 9 22 | | |
| 20 | E | 11 38 | ♄ ☉ ♃. | 5 11 6 | 49 9 59 | ev. 40 | 5 14 6 | 46 9 55 | 10 4 | | |
| 21 | 2 | 11 59 | ♄ ☉ ♃. | 5 10 6 | 50 10 59 | 1 22 | 5 13 6 | 47 10 55 | 10 46 | | |
| 22 | 3 | 12 19 | ♄ ☉ ♃. | 5 9 6 | 52 11 51 | 2 7 | 5 12 6 | 48 11 47 | 11 31 | | |
| 23 | 4 | 12 39 | ♄ ☉ ♃. | 5 8 6 | 51 morn. | 2 56 | 5 11 6 | 49 morn. | ev. 20 | | |
| 24 | 5 | 12 59 | ♄ ☉ ♃. | 5 6 6 | 54 0 35 | 3 49 | 5 9 6 | 51 0 32 | 1 13 | | |
| 25 | 6 | 13 18 | ♄ ☉ ♃. | 5 5 6 | 55 1 13 | 4 53 | 5 8 6 | 52 1 10 | 2 17 | | |
| 26 | 7 | 13 38 | ♄ ☉ ♃. | 5 9 6 | 56 1 46 | 6 7 | 5 7 6 | 53 1 45 | 3 31 | | |
| 27 | E | 13 57 | ♄ ☉ ♃. | | | | | | | | |
| 28 | 2 | 14 16 | ♄ ☉ ♃. | | | | | | | | |
| 29 | 3 | 14 34 | ♄ ☉ ♃. | | | | | | | | |
| 30 | 4 | 14 53 | ♄ ☉ ♃. | | | | | | | | |

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

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

| MOON'S PHASES. | BOSTON. | | N. YORK. | | FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA. | | FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS. | |
|----------------|----------|----------|----------|-------|------------------------------------------------------------------------------------|--|----------------------------------------------------------------------------------------|--|
| | D. H. M. | H. M. | H. M. | H. M. | | | | |
| New Moon | 6 | 5 14 M. | 5 | 2 M. | | | | |
| First Quarter | 14 | 9 26 M. | 9 | 13 M. | | | | |
| Full Moon | 21 | 11 14 M. | 11 | 2 M. | | | | |
| Third Quarter | 28 | 1 41 M. | 1 | 29 M. | | | | |

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

ond?
 He was begotten and born of the flesh.
 How did he begin to exist in the third?
 By the Resurrection of the dead.
 What is his final destiny?
 To be like God.
 What has God been?
 Like man.

What is man without revelation?
 A vessel in a fog without a compass.
 What will man be with the aid of revelation?
 He will be filled with light; and know and comprehend all things.
 What is man's spirit?
 The candle of the Lord.
 How shall it be lighted?
 By the Spirit of God.

Sixth Month,

JUNE, 1845.

30 Days.

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

How many Gods are there ?

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

How many heavens are there ?

They are innumerable.

Where will heaven be ?

On the earth ; and on all other glorified worlds.

What is Mormonism

It is all truth.

How old is it ?

Without beginning of days or end of years.

What is its destiny ?

To fill earth and the heavens with light and love.

Who is Joseph Smith

He is Jesus Christ's brother.

From whence is his authority ?

From Heaven.

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

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

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

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

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

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

In this present age.

By what means?

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

What is the kingdom of God?

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

Poetry—Prophetic.

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

Ninth Month, SEPTEMBER, 1845. 30 Days.

| MOON'S PHASES. | BOSTON. | N. YORK. |
|----------------|------------|----------|
| | D. H. M. | H. M. |
| New Moon | 1 4 51 E. | 4 39 E. |
| First Quarter | 9 0 40 M. | 0 28 M. |
| Full Moon | 15 5 29 E. | 5 17 E. |
| Third Quarter | 23 7 42 M. | 7 30 M. |

FOR
BOSTON,
NEW ENGLAND,
NEW YORK STATE,
UPPER CANADA,
MICHIGAN,
WISCON. AND IOWA.

FOR
NEW YORK CITY,
CONNECTICUT,
NEW JERSEY,
PENNSYLVANIA,
OHIO, INDIANA,
AND ILLINOIS.

| DAY OF MONTH. | DAY OF WEEK. | SUN'S DEC. N. | MOON'S PLACE. | Miscellaneous. | Sun | | MOON RISES. | HIGH WATER, BOSTON. | Sun | | MOON RISES. | HIGH WATER, NEW YORK. |
|---------------|--------------|---------------|---------------|----------------------|--------|-------|-------------|---------------------|--------|-------|-------------|-----------------------|
| | | | | | RISES. | SETS. | | | RISES. | SETS. | | |
| 1 | 2 | 8 11 | ☾ | ♄ south 3 54, | 5 30 | 6 30 | 5 12 | 11 32 | 5 32 | 6 28 | 5 14 | 8 56 |
| 2 | 3 | 7 49 | ☾ | Lon. b. 1666, O. S. | 5 31 | 6 29 | sets. | morn. | 5 33 | 6 27 | sets. | 9 30 |
| 3 | 4 | 7 27 | ♃ | ♃ south 10 52, | 5 33 | 6 27 | 7 2 | 0 6 | 5 34 | 6 26 | 7 4 | 10 1 |
| 4 | 5 | 7 5 | ♃ | ♃ south 10 10, | 5 34 | 6 26 | 7 33 | 0 37 | 5 35 | 6 25 | 7 35 | 10 33 |
| 5 | 6 | 6 43 | ♃ | | 5 35 | 6 25 | 8 6 | 1 9 | 5 37 | 6 23 | 8 10 | 11 6 |
| 6 | 7 | 6 20 | ♃ | Lafayette b. 1757, | 5 37 | 6 23 | 8 45 | 1 42 | 5 38 | 6 22 | 8 50 | 11 41 |
| 7 | E | 5 58 | ♃ | Han. More d. 1833 | 5 38 | 6 22 | 9 30 | 2 17 | 5 39 | 6 21 | 9 35 | morn. |
| 8 | 2 | 5 35 | 1 | Na. of B. V. Mary | 5 39 | 6 21 | 10 22 | 2 56 | 5 41 | 6 19 | 10 28 | 0 20 |
| 9 | 3 | 5 15 | ♃ | ♃ runs low, | 5 41 | 6 19 | 11 22 | 3 39 | 5 42 | 6 18 | 11 27 | 1 3 |
| 10 | 4 | 4 50 | ♃ | ♃ Eric battle, 1813, | 5 42 | 6 18 | morn. | 4 34 | 5 43 | 6 17 | morn. | 1 58 |
| 11 | 5 | 4 27 | ♃ | Inferior ♀ ☉ ♀, | 5 44 | 6 16 | 0 28 | 5 47 | 5 45 | 6 15 | 0 33 | 3 11 |
| 12 | 6 | 4 4 | ♃ | ♃ in perigee, | 5 45 | 6 15 | 1 39 | 7 18 | 5 46 | 6 14 | 1 43 | 4 42 |
| 13 | 7 | 3 41 | ♃ | | 5 46 | 6 14 | 2 51 | 8 44 | 5 47 | 6 13 | 2 54 | 6 8 |
| 14 | E | 3 18 | ♃ | Moscow b. 1812, | 5 48 | 6 12 | 4 4 | 9 49 | 5 49 | 6 11 | 4 6 | 7 13 |
| 15 | 2 | 2 55 | ♃ | Sur. of N. Y. 1776 | 5 49 | 6 11 | rises. | 10 40 | 5 50 | 6 10 | rises. | 8 4 |
| 16 | 3 | 2 32 | ♃ | Fomal. sou. 11 5. | 5 51 | 6 9 | 6 19 | 11 28 | 5 51 | 6 9 | 6 21 | 8 52 |
| 17 | 4 | 2 8 | ♃ | ♃ south 9 51, | 5 52 | 6 8 | 6 52 | ev. 8 | 5 53 | 6 7 | 6 54 | 9 32 |
| 18 | 5 | 1 45 | ♃ | | 5 54 | 6 6 | 7 26 | 0 47 | 5 54 | 6 6 | 7 30 | 10 11 |
| 19 | 6 | 1 22 | ♃ | ♃ stationary. | 5 55 | 6 5 | 8 3 | 1 25 | 5 55 | 6 5 | 8 8 | 10 49 |
| 20 | 7 | 0 59 | ♃ | ♃ stationary, | 5 56 | 6 4 | 8 44 | 2 1 | 5 57 | 6 3 | 8 49 | 11 25 |
| 21 | E | 0 35 | ♃ | St. Matthew, | 5 58 | 6 2 | 9 29 | 2 38 | 5 58 | 6 2 | 9 35 | ev. 2 |
| 22 | 2 | N. 12 | ♃ | ♃ en. ☉. ☉ r. high | 5 59 | 6 1 | 10 18 | 3 16 | 5 59 | 6 1 | 10 23 | 0 40 |
| 23 | 3 | S. 12 | ♃ | | 6 15 | 59 | 11 10 | 4 0 | 6 15 | 59 | 11 15 | 1 24 |
| 24 | 4 | 0 35 | ♃ | ♃ in apogee, | 6 25 | 58 | morn. | 4 53 | 6 25 | 58 | morn. | 2 17 |
| 25 | 5 | 0 58 | ♃ | Fomal. sou. 10 30, | 6 45 | 56 | 0 5 | 6 9 | 6 35 | 57 | 0 10 | 3 33 |
| 26 | 6 | 1 22 | ♃ | | 6 55 | 55 | 1 2 | 7 32 | 6 55 | 55 | 1 6 | 4 56 |
| 27 | 7 | 1 45 | ♃ | ♃'s gr. elongation, | 6 65 | 54 | 2 1 | 8 46 | 6 65 | 54 | 2 4 | 6 10 |
| 28 | S | 2 9 | ♃ | 19th Sun aft. Trini. | 6 85 | 52 | 3 1 | 9 44 | 6 75 | 53 | 3 3 | 7 8 |
| 29 | 2 | 2 32 | ♃ | St. Michael, | 6 95 | 51 | 4 2 | 10 24 | 6 95 | 51 | 4 3 | 7 48 |
| 30 | 3 | 2 55 | ♃ | St. Jerome. | 6 115 | 49 | 5 5 | 11 0 | 6 105 | 50 | 5 5 | 8 24 |

The Doctrine of Christ.

The Doctrines of Men.

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

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

Tenth Month, OCTOBER, 1845. 31 Days.

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

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

The Doctrine of Christ.

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

The Doctrines of Men.

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

Eleventh Month, NOVEMBER, 1845. 30 Days.

| MOON'S PHASES. | | | FOR BOSTON, NEW ENGLAND, NEW YORK STATE, UPPER CANADA, MICHIGAN, WISCON. AND IOWA. | FOR NEW YORK CITY, CONNECTICUT, NEW JERSEY, PENNSYLVANIA, OHIO, INDIANA, AND ILLINOIS. | | | | | | | | |
|-----------------|--------------|---------------------|------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|--------|-------|---------------|------------------------|--------|-------|---------------|--------------------------|
| | D. | H. M. | N. YORK. H. M. | | | | | | | | | |
| First Quarter . | 6 | 1 31 E. | 1 19 E. | | | | | | | | | |
| Full Moon | 13 | 8 11 E. | 7 59 E. | | | | | | | | | |
| Third Quarter | 21 | 11 42 E. | 11 30 E. | | | | | | | | | |
| New Moon | 29 | 6 57 M. | 6 45 M. | | | | | | | | | |
| DAY OF MONTH. | DAY OF WEEK. | SUN'S DEC. S. | MOON'S PLACE. | Miscellaneous. | Sun | | MOON SETS. | HIGH WATER, BOSTON. | Sun | | MOON SETS. | HIGH WATER, NEW-YORK. |
| | | | | | RISES. | SETS. | | | RISES. | SETS. | | |
| 1 | W | 14 33 | ↑ | All Saints day, | 6 55 | 5 5 | 6 12 | morn. | 6 52 | 5 8 | 6 18 | 9 42 |
| 2 | Th | 14 52 | ↓ | 24th Sun. af. Trini. | 6 56 | 5 4 | 7 9 | 0 18 | 6 53 | 5 7 | 7 15 | 10 24 |
| 3 | F | 15 11 | ↘ | ☉ in perigee, | 6 57 | 5 3 | 8 12 | 1 0 | 6 54 | 5 6 | 8 18 | 11 6 |
| 4 | S | 15 30 | ↙ | ☽ ☉ ♃ | 6 59 | 5 1 | 9 20 | 1 42 | 6 55 | 5 5 | 9 25 | 11 53 |
| 5 | Th | 15 48 | ↘ | Powder Plot 1605, | 7 05 | 5 0 | 10 30 | 2 20 | 6 56 | 5 4 | 10 34 | morn. |
| 6 | F | 16 6 | ↙ | ☽ south 11 6. | 7 14 | 59 | 11 40 | 3 29 | 6 58 | 5 2 | 11 43 | 0 44 |
| 7 | S | 16 24 | ↘ | | 7 24 | 58 | morn. | 4 18 | 6 59 | 5 1 | morn. | 1 42 |
| 8 | Th | 16 41 | ↙ | ☽ south 7 21, | 7 34 | 57 | 0 49 | 5 30 | 7 05 | 0 | 0 51 | 2 54 |
| 9 | F | 16 59 | ↘ | 25th Sun. af. Trini. | 7 54 | 55 | 1 57 | 6 50 | 7 14 | 59 | 1 58 | 4 14 |
| 10 | S | 17 16 | ↙ | Milton, died, 1674, | 7 64 | 54 | 3 4 | 8 47 | 7 24 | 58 | 3 4 | 5 28 |
| 11 | Th | 17 32 | ↘ | | 7 74 | 53 | 4 10 | 9 97 | 7 34 | 57 | 4 8 | 6 33 |
| 12 | F | 17 48 | ↙ | ☽ south 8 58, | 7 84 | 52 | 5 14 | 10 17 | 7 44 | 56 | 5 12 | 7 25 |
| 13 | S | 18 5 | ↘ | ☽ visibly eclipsed, | 7 94 | 51 | rises. | 10 45 | 7 54 | 55 | rises. | 8 9 |
| 14 | Th | 18 20 | ↙ | C. Carrol d. 1832, | 7 104 | 50 | 5 15 | 11 25 | 7 64 | 54 | 5 20 | 8 49 |
| 15 | F | 18 36 | ↘ | | 7 114 | 49 | 6 2 | ev. 57 | 7 74 | 53 | 6 7 | 9 29 |
| 16 | S | 18 51 | ↙ | 26th Sun. af. Trini. | 7 134 | 47 | 6 52 | 0 41 | 7 84 | 52 | 6 57 | 10 5 |
| 17 | Th | 19 5 | ↘ | | 7 144 | 46 | 7 45 | 1 15 | 7 94 | 51 | 7 50 | 10 39 |
| 18 | F | 19 20 | ↙ | Betel. sou. 1 58, | 7 154 | 45 | 8 40 | 1 48 | 7 104 | 50 | 8 45 | 11 12 |
| 19 | S | 19 34 | ↘ | ☉ in apogee. | 7 164 | 44 | 9 37 | 2 24 | 7 114 | 49 | 9 41 | 11 48 |
| 20 | Th | 19 47 | ↙ | ☽ south 10 5, | 7 174 | 43 | 10 35 | 3 2 | 7 124 | 48 | 10 38 | ev. 26 |
| 21 | F | 20 1 | ↘ | 7 *'s south 11 34, | 7 184 | 42 | 11 33 | 3 45 | 7 134 | 47 | 11 35 | 1 9 |
| 22 | S | 20 14 | ↙ | ☉ enters ♄. | 7 194 | 41 | morn. | 4 34 | 7 144 | 46 | morn. | 1 58 |
| 23 | Th | 20 26 | ↘ | 27th Sun. af. Trini. | 7 204 | 40 | 0 33 | 5 36 | 7 154 | 45 | 0 34 | 3 0 |
| 24 | F | 20 38 | ↙ | | 7 204 | 40 | 1 34 | 6 48 | 7 164 | 44 | 1 34 | 4 12 |
| 25 | S | 20 50 | ↘ | N. Y. evac. 1783 | 7 214 | 39 | 2 37 | 7 52 | 7 164 | 44 | 2 37 | 5 16 |
| 26 | Th | 21 2 | ↙ | 7*'s south 11 15, | 7 224 | 38 | 3 43 | 8 55 | 7 174 | 43 | 3 41 | 6 19 |
| 27 | F | 21 13 | ↘ | ☽ south 9 34, ☉ Ω. | 7 234 | 37 | 4 52 | 9 46 | 7 184 | 42 | 4 49 | 7 10 |
| 28 | S | 21 23 | ↙ | | 7 244 | 36 | 6 1 | 10 32 | 7 194 | 41 | 5 57 | 7 56 |
| 29 | Th | 21 34 | ↘ | [Sunday. | 7 244 | 36 | sets. | 11 17 | 7 204 | 40 | sets. | 8 41 |
| 30 | F | 21 43 | ↙ | St. Andrew Advent | 7 254 | 35 | 5 56 | morn. | 7 204 | 40 | 6 2 | 9 25 |

The Doctrine of Christ.

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

The Doctrines of Men.

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

Twelfth Month, DECEMBER, 1845. 31 Days.

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

The Doctrine of Christ

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

The Doctrines of Men.

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

AMERICAN EXILE'S MEMORIAL TO CONGRESS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Most respectfully, ORSON PRATT.

Washington city, May 11th, 1844.

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

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

DIALOGUE BETWEEN TRADITION, REASON, AND SCRIPTUS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Here Scriptus commences writing as follows:--)

COMPARISON OF EVIDENCE.

New Testament Evidence.

Six eye-witnesses testify in their writings that miracles were wrought in their day.

No witnesses have informed us that they were healed in the Apostle's days; it all depends on the testimony of the six.

The six witnesses of the New Testament are dead, and gone where we cannot cross-examine their testimony.

No eye-witnesses, out of the church, have left us their written evidence to the truth of miracles in the Apostles' days.

Mr. Scriptus. I find, friend Reason, that I have been too much under the influence of my neighbor Tradition, to judge of things according to reason, and shall henceforth endeavor to shun his company, and shall esteem it as a great favor, if you will permit me to associate more frequently with you, for I am highly delighted with the soundness of the reasons you have advanced, and think that you have honorably extricated yourself from the charge of delusion.

Mr. Tradition, who had attentively listened to the conversation, became very much excited on hearing himself so lightly spoken of, and abruptly left the room, muttering the following soliloquy: My old friends, Reason and Scriptus, have both forsaken me and treated me with contempt. But I don't care. Whatever my fathers believed I will believe too; for my great grandfather, Mr. Heathen Tradition, was highly respected by millions, and died a happy martyr in testimony of our cause, and my grandmother, Mrs. Roman Catholic, and my own dear mother, Mrs. Protestant, with all of her numerous descendants, have been almost inflexible in the fate of their fathers. And of all the Tradition family but a very few apostatise, and they are generally led away by the unpopular Reason and Scriptus families.

Book of Mormon Evidence.

Sixty thousand eye-witnesses testify that miracles were wrought in their days.

Thousands of witnesses tell us that they have been healed in these days; it does not depend upon second-handed testimony.

The tens of thousands of witnesses to the Book of Mormon are living, and their testimony can be re-examined.

Many eye-witnesses, out of the church, have seen and do testify that miracles are wrought in these days.

The Doctrine of Christ

“Take heed that you do not your alms before men, to be seen of them, otherwise you have no reward of your Father who is in heaven.”

The Doctrines of Men.

Take heed that you do your alms before men, to be seen of them; otherwise you have no reward, nor praise from the children of men.

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ORSON PRATT, A. M.

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ECLIPSES IN THE YEAR 1846.

In the year 1846, there will be only two Eclipses, both of the Sun.

I. The first will be a partial Eclipse of the Sun, on Saturday, April 25th. The phases as follows, viz:—

| | Begins. | Middle. | End. | M. altitude. | Angle from Vertex of | Angle from Vertex of |
|-------------------|------------|------------|------------|---------------|----------------------|----------------------|
| | H. M. | H. M. | H. M. | ☉ at = 1. | ☉ at = 1. | ☉ at = 1. |
| Boston. | 11 14 mor. | 0 35 ev. | 1 52 ev. | 556 m. S. ab. | 121° W. | 63° E. |
| New-York, .. | 10 54 mor. | 0 15 ev. | 1 36 ev. | 578 " | 112° " | 62° " |
| Philadelphia, | 10 46 mor. | 0 8 ev. | 1 30 ev. | 594 " | 108° " | 62° " |
| Cincinnati, . . . | 9 55 mor. | 11 11 mor. | 0 32 ev. | 528 " | 100° " | 83° " |
| Nauvoo. | 9 31 mor. | 10 40 mor. | 11 52 mor. | 421 " | 105° " | 106° " |
| New Orleans. | 9 3 mor. | 10 25 mor. | 11 55 mor. | 681 " | 73° " | 88° " |

II. The second will be an annular Eclipse of the Sun, on Tuesday, October 20th, at 1 h. 41 m. morning; (Nauvoo mean time); invisible on this continent, but visible in Africa, Indian Ocean, and New Holland.

COMMON NOTES.

Vernal Equinox, March 20th, 5 h. 41 m., evening.

Summer Solstice, June 21st, 2 h. 27 m., evening.

Autumnal Equinox, September 23d, 4 h. 25 m., morning.

Winter Solstice, December 21st, 10 h. 7 m., evening.

Longitude of Moon's Ascending Node (♈) about the middle of this year, 213° 56'.

Mean obliquity of the Ecliptic on January 1st, 1846 = 23° 27' 33.78".

Apparent obliquity of the Ecliptic, about the middle of this year = 23° 27' 25.33".

MORNING AND EVENING STARS.

Venus (♀) will be Evening Star until March 2d, then Morning Star until December 18th, then evening Star.

Mars (♂) will be Evening Star until September 8th, then Morning Star.

Jupiter (♃) will be Evening Star until May 13th, then Morning Star until December 1st, then Evening Star.

Saturn (♄) will be Evening Star until February 15th, then Morning Star until August 21st, then Evening Star to the end of the year.

NAMES AND CHARACTERS OF THE PLANETS, &c.

| | | |
|------------|------------|-------------|
| ☉ The Sun. | ⊕ Earth. | ♄ Saturn. |
| ☿ Mercury. | ♂ Mars. | ♃ Herschel. |
| ♀ Venus. | ♃ Jupiter. | ♁ Moon. |

ASPECTS.

| | |
|-------------------------------------------------------------------|--------------------------------------------------------------------|
| ♄ Conjunction, two heavenly bodies having the same longitude. | ♁ Opposition, two heavenly bodies whose long. differs 180 degrees. |
| ☐ Quadrature, two heavenly bodies whose longitude differs 90 deg. | ♈ Ascending Node. |
| | ♁ Descending Node. |

NAMES AND CHARACTERS OF THE TWELVE SIGNS IN THE ZODIAC, which, according to the vulgar and erroneous ideas of the Ancients, govern the different parts of the human system as follows, viz:—

| | | |
|-------------------------------------|-----------------------------|--|
| ♈ Aries, governs the Head and Face. | ♎ Libra, governs the Reins. | |
| ♉ Taurus, " Neck. | ♏ Scorpio, " Secrets. | |
| ♊ Gemini, " Arms. | ♐ Sagittarius, " Thighs. | |
| ♋ Cancer, " Breast. | ♑ Capricornus, " Knees. | |
| ♌ Leo, " Heart. | ♒ Aquarius, " Legs. | |
| ♍ Virgo, " Bowels. | ♓ Pisces, " Feet. | |

| Moon's Phases | | New York. | | Nauvoo. | | FOR New England, New York State, Upper Canada, Michigan, North parts Illinois, Wiscon. and Iowa. | | | FOR South parts New York, New Jersey, Delaware, Maryland, Pennsylvania, North parts Virginia and Kentucky, Ohio, Indiana, Ill., Missouri, South Iowa. | | | | |
|---------------|----|-----------|-------|---------|----|--------------------------------------------------------------------------------------------------------------------|-------|-------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|-------|--------|
| D | M | D | M. | D | M. | Sun | Sun | Moon | Sun | Sun | Moon | H. W. | |
| | | | | | | rises | sets | sets | rises | sets | sets | N. Y. | |
| | | M. S. | H. M. | | | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. | |
| | 1 | Su | 13 56 | 4 54 | ♀ | ♃ ♀ ♃ | 7 6 | 4 54 | 11 58 | 7 0 | 5 0 | 11 53 | morn |
| | 2 | M | 14 4 | 5 44 | ☉ | D in ☿ ♃ ♃ ♃ | 7 5 | 4 55 | morn | 6 58 | 5 2 | morn | 0 21 |
| | 3 | Tu | 14 10 | 6 33 | ☽ | ♀ sets 8 19 | 7 4 | 4 56 | 1 1 | 6 58 | 5 2 | 0 55 | 1 13 |
| | 4 | W | 14 15 | 7 22 | ☽ | ♃ sets 11 50 | 7 3 | 4 57 | 2 0 | 6 57 | 5 3 | 1 52 | 2 19 |
| | 5 | Th | 14 20 | 8 11 | ☽ | [in aph.] | 7 2 | 4 58 | 2 55 | 6 56 | 5 4 | 2 47 | 3 34 |
| | 6 | Fr | 14 24 | 9 0 | ☽ | D run high. ♀ | 7 1 | 4 59 | 3 45 | 6 55 | 5 5 | 3 37 | 4 52 |
| | 7 | Sa | 14 27 | 9 47 | ☽ | Rigel sou 7 56 | 6 59 | 5 1 | 4 31 | 6 53 | 5 7 | 4 23 | 5 57 |
| | 9 | Su | 14 30 | 10 33 | ☽ | Sirius sou 9 23 | 6 58 | 5 2 | 5 11 | 6 52 | 5 8 | 5 3 | 6 46 |
| | 8 | M | 14 31 | 11 18 | ☽ | Hiram Smith | 6 57 | 5 3 | 5 47 | 6 51 | 5 9 | 5 40 | 7 28 |
| | 10 | Tu | 14 32 | morn | ☽ | [born 1800.] | 6 55 | 5 5 | rises | 6 49 | 5 11 | rises | 8 3 |
| | 11 | W | 14 32 | 0 2 | ♂ | ♂ sets 11 23 | 6 54 | 5 6 | 6 7 | 6 48 | 5 12 | 6 10 | 8 28 |
| | 12 | Th | 14 31 | 0 46 | ♀ | ♀ sets 7 50 | 6 53 | 5 7 | 7 6 | 6 47 | 5 13 | 7 7 | 9 9 |
| | 13 | Fr | 14 30 | 1 29 | ☽ | | 6 51 | 5 9 | 8 6 | 6 46 | 5 14 | 8 5 | 9 40 |
| | 14 | Sa | 14 27 | 2 12 | ♂ | ♃ sets 11 18 | 6 50 | 2 10 | 9 6 | 6 45 | 5 15 | 9 4 | 10 10 |
| | 15 | Su | 14 24 | 2 56 | ♂ | ♃ ♀ ♃ | 6 49 | 6 11 | 10 8 | 6 44 | 5 16 | 10 4 | 10 44 |
| | 16 | M | 14 21 | 3 42 | ♂ | | 6 47 | 5 13 | 11 10 | 6 42 | 5 18 | 11 5 | 11 18 |
| | 17 | Tu | 14 16 | 4 30 | ☽ | D in ☉ | 6 46 | 5 14 | morn | 6 41 | 5 19 | morn | 11 59 |
| | 18 | W | 14 11 | 5 22 | ☉ | ☉ enters ♃ | 6 45 | 5 15 | 0 14 | 6 40 | 5 20 | 0 7 | ev. 49 |
| | 19 | Th | 14 6 | 6 16 | ☽ | Sirius sou 8 40 | 6 43 | 5 17 | 1 18 | 6 39 | 5 21 | 1 10 | 1 53 |
| | 20 | Fr | 13 59 | 7 12 | ☽ | D runs low | 6 42 | 5 18 | 2 18 | 6 38 | 5 22 | 2 10 | 3 18 |
| | 21 | Sa | 13 52 | 8 11 | ♂ | | 6 40 | 5 20 | 3 16 | 6 36 | 5 24 | 3 8 | 4 50 |
| | 22 | Su | 13 44 | 9 11 | ♀ | ♀ sets 10 54 | 6 39 | 5 21 | 4 10 | 6 35 | 5 25 | 4 2 | 6 8 |
| | 23 | M | 13 36 | 10 10 | ☽ | D in perigee. | 6 37 | 5 23 | 4 55 | 6 33 | 5 27 | 4 49 | 7 7 |
| | 24 | Tu | 13 28 | 11 7 | | [1799] | 6 36 | 5 24 | 5 36 | 6 32 | 5 28 | 5 32 | 7 55 |
| | 25 | W | 13 18 | ev. 3 | ♂ | J E Page born | 6 34 | 5 26 | sets | 6 31 | 5 29 | sets | 8 38 |
| | 26 | Th | 13 8 | 0 58 | ♀ | Procyon so 9 5 | 6 33 | 5 27 | 7 17 | 6 30 | 5 30 | 7 16 | 9 17 |
| | 27 | Fr | 12 57 | 1 51 | ♂ | ♃ ♀ ♃ | 6 31 | 5 29 | 8 28 | 6 28 | 5 32 | 8 26 | 9 55 |
| | 28 | Sa | 12 46 | 2 43 | ♀ | | 6 30 | 5 30 | 9 39 | 6 27 | 5 33 | 9 34 | 10 33 |

more pain, or sorrow. Man will then live on this earth for ever. And even those who are gone from it for a season, will then return and dwell here forever in the flesh.

Job will then see his Redeemer in the flesh, and dwell with him on the earth.

Adam and Eve will then hold the dominion committed to them at the first.

Abraham will then come into his everlasting inheritance in the land of Canaan, and will dwell there with Isaac and Jacob, and all their children, and thus the promises will be fulfilled, which have been spoken by all the holy prophets since the world began, in relation to the promised inheritance to the chosen seed.

Then the inhabitants of the earth will be governed by apostles and prophets, instead of their pretended successors, under the name of popes, bishops and clergy. And instead of contentions about the succession to the 'Chair of Peter,' Peter will be here to fill his own chair, as it is written, 'Ye that have followed me, shall, in the regeneration, when the Son of man shall come in his glory, sit on twelve thrones, judging the twelve tribes of Israel.

When death, sickness, pain and sorrow are banished from the earth; when sin and all its cursed effects have ceased to operate; when darkness, igno-

| Moon's Phases. | | New York. | Nauvoo. | FOR New England, New York State, Upper Canada, Michigan, North parts Illinois, Wiscon. and Iowa. | | | FOR South parts New York, New Jersey, Delaware, Maryland, Pennsylvania, North parts Virginia and Kentucky, Ohio, Indiana, Ill., Missouri, South Iowa | | | |
|----------------|----|-------------|---------------|--------------------------------------------------------------------------------------------------------------------|-------------|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|--------------|----------------|
| D | M | D. H. M. | H. M. | Sun rises | Sun sets | Moon sets | Sun rises | Sun sets | Moon sets | H. W. N. Y. |
| First Quar. | 3 | 0 16 ev. | 11 6 mor. | 5 43 | 6 17 | morn | 5 45 | 6 15 | morn | morn |
| Full Moon, | 11 | 0 59 ev. | 11 50 mor. | 5 41 | 6 19 | 0 20 | 5 43 | 6 17 | 0 11 | 0 15 |
| Last Quar. | 18 | 3 28 ev. | 2 19 ev. | 5 40 | 6 20 | 1 4 | 5 42 | 6 18 | 0 56 | 1 5 |
| New Moon, | 25 | 11 52 mor. | 10 43 mor. | 5 39 | 6 22 | 1 44 | 5 41 | 6 19 | 1 37 | 2 6 |
| D | M | Sun slow | Moon south | Miscellaneous. | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. |
| 1 | W | 3 56 | 4 47 | ☽ runs high | 5 43 | 6 17 | morn | 5 45 | 6 15 | morn |
| 2 | Th | 3 37 | 5 36 | ♀ rises 4 0 | 5 41 | 6 19 | 0 20 | 5 43 | 6 17 | 0 11 |
| 3 | Fr | 3 19 | 6 24 | ☽ sets 8 58 | 5 40 | 6 20 | 1 4 | 5 42 | 6 18 | 0 56 |
| 4 | Sa | 3 1 | 7 10 | | 5 39 | 6 22 | 1 44 | 5 41 | 6 19 | 1 37 |
| 5 | Su | 2 44 | 7 55 | ☽ set up 1830 | 5 38 | 6 23 | 2 19 | 5 40 | 6 20 | 2 13 |
| 6 | M | 2 26 | 8 38 | God's kingdom | 5 36 | 6 24 | 2 51 | 5 38 | 6 22 | 2 47 |
| 7 | Tu | 2 9 | 9 22 | Joseph Young | 5 35 | 6 26 | 3 19 | 5 37 | 6 23 | 3 16 |
| 8 | W | 1 52 | 10 5 | ♂ sta [bor 1797 | 5 33 | 6 27 | 3 48 | 5 35 | 6 25 | 3 46 |
| 9 | Th | 1 35 | 10 50 | | 5 32 | 6 29 | 4 16 | 5 34 | 6 26 | 4 16 |
| 10 | Fr | 1 18 | 11 36 | Regulus s 8 45 | 5 30 | 6 30 | 4 44 | 5 33 | 6 27 | 4 46 |
| 11 | Sa | 1 2 | morn | [1807 | 5 29 | 6 32 | 5 14 | 5 32 | 6 28 | 5 17 |
| 12 | Su | 0 46 | 0 23 | P P Pratt born | 5 27 | 6 33 | rises | 5 30 | 6 30 | rises |
| 13 | M | 0 30 | 1 14 | ♀ rises 3 40 | 5 26 | 6 35 | 9 2 | 5 29 | 6 31 | 8 54 |
| 14 | Tu | 0 14 | 2 7 | | 5 25 | 6 36 | 10 5 | 5 28 | 6 32 | 9 57 |
| 15 | W | Fast. | 3 2 | ☽ runs low | 5 23 | 6 38 | 11 4 | 5 27 | 6 33 | 10 56 |
| 16 | Th | 0 16 | 3 59 | ♂ sets 10 44 | 5 22 | 6 39 | 11 58 | 5 26 | 6 34 | 11 50 |
| 17 | Fr | 0 30 | 4 56 | | 5 20 | 6 40 | morn | 5 24 | 6 36 | morn |
| 18 | Sa | 0 41 | 5 52 | ♀ rises 3 32 | 5 19 | 6 42 | 0 46 | 5 23 | 6 37 | 0 39 |
| 19 | Su | 0 57 | 6 47 | ♂ in inf ♂ ☉ | 5 17 | 6 43 | 1 29 | 5 22 | 6 38 | 1 23 |
| 20 | M | 1 10 | 7 41 | ☽ in perigee | 5 16 | 6 45 | 2 7 | 5 21 | 6 39 | 2 3 |
| 21 | Tu | 1 23 | 8 34 | | 5 15 | 6 46 | 2 42 | 5 20 | 6 40 | 2 40 |
| 22 | W | 1 35 | 9 25 | ♀ ♂ ☾ | 5 13 | 6 47 | 3 15 | 5 18 | 6 42 | 3 14 |
| 23 | Th | 1 47 | 10 17 | ♂ ♂ ☾ | 5 12 | 6 49 | 3 48 | 5 17 | 6 43 | 3 50 |
| 24 | Fr | 1 58 | 11 8 | ♂ in ♀ | 5 11 | 6 50 | 4 22 | 5 16 | 6 44 | 4 25 |
| 25 | Sa | 2 9 | ev. 0 | ☽ in ☉ ecl vi | 5 9 | 6 51 | 4 57 | 5 15 | 6 45 | 5 2 |
| 26 | Su | 2 19 | 0 52 | ☽ ♂ ☾ | 5 8 | 6 53 | sets | 5 14 | 6 46 | sets |
| 27 | M | 2 29 | 1 45 | | 5 7 | 6 54 | 9 17 | 5 13 | 6 47 | 9 8 |
| 28 | Tu | 2 38 | 2 36 | ☽ runs high | 5 6 | 6 55 | 10 9 | 5 12 | 6 48 | 10 0 |
| 29 | W | 2 47 | 3 27 | ♀ in ♀ | 5 4 | 6 56 | 10 58 | 5 10 | 6 50 | 10 49 |
| 30 | Th | 2 56 | 4 16 | Spica ♀ s 10 42 | 5 3 | 6 58 | 11 40 | 5 9 | 6 51 | 11 33 |

REVIEW OF THE WORLD.

What was the patriarchal system of religion and government ?

It was a system of priesthood, under the direct appointment and sanction of the Almighty and continually guided by angels, visions, dreams and the spirit of revelation and prophecy, by which means the people of God were governed in all things, temporal and spiritual.

What was the Old Testament system, or the system of Moses and the Jewish prophets ?

It was a system of priesthood under the direct appointment and guidance of the Almighty, by means of angels, visions, dreams, revelations and prophets. By these means the people of God were governed, in all things both temporal and spiritual.

What was the New Testament system, or the system of Christ and his Apostles ?

It was a system of priesthood and apostleship, appointed by the Lord himself, and guided continually by angels, visions, dreams, and the spirit of prophecy and revelation, by which the churches were governed, guided and directed in all things both temporal and spiritual.

| Moon's Phases | | New York. | | Nauvoo. | | FOR New England, New York State, Upper Canada, Michigan, North parts Illinois, Wiscon. and Iowa. | | | FOR South part's New York, New Jersey, Delaware, Maryland, Pennsylvania, North parts Virginia and Kentucky, Ohio, Indiana, Ill., Missouri South Iowa. | | | | | | | | | | |
|---------------|----|-----------|-------|---------|----|--------------------------------------------------------------------------------------------------------------------|-------------|--------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|--------------|----------------|----|---|----|-------|----|------|----|
| D | M | D | H. M. | H. | M. | Sun rises | Sun sets | Moon sets | Sun rises | Sun sets | Moon sets | H. W. N. Y. | | | | | | | |
| | | M. | S. | H. | M. | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. | | | | | | | |
| 1 | W | 3 | 28 | 5 | 58 | 4 | 26 | 7 | 33 | 11 | 42 | 4 | 36 | 7 | 23 | 11 | 45 | 0 | 42 |
| 2 | Th | 3 | 39 | 6 | 44 | 4 | 27 | 7 | 33 | morn | | 4 | 37 | 7 | 23 | morn | | 1 | 31 |
| 3 | Fr | 3 | 51 | 7 | 33 | 4 | 27 | 7 | 33 | 0 | 13 | 4 | 37 | 7 | 23 | 0 | 17 | 2 | 36 |
| 4 | Sa | 4 | 2 | 8 | 24 | 4 | 27 | 7 | 32 | 0 | 48 | 4 | 37 | 7 | 22 | 0 | 54 | 3 | 50 |
| 5 | Su | 4 | 12 | 9 | 20 | 4 | 28 | 7 | 32 | 1 | 28 | 4 | 38 | 7 | 22 | 1 | 37 | 5 | 9 |
| 6 | M | 4 | 22 | 10 | 18 | 4 | 28 | 7 | 32 | 2 | 17 | 4 | 38 | 7 | 22 | 2 | 25 | 6 | 17 |
| 7 | Tu | 4 | 32 | 11 | 19 | 4 | 29 | 7 | 31 | 3 | 13 | 4 | 39 | 7 | 21 | 3 | 21 | 7 | 14 |
| 8 | W | 4 | 42 | morn | 19 | 4 | 29 | 7 | 31 | 4 | 18 | 4 | 39 | 7 | 21 | 4 | 26 | 8 | 3 |
| 9 | Th | 4 | 51 | 0 | 20 | 4 | 29 | 7 | 30 | rises | | 4 | 40 | 7 | 20 | rises | | 8 | 49 |
| 10 | Fr | 4 | 59 | 1 | 19 | 4 | 30 | 7 | 30 | 8 | 44 | 4 | 40 | 7 | 20 | 8 | 40 | 9 | 32 |
| 11 | Sa | 5 | 7 | 2 | 17 | 4 | 30 | 7 | 29 | 9 | 21 | 4 | 40 | 7 | 19 | 9 | 19 | 10 | 14 |
| 12 | Su | 5 | 15 | 3 | 12 | 4 | 31 | 7 | 29 | 9 | 56 | 4 | 41 | 7 | 19 | 9 | 55 | 10 | 54 |
| 13 | M | 5 | 23 | 4 | 5 | 4 | 32 | 7 | 28 | 10 | 29 | 4 | 42 | 7 | 18 | 10 | 31 | 11 | 37 |
| 14 | Tu | 5 | 29 | 4 | 56 | 4 | 32 | 7 | 28 | 11 | 1 | 4 | 42 | 7 | 18 | 11 | 4 | ev. | 23 |
| 15 | W | 5 | 36 | 5 | 46 | 4 | 33 | 7 | 27 | 11 | 35 | 4 | 43 | 7 | 17 | 11 | 40 | 1 | 16 |
| 16 | Th | 5 | 42 | 6 | 37 | 4 | 35 | 7 | 25 | morn | | 4 | 43 | 7 | 16 | morn | | 2 | 25 |
| 17 | Fr | 5 | 47 | 7 | 27 | 4 | 35 | 7 | 25 | 0 | 12 | 4 | 41 | 7 | 16 | 0 | 18 | 3 | 42 |
| 18 | Sa | 5 | 52 | 8 | 18 | 4 | 36 | 7 | 24 | 0 | 53 | 4 | 45 | 7 | 15 | 1 | 1 | 5 | 1 |
| 19 | Su | 5 | 57 | 9 | 8 | 4 | 36 | 7 | 23 | 1 | 37 | 4 | 45 | 7 | 14 | 1 | 46 | 6 | 6 |
| 20 | M | 6 | 1 | 9 | 58 | 4 | 37 | 7 | 22 | 2 | 26 | 4 | 46 | 7 | 13 | 2 | 34 | 6 | 57 |
| 21 | Tu | 6 | 4 | 10 | 47 | 4 | 39 | 7 | 21 | 3 | 18 | 4 | 47 | 7 | 13 | 3 | 26 | 7 | 38 |
| 22 | W | 6 | 7 | 11 | 35 | 4 | 40 | 7 | 20 | 4 | 14 | 4 | 48 | 7 | 12 | 4 | 21 | 8 | 16 |
| 23 | Th | 6 | 9 | ev. | 20 | 4 | 40 | 7 | 19 | sets | | 4 | 48 | 7 | 11 | sets | | 8 | 50 |
| 24 | Fr | 6 | 11 | 1 | 5 | 4 | 41 | 7 | 18 | 7 | 55 | 4 | 49 | 7 | 10 | 7 | 51 | 9 | 22 |
| 25 | Sa | 6 | 12 | 1 | 48 | 4 | 42 | 7 | 17 | 8 | 24 | 4 | 50 | 7 | 9 | 8 | 22 | 9 | 53 |
| 26 | Su | 6 | 12 | 2 | 30 | 4 | 43 | 7 | 17 | 8 | 50 | 4 | 51 | 7 | 9 | 8 | 50 | 10 | 24 |
| 27 | M | 6 | 12 | 3 | 12 | 4 | 44 | 7 | 16 | 9 | 17 | 4 | 52 | 7 | 8 | 9 | 17 | 10 | 56 |
| 28 | Tu | 6 | 11 | 3 | 55 | 4 | 45 | 7 | 15 | 9 | 46 | 4 | 53 | 7 | 7 | 9 | 48 | 11 | 29 |
| 29 | W | 6 | 10 | 4 | 39 | 4 | 46 | 7 | 14 | 10 | 15 | 4 | 54 | 7 | 6 | 10 | 18 | morn | |
| 30 | Th | 6 | 8 | 5 | 25 | 4 | 47 | 7 | 13 | 10 | 47 | 4 | 55 | 7 | 5 | 10 | 52 | 0 | 8 |
| 31 | Fr | 6 | 5 | 6 | 14 | 4 | 48 | 7 | 12 | 11 | 25 | 4 | 56 | 7 | 4 | 11 | 31 | 0 | 53 |

Sain'ts.—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; if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick, and they shall recover.

Sectarians.—These signs are all done away, and are not now a part of the Christian system, although we acknowledge they once were a prominent and very essential part of it.

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

Sectarians.—The members of the church need no healing now when they are sick, or if they need it ever so much it cannot be obtained through prayer and anointing, for this part of the gospel is done away.

Sain'ts.—Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

| Moon's Phases. | | New York. | | Nauvoo. | | FOR New England, New York State, Upper Canada, Michigan, North parts Illinois, Wiscon. and Iowa. | | | FOR South parts New York, New Jersey, Delaware, Maryland, Pennsylvania, North parts Virginia and Kentucky, Ohio, Indiana, Ill., Missouri, South Iowa. | | | | |
|----------------|----|-----------|--------|---------|----------------|--------------------------------------------------------------------------------------------------------------------|-------|-------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|-------|-------|-------|
| D | D | Sun | Moon | D | Miscellaneous. | Sun | Sun | Moon | Sun | Sun | Moon | H. W. | H. M. |
| M | W | slow | south | pl. | | rises | sets | sets | rises | sets | sets | N. Y. | N. Y. |
| | | M. S. | H. M. | | | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. | H. M. |
| 1 | Sa | 6 2 | 7 6 | m | ♀ rises 2 18 | 4 49 | 7 11 | morn | 4 57 | 7 3 | morn. | 1 52 | |
| 2 | Su | 5 59 | 8 2 | † | ♃ rises 0 33 | 4 50 | 7 10 | 0 6 | 4 58 | 7 2 | 0 14 | 3 8 | |
| 3 | M | 5 54 | 9 0 | † | ♃ runs low | 4 51 | 7 9 | 0 58 | 4 59 | 7 1 | 1 6 | 4 37 | |
| 4 | Tu | 5 49 | 10 0 | ♃ | ♃ south 1 16 | 4 53 | 7 7 | 1 56 | 5 0 | 7 0 | 2 4 | 5 56 | |
| 5 | W | 5 43 | 11 0 | ♃ | Vega sou 9 32 | 4 54 | 7 6 | 3 2 | 5 1 | 6 59 | 3 11 | 6 58 | |
| 6 | Th | 5 37 | morn | | [died 1841 | 4 55 | 7 5 | 4 15 | 5 2 | 6 58 | 4 21 | 7 49 | |
| 7 | Fr | 5 30 | 0 0 | ☿ | Don C. Smith | 4 56 | 7 4 | rises | 5 3 | 6 57 | rises | 8 35 | |
| 8 | Sa | 5 22 | 0 57 | ♃ | ♃ ♄ | 4 57 | 7 3 | 7 53 | 5 3 | 6 57 | 7 51 | 9 17 | |
| 9 | Su | 5 14 | 1 53 | ♃ | ♃ in aphelion | 4 58 | 7 2 | 8 27 | 5 4 | 6 56 | 8 28 | 9 56 | |
| 10 | M | 5 5 | 2 47 | ♃ | ♀ rises 2 30 | 4 59 | 7 1 | 9 3 | 5 5 | 6 55 | 9 5 | 10 36 | |
| 11 | Tu | 4 56 | 3 40 | ♃ | ♃ ♄ | 5 1 | 6 59 | 9 36 | 5 7 | 6 53 | 9 40 | 11 17 | |
| 12 | W | 4 47 | 4 32 | ♃ | ♃ in ♃ | 5 2 | 6 58 | 10 13 | 5 8 | 6 52 | 10 19 | ev. 1 | |
| 13 | Th | 4 36 | 5 23 | ♃ | ♃ south 0 38 | 5 3 | 6 57 | 10 55 | 5 9 | 6 51 | 11 1 | 0 51 | |
| 14 | Fr | 4 26 | 6 15 | ♃ | Altair sou 10 | 5 4 | 6 56 | 11 37 | 5 10 | 6 50 | 11 45 | 1 53 | |
| 15 | Sa | 4 14 | 7 5 | ♃ | ♃ ♄ | 5 6 | 6 54 | morn | 5 12 | 6 48 | morn | 3 7 | |
| 16 | Su | 4 2 | 7 56 | ♃ | ♃ runs high | 5 7 | 6 53 | 0 25 | 5 13 | 6 47 | 0 33 | 4 28 | |
| 17 | M | 3 50 | 8 45 | ♃ | ♃ rises 11 39 | 5 8 | 6 52 | 1 15 | 5 14 | 6 46 | 1 23 | 5 37 | |
| 18 | Tu | 3 37 | 9 32 | ♃ | ♃ south 0 17 | 5 9 | 6 51 | 2 8 | 5 15 | 6 45 | 2 16 | 6 32 | |
| 19 | W | 3 24 | 10 18 | ♃ | ♀ ♄ | 5 11 | 6 49 | 3 4 | 5 16 | 6 44 | 3 10 | 7 15 | |
| 20 | Th | 3 10 | 11 3 | ♃ | ♃ ♄ ♃ | 5 12 | 6 48 | 4 0 | 5 17 | 6 43 | 4 5 | 7 52 | |
| 21 | Fr | 2 56 | 11 47 | ♃ | ♃ in apogee | 5 13 | 6 47 | 4 58 | 5 18 | 6 42 | 5 2 | 8 25 | |
| 22 | Sa | 2 41 | ev. 29 | ♃ | ♀ ♄ ♃ ♄ ♄ | 5 15 | 6 45 | sets | 5 19 | 6 41 | sets | 8 57 | |
| 23 | Su | 2 25 | 1 12 | ♃ | ♀ rises 2 53 | 5 16 | 6 44 | 7 23 | 5 20 | 6 40 | 7 23 | 9 27 | |
| 24 | M | 2 11 | 1 54 | ♃ | | 5 17 | 6 43 | 7 50 | 5 22 | 6 38 | 7 52 | 9 58 | |
| 25 | Tu | 1 54 | 2 38 | ♃ | ♃ in inf ♄ | 5 19 | 6 41 | 8 18 | 5 23 | 6 37 | 8 21 | 10 29 | |
| 26 | W | 1 38 | 3 23 | ♃ | ♃ in ♃ | 5 20 | 6 40 | 8 50 | 5 24 | 6 36 | 8 54 | 11 4 | |
| 27 | Th | 1 21 | 4 10 | ♃ | | 5 21 | 6 39 | 9 25 | 5 25 | 6 35 | 9 31 | 11 41 | |
| 28 | Fr | 1 4 | 4 59 | ♃ | ♃ south 11 30 | 5 23 | 6 37 | 10 4 | 5 27 | 6 33 | 10 12 | morn | |
| 29 | Sa | 0 46 | 5 52 | ♃ | | 5 24 | 6 36 | 10 49 | 5 28 | 6 32 | 10 57 | 0 25 | |
| 30 | Su | 0 28 | 6 47 | ♃ | ♃ runs low | 5 26 | 6 34 | 11 43 | 5 29 | 6 31 | 11 51 | 1 22 | |
| 31 | M | 0 10 | 7 44 | ♃ | ♃ rises 10 50 | 5 27 | 6 33 | morn | 5 30 | 6 30 | morn | 2 40 | |

Sectarians.—Go ye into all the world and preach that baptism is non-essential, or else baptize little infants who cannot be taught the gospel nor believe in it, at the time of their baptism.—But in either case be sure to inform them, that part of the commandments, ordinances and promises are done away.

Saints.—It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh—old men shall dream dreams, and young men shall see visions, and on my servants, and on my handmaidens will I pour out in those days of my Spirit, and they shall prophecy.

Sectarians.—Revelations, visions and prophecyings are among those parts of the gospel which were enjoyed exclusively by the ancients, and which are now to be set aside as among the things which are done away.

Saints.—Not every one that crieth Lord, Lord, shall enter into my kingdom; but he that doeth the will of my father in heaven.

Sectarians.—You need not be particular to be baptized, and to observe all the commandments and ordinances of Jesus Christ and his Apostles; these things are non-essential at most, but come forward to the anxious seat, and cry Lord, Lord, and he will convert your soul and save you.

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|----------------|----|-----------|-------|---------|---------------|--------------------------------------------------------------------------------------------------------------------|-------------------|-----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|-------|--------|-------|-------|
| D | D | D. | H. M. | H. | M | Sun | Sun | Moon | Sun | Sun | Moon | H. W. | | |
| M | W | fast | south | pl. | Miscellaneous | rises | sets | sets | rises | sets | sets | N. Y. | | |
| | | M. | S. | H. | M. | H.M. | H.M. | H. M. | H.M. | H.M. | H. M. | H. M. | H. M. | H. M. |
| 1 | Tu | 0 | 9 | 8 | 42 | V | ♀ rises 3 12 | 5 29 6 31 | 0 43 | 5 32 6 28 | 0 51 | 4 10 | | |
| 2 | W | 0 | 28 | 9 | 41 | ☞ | ♄ south 11 9 | 5 30 6 30 | 1 50 | 5 33 6 27 | 1 58 | 5 33 | | |
| 3 | Th | 0 | 47 | 10 | 39 | ☞ | ♄ stationary | 5 32 6 28 | 3 3 | 5 34 6 26 | 3 8 | 6 39 | | |
| 4 | Fr | 1 | 6 | 11 | 41 | ☞ | ♃ in perigee | 5 33 6 27 | 4 18 | 5 35 6 25 | 4 22 | 7 32 | | |
| 5 | Sa | 1 | 26 | morn | | ☞ | ♃ rises 10 33 | 5 35 6 25 | 5 40 | 5 37 6 23 | 5 42 | 8 17 | | |
| 6 | Su | 1 | 46 | 0 | 31 | ☞ | | 5 36 6 24 | rises | 5 38 6 22 | rises | 8 58 | | |
| 7 | M | 2 | 6 | 1 | 26 | ☞ | ♃ ♄ ☞ | 5 37 6 23 | 7 33 | 5 39 6 21 | 7 36 | 9 36 | | |
| 8 | Tu | 2 | 27 | 2 | 20 | ☞ | ☞ in ☞ ♃ ☞ | 5 39 6 21 | 8 10 | 5 41 6 19 | 8 15 | 10 16 | | |
| 9 | W | 2 | 47 | 3 | 14 | ☞ | ♃ in ☞ | 5 40 6 20 | 8 50 | 5 42 6 18 | 8 57 | 10 56 | | |
| 10 | Th | 3 | 8 | 4 | 7 | ☞ | ♃ ♄ ☞ | 5 41 6 19 | 9 33 | 5 43 6 17 | 9 41 | 11 39 | | |
| 11 | Fr | 3 | 29 | 4 | 59 | ☞ | ♃ gr W. elong. | 5 43 6 17 | 10 20 | 5 45 6 15 | 10 29 | ev. 25 | | |
| 12 | Sa | 3 | 49 | 5 | 51 | ☞ | ♃ runs high | 5 44 6 16 | 11 11 | 5 46 6 14 | 11 19 | 1 21 | | |
| 13 | Su | 4 | 10 | 6 | 41 | ☞ | ♃ south 10 23 | 5 46 6 14 | morn | 5 47 6 13 | morn | 2 30 | | |
| 14 | Mo | 4 | 31 | 7 | 29 | ☞ | J. Smith, Sen., | 5 47 6 13 | 0 3 | 5 49 6 11 | 0 11 | 3 45 | | |
| 15 | Tu | 4 | 53 | 8 | 16 | ☞ | ♀ ri 3 45 [d 1840 | 5 49 6 11 | 0 59 | 5 50 6 10 | 1 5 | 4 58 | | |
| 16 | W | 5 | 14 | 9 | 1 | ☞ | Fomal. so 11 6 | 5 50 6 10 | 1 55 | 5 51 6 9 | 2 1 | 5 59 | | |
| 17 | Th | 5 | 35 | 9 | 45 | ☞ | ♃ in apogee | 5 52 6 8 | 2 52 | 5 52 6 8 | 2 56 | 6 44 | | |
| 18 | Fr | 5 | 56 | 10 | 28 | ☞ | ♀ ♄ ☞ | 5 53 6 7 | 3 49 | 5 53 6 7 | 3 52 | 7 23 | | |
| 19 | Sa | 6 | 17 | 11 | 10 | ☞ | O Pratt b 1811 | 5 54 6 6 | 4 46 | 5 55 6 5 | 4 47 | 7 58 | | |
| 20 | Su | 6 | 38 | 11 | 53 | ☞ | ♃ ♄ [Joseph 1823 | 5 56 6 4 | 5 44 | 5 56 6 4 | 5 43 | 8 30 | | |
| 21 | M | 6 | 59 | ev. | 37 | ☞ | Angel appeared to | 5 57 6 3 | sets | 5 58 6 2 | sets | 9 3 | | |
| 22 | Tu | 7 | 19 | 1 | 21 | ☞ | Nephite Record ob | 5 59 6 1 | 6 53 | 5 59 6 1 | 6 57 | 9 34 | | |
| 23 | W | 7 | 40 | 2 | 8 | ☞ | ☞ enstained 1827 | 6 0 6 0 | 7 27 | 6 0 6 0 | 7 32 | 10 7 | | |
| 24 | Th | 8 | 1 | 2 | 57 | ☞ | [Autum com. 6 | 6 2 5 58 | 8 4 | 6 1 5 59 | 8 11 | 10 43 | | |
| 25 | Fr | 8 | 21 | 3 | 48 | ☞ | Fomal. so 10 31 | 6 3 5 57 | 8 48 | 6 2 5 58 | 8 56 | 11 23 | | |
| 26 | Sa | 8 | 41 | 4 | 41 | ☞ | | 6 5 5 55 | 9 37 | 6 4 5 56 | 9 45 | morn | | |
| 27 | Su | 9 | 2 | 5 | 36 | V | ♃ runs low | 6 6 5 54 | 10 34 | 6 5 5 55 | 10 42 | 0 8 | | |
| 28 | M | 9 | 21 | 6 | 32 | V | ♃ south 9 21 | 6 7 5 53 | 11 37 | 6 7 5 53 | 11 44 | 1 5 | | |
| 29 | Tu | 9 | 41 | 7 | 28 | V | ♀ ♄ ♃ | 6 8 5 52 | morn | 6 8 5 52 | morn | 2 18 | | |
| 30 | W | 10 | 1 | 8 | 24 | ☞ | ♀ rises 4 20 | 6 10 5 50 | 0 44 | 6 9 5 51 | 0 50 | 3 44 | | |

Saints.—Why call ye me Lord, Lord, and do not the things that I say?

Sectarians.—Cry to the Lord in humble prayer but the things he has said are many of them done away.

Saints.—In vain they worship me, teaching for doctrines the commandments of men.

Sectarians.—If we only worship Jesus Christ, and believe in and pray to him, we shall be saved, it matters not what doctrine we follow, if it is only some one of these 'pious,' 'evangelical' sects which do away, or deny and pervert, many parts of the Gospel.

We might fill a volume with similar comparisons, but these few will suffice to show any reasonable man that Mormonism (so called), or the doctrine of the Saints of this age, is a revival or restoration of the old way—the old doctrine and faith once delivered to the Saints, and that Sectarianism, not Mormonism, is justly entitled a 'new doctrine.'

Mormonism is no new doctrine; it holds forth no new Jesus, no new Gospel, no new plan of salvation. It claims nothing more nor less than a restoration of all the offices, gifts, ordinances, principles, powers, and government, which was anciently set in order among the Saints, and committed to them

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|--------------------------|----|------|-------|---------|----------------|--------------------------------------------------------------------------------------------------------------------|------|------|------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|----|----|-------|----|
| D | D | Sun | Moon | D | | Sun | Sun | Moon | Sun | Sun | Moon | H. | M. | H. | M. |
| M | W | fast | south | pl. | Miscellaneous. | rises | sets | sets | rises | sets | sets | H. | M. | H. | M. |
| | | M. | S. | H. | M. | H. | M. | H. | M. | H. | M. | H. | M. | H. | M. |
| 1 | Th | 10 | 20 | 9 | 20 | ♊ | ♁ | ♂ | ♁ | 6 | 12 | 5 | 48 | 1 | 56 |
| 2 | Fr | 10 | 30 | 10 | 15 | ♋ | ♁ | ♂ | rises 4 24 | 6 | 13 | 5 | 47 | 3 | 10 |
| 3 | Sa | 10 | 57 | 11 | 9 | ♌ | ♁ | ♂ | ♁ in perigee | 6 | 15 | 5 | 45 | 4 | 23 |
| 4 | Su | 11 | 16 | morn | | ♍ | ♁ | ♂ | ♁ | 6 | 16 | 5 | 44 | 5 | 37 |
| 5 | M | 11 | 34 | 0 | 4 | ♎ | ♁ | ♂ | ♁ in ♁ | 6 | 18 | 5 | 42 | rises | |
| 6 | Tu | 11 | 51 | 0 | 58 | ♏ | ♁ | ♂ | 7 *'s sou 2 39 | 6 | 19 | 5 | 41 | 6 | 42 |
| 7 | W | 12 | 9 | 1 | 53 | ♐ | ♁ | ♂ | ♁ in sup ♁ | 6 | 20 | 5 | 40 | 7 | 26 |
| 8 | Th | 12 | 25 | 2 | 47 | ♑ | ♁ | ♂ | ♁ south 3 55 | 6 | 22 | 5 | 38 | 8 | 12 |
| 9 | Fr | 12 | 42 | 3 | 41 | ♒ | ♁ | ♂ | ♁ runs high | 6 | 23 | 5 | 37 | 9 | 2 |
| 10 | Sa | 12 | 58 | 4 | 33 | ♓ | ♁ | ♂ | Fomal. so 9 32 | 6 | 24 | 5 | 36 | 9 | 55 |
| 11 | Su | 13 | 13 | 5 | 23 | ♈ | ♁ | ♂ | Bahamas disc. | 6 | 26 | 5 | 34 | 10 | 50 |
| 12 | M | 13 | 28 | 6 | 10 | ♉ | ♁ | ♂ | ♁ so 8 24 [1492 | 6 | 27 | 5 | 33 | 11 | 47 |
| 13 | Tu | 13 | 42 | 6 | 57 | ♊ | ♁ | ♂ | ♁ rises 4 50 | 6 | 29 | 5 | 31 | morn | |
| 14 | W | 13 | 56 | 7 | 41 | ♋ | ♁ | ♂ | ♁ in apogee | 6 | 30 | 5 | 30 | 0 | 43 |
| 15 | Th | 14 | 9 | 8 | 25 | ♌ | ♁ | ♂ | 7 *'s sou 2 4 | 6 | 32 | 5 | 28 | 1 | 41 |
| 16 | Fr | 14 | 22 | 9 | 7 | ♍ | ♁ | ♂ | ♁ south 8 8 | 6 | 33 | 5 | 27 | 2 | 38 |
| 17 | Sa | 14 | 34 | 9 | 50 | ♎ | ♁ | ♂ | ♁ in ♁ | 6 | 35 | 5 | 25 | 3 | 35 |
| 18 | Su | 14 | 46 | 10 | 33 | ♏ | ♁ | ♂ | ♁ ♁ | 6 | 36 | 5 | 24 | 4 | 34 |
| 19 | M | 14 | 56 | 11 | 18 | ♐ | ♁ | ♂ | ♁ eclips. invis. | 6 | 38 | 5 | 22 | 5 | 34 |
| 20 | Tu | 15 | 7 | ev. | 5 | ♑ | ♁ | ♂ | ♁ in ♁ | 6 | 39 | 5 | 21 | sets | |
| 21 | W | 15 | 16 | 0 | 53 | ♒ | ♁ | ♂ | ♁ ♁ | 6 | 41 | 5 | 19 | 6 | 4 |
| 22 | Th | 15 | 25 | 1 | 44 | ♓ | ♁ | ♂ | ♁ south 2 59 | 6 | 42 | 5 | 18 | 6 | 46 |
| 23 | Fr | 15 | 33 | 2 | 37 | ♈ | ♁ | ♂ | Fomal. so 8 31 | 6 | 43 | 5 | 17 | 7 | 34 |
| 24 | Sa | 15 | 41 | 3 | 32 | ♉ | ♁ | ♂ | ♁ in ♁ | 6 | 45 | 5 | 15 | 8 | 30 |
| 25 | Su | 15 | 48 | 4 | 27 | ♊ | ♁ | ♂ | ♁ Patten mar- | 6 | 46 | 5 | 14 | 9 | 29 |
| 26 | M | 15 | 54 | 5 | 22 | ♋ | ♁ | ♂ | 7 *'s sou 1 20 | 6 | 48 | 5 | 12 | 10 | 34 |
| 27 | Tu | 16 | 0 | 6 | 17 | ♌ | ♁ | ♂ | | 6 | 49 | 5 | 11 | 11 | 42 |
| 28 | W | 16 | 4 | 7 | 11 | ♍ | ♁ | ♂ | ♁ | 6 | 50 | 5 | 10 | morn | |
| 29 | Th | 16 | 8 | 8 | 4 | ♎ | ♁ | ♂ | ♁ stationary | 6 | 52 | 5 | 8 | 0 | 54 |
| 30 | Fr | 16 | 11 | 8 | 57 | ♏ | ♁ | ♂ | ♁ in perigee | 6 | 53 | 5 | 7 | 2 | 4 |
| 31 | Sa | 16 | 14 | 9 | 50 | ♐ | ♁ | ♂ | 7 *'s sou 1 1 | 6 | 54 | 5 | 6 | 3 | 17 |

as an unchangeable and everlasting system of salvation to man. The new records, books, and revelations had among the Latter Day Saints, are so many additional evidences of the same principles developed in different ages or countries. Mr. Mormon, for instance, in his writings of the fourth century of the Christian Era, and in his abridgments of the more ancient fathers, contends for the same offices, gifts and ordinances which were had among the Jewish Apostles and Disciples, and as written in the New Testament. The Book of Mormon (a work of 600 pages) does not claim or hold forth one new principle or doctrine, but simply bears record of the same principles revealed in another country, and to another people, or branch of Israel.

The visions of Mr. Joseph Smith, and others in this age, claim nothing more nor less than to restore the same doctrine and authority, the same faith and ordinances which were had in the ancient church, and which are clearly laid down by the ancients as essential parts of the gospel. It is true, that in temporal matters, such as gathering together, emigrating, building, &c., modern revelation varies from the ancient, to suit the country and circumstances, just as the revelation to Noah to build the ark, &c., differed from the revela-

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|----------------|----|-----------|-------|---------|-------------------|------------------------------------------------------------------------------------------------------------------|------|-------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|-------|-------|-------|
| D | D | Sun | Moon | D | Miscellaneous. | Sun | Sun | Moon | Sun | Sun | Moon | H. W. | N. Y. |
| M | W | fast | south | pl. | | rises | sets | sets | rises | sets | sets | | |
| | | M. | S. | H. | M. | H. | M. | H. | M. | H. | M. | H. | M. |
| Full Moon, | 3 | 4 | 15 | mor. | 3 6 mor. | 6 56 | 5 4 | 4 28 | 6 59 | 5 10 | 4 26 | 6 4 | 8 48 |
| Last Quar | 10 | 6 | 48 | ev. | 5 39 ev. | 6 57 | 5 3 | 5 40 | 6 51 | 5 9 | 5 35 | 7 3 | 7 35 |
| New Moon, | 18 | 6 | 4 | ev. | 4 55 ev. | 6 58 | 5 2 | rises | 6 52 | 5 8 | rises | 8 1 | 8 19 |
| First Quar. | 25 | 5 | 35 | ev. | 4 26 ev. | 6 59 | 5 1 | 6 1 | 6 53 | 5 7 | 6 9 | 8 5 | 8 55 |
| 1 Su | 16 | 16 | 10 | 43 | ☾ J. Taylor b1868 | 7 14 | 59 | 6 50 | 6 55 | 5 5 | 6 58 | 9 | 9 37 |
| 2 M | 16 | 17 | 11 | 37 | ☽ Din ☽ | 7 24 | 58 | 7 43 | 6 56 | 5 4 | 7 51 | 10 | 10 16 |
| 3 Tu | 16 | 17 | morn | ☽ | ☽ rises 5 42 | 7 34 | 57 | 8 37 | 6 57 | 5 3 | 8 45 | 10 | 55 |
| 4 W | 16 | 16 | 0 | 32 | ☽ south 2 3 | 7 44 | 56 | 9 35 | 6 58 | 5 2 | 9 42 | 11 | 34 |
| 5 Th | 16 | 15 | 1 | 27 | ☽ ☽ ☽ | 7 54 | 55 | 10 33 | 6 59 | 5 1 | 10 38 | ev | 18 |
| 6 Fr | 16 | 12 | 2 | 20 | ☽ runs high | 7 74 | 53 | 11 30 | 7 05 | 0 5 | 0 11 | 34 | 1 5 |
| 7 Sa | 16 | 9 | 3 | 12 | ☽ south 6 37 | 7 84 | 52 | morn | 7 14 | 59 | morn | 2 | 0 |
| 8 Su | 16 | 5 | 4 | 2 | ☽ south 1 42 | 7 104 | 50 | 0 27 | 7 24 | 55 | 0 29 | 3 | 4 |
| 9 M | 16 | 0 | 4 | 50 | ☽ in apogee | 7 114 | 49 | 1 26 | 7 34 | 57 | 1 26 | 4 | 12 |
| 10 Tu | 15 | 54 | 5 | 36 | ☽ rises 5 59 | 7 124 | 48 | 2 23 | 7 44 | 56 | 2 23 | 5 | 14 |
| 11 W | 15 | 48 | 6 | 20 | ☽ in apogee | 7 134 | 47 | 3 22 | 7 54 | 55 | 3 20 | 6 | 10 |
| 12 Th | 15 | 40 | 7 | 2 | ☽ south 6 2 | 7 144 | 46 | 4 23 | 7 64 | 54 | 4 20 | 6 | 56 |
| 13 Fr | 15 | 31 | 7 | 45 | ☽ south 6 14 | 7 154 | 45 | 5 25 | 7 74 | 53 | 5 20 | 7 | 37 |
| 14 Sa | 15 | 22 | 8 | 28 | Meteor. show | 7 164 | 44 | 6 27 | 7 84 | 52 | 6 21 | 8 | 17 |
| 15 Su | 15 | 12 | 9 | 12 | ☽ rises 4 57 | 7 174 | 43 | sets | 7 94 | 51 | sets | 8 | 57 |
| 16 M | 15 | 1 | 9 | 58 | ☽ in ☽ ☽ ☽ ☽ ☽ | 7 184 | 42 | 6 23 | 7 104 | 50 | 6 31 | 9 | 37 |
| 17 Tu | 14 | 49 | 10 | 46 | ☽ south 6 2 | 7 194 | 41 | 7 22 | 7 114 | 49 | 7 30 | 10 | 18 |
| 18 W | 14 | 37 | 11 | 37 | Betel. sou 1 59 | 7 204 | 40 | 8 27 | 7 124 | 48 | 8 33 | 11 | 0 |
| 19 Th | 14 | 23 | ev | 30 | ☽ sou 0 57 | 7 214 | 39 | 9 35 | 7 134 | 48 | 9 40 | 11 | 44 |
| 20 Fr | 14 | 9 | 1 | 26 | ☽ runs low | 7 224 | 38 | 10 43 | 7 144 | 47 | 10 47 | morn | |
| 21 Sa | 13 | 54 | 2 | 22 | 7* s' sou 11 35 | 7 234 | 37 | 11 54 | 7 154 | 46 | 11 46 | 0 | 33 |
| 22 Su | 13 | 38 | 3 | 18 | ☽ gr E. elong | 7 244 | 36 | morn | 7 164 | 45 | morn | 1 | 32 |
| 23 M | 13 | 21 | 4 | 14 | ☽ south 5 40 | 7 254 | 35 | 1 5 | 7 174 | 44 | 1 5 | 2 | 47 |
| 24 Tu | 13 | 4 | 5 | 7 | ☽ rises 6 36 | 7 264 | 35 | 2 14 | 7 184 | 44 | 2 12 | 4 | 9 |
| 25 W | 12 | 45 | 6 | 0 | ☽ in perigee | 7 274 | 33 | 4 33 | 7 194 | 42 | 4 28 | 6 | 24 |
| 26 Th | 12 | 27 | 6 | 52 | 7* s' sou 11 16 | | | | | | | | |
| 27 Fr | 12 | 7 | 7 | 43 | ☽ south 0 21 | | | | | | | | |
| 28 Sa | 11 | 47 | 8 | 31 | ☽ ☽ ☽ | | | | | | | | |
| 29 Su | 11 | 26 | 9 | 27 | ☽ n ☽ | | | | | | | | |
| 30 M | 11 | 4 | 10 | 20 | ☽ rises 4 49 | | | | | | | | |

tion to Joseph to lay up corn in Egypt, or the revelation of Christ to his disciples, to flee out of Judah and Jerusalem to the mountains.

Revelations on temporal subjects must in the very nature of things, always vary to suit the circumstances of the case. But in the principles of eternal salvation, there can be no variableness or shadow of turning, for every office, gift, power, ordinance and principle pertaining to the same, was instituted before the foundation of the world, and to be made manifest in due time.

We therefore invite, and humbly warn all men in the name and by the authority of Jesus Christ, to repent, and to withdraw from the new fangled systems of sectarianism, under the various names of 'Piety,' 'Orthodoxy,' 'Evangelical,' 'Christian,' and many other terms calculated to deceive, but which pervert the gospel, and set aside many of its ordinances, commands and promises, and to come out and obey the ordinances of God, as now restored and administered by the Latter Day Saints.

In so doing they will receive remission of sins, and the gift of the Holy Ghost, and will enjoy the gift of God.

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|--------------------------|----|-------|-----------|---------|------------------|--------------------------------------------------------------------------------------------------------------------|------|-------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|-------|--------|-------|----|----|
| D. | D. | Sun | Moon's p | H. M. | H. M. | Sun | Sun | Moon | Sun | Sun | Moon | H. W. | N. Y. | | |
| M | W | fast | south pl. | | Miscellaneous. | rises | sets | sets | rises | sets | sets | N. Y. | | | |
| | | M. | S. | H. | M. | H. | M. | H. | M. | H. | M. | H. | M. | H. | M. |
| 1 | Tu | 10 42 | 11 14 | 8 | ☾ south 11 59 | 7 28 | 4 32 | 5 38 | 7 18 | 4 42 | 5 32 | 7 15 | | | |
| 2 | W | 10 19 | morn | II | ☾ ☽ | 7 29 | 4 31 | 6 41 | 7 19 | 4 41 | 6 33 | 8 0 | | | |
| 3 | Th | 9 55 | 0 8 | II | ☽ runs high | 7 29 | 4 31 | rises | 7 19 | 4 41 | rises | 8 41 | | | |
| 4 | Fr | 9 31 | 1 1 | ☽ | Aldeba. s 11 42 | 7 30 | 4 30 | 6 24 | 7 20 | 4 40 | 6 32 | 9 19 | | | |
| 5 | Sa | 9 6 | 1 52 | ☽ | ☽ south 4 55 | 7 31 | 4 29 | 7 22 | 7 21 | 4 39 | 7 28 | 9 56 | | | |
| 6 | Su | 8 41 | 2 42 | ☽ | ☽ in ☽ | 7 31 | 4 29 | 8 20 | 7 21 | 4 39 | 8 26 | 10 32 | | | |
| 7 | M | 8 15 | 3 29 | ☽ | ☽ rises 4 46 | 7 31 | 4 29 | 9 17 | 7 21 | 4 39 | 9 23 | 11 9 | | | |
| 8 | Tu | 7 49 | 4 14 | ☽ | ☽ sets 9 52 | 7 32 | 4 28 | 10 15 | 7 22 | 4 38 | 10 18 | 11 45 | | | |
| 9 | W | 7 22 | 4 57 | ☽ | ☽ in apogee | 7 32 | 4 28 | 11 12 | 7 22 | 4 38 | 11 14 | ev. 24 | | | |
| 10 | Th | 6 55 | 5 39 | ☽ | ☽ in ☽ | 7 33 | 4 27 | morn | 7 23 | 4 37 | morn | 0 59 | | | |
| 11 | Fr | 6 27 | 6 22 | ☽ | ☽ in inf ☽ ☽ | 7 33 | 4 27 | 0 10 | 7 23 | 4 37 | 0 10 | 2 3 | | | |
| 12 | Sa | 5 59 | 7 5 | ☽ | ☽ ☽ ☽ | 7 33 | 4 27 | 1 8 | 7 23 | 4 37 | 1 6 | 3 7 | | | |
| 13 | Su | 5 30 | 7 49 | ☽ | ☽ in ☽ | 7 34 | 4 26 | 2 7 | 7 24 | 4 36 | 2 4 | 4 18 | | | |
| 14 | M | 5 2 | 8 36 | ☽ | ☽ south 11 0 | 7 34 | 4 26 | 3 9 | 7 24 | 4 36 | 3 4 | 5 24 | | | |
| 15 | Tu | 4 33 | 9 25 | ☽ | ☽ ☽ ☽ ☽ ☽ ☽ | 7 35 | 4 25 | 4 9 | 7 24 | 4 36 | 4 3 | 6 23 | | | |
| 16 | W | 4 3 | 10 17 | ☽ | ☽ rises 4 42 | 7 35 | 4 25 | 5 11 | 7 24 | 4 36 | 5 4 | 7 14 | | | |
| 17 | Th | 3 34 | 11 13 | ☽ | ☽ ☽ ☽ | 7 35 | 4 25 | 6 15 | 7 24 | 4 36 | 6 7 | 7 59 | | | |
| 18 | Fr | 3 4 | ev. 10 | ☽ | ☽ runs low | 7 36 | 4 24 | sets | 7 25 | 4 35 | sets | 8 43 | | | |
| 19 | Sa | 2 34 | 1 8 | ☽ | ☽ south 10 38 | 7 36 | 4 24 | 6 13 | 7 25 | 4 35 | 6 21 | 9 24 | | | |
| 20 | Su | 2 4 | 2 6 | ☽ | ☽ stationary | 7 36 | 4 24 | 7 21 | 7 25 | 4 35 | 7 27 | 10 6 | | | |
| 21 | M | 1 34 | 3 2 | ☽ | ☽ ☽ Winter | 7 36 | 4 24 | 8 33 | 7 25 | 4 35 | 8 37 | 10 46 | | | |
| 22 | Tu | 1 4 | 3 56 | ☽ | ☽ ☽ ☽ comen. | 7 36 | 4 24 | 9 44 | 7 25 | 4 35 | 9 46 | 11 29 | | | |
| 23 | W | 0 34 | 4 49 | ☽ | Joseph Smith b | 7 36 | 4 24 | 10 53 | 7 25 | 4 35 | 10 53 | morn | | | |
| 24 | Th | Slow | 5 41 | ☽ | ☽ ris 4 39 [1805 | 7 36 | 4 24 | morn | 7 25 | 4 35 | morn | 0 16 | | | |
| 25 | Fr | 0 26 | 6 32 | ☽ | ☽ ☽ ☽ | 7 36 | 4 24 | 0 6 | 7 25 | 4 35 | 0 5 | 1 10 | | | |
| 26 | Sa | 0 56 | 7 23 | ☽ | ☽ in ☽ | 7 35 | 4 25 | 1 14 | 7 25 | 4 35 | 1 11 | 2 17 | | | |
| 27 | Su | 1 25 | 8 14 | ☽ | ☽ south 10 3 | 7 35 | 4 25 | 2 22 | 7 24 | 4 36 | 2 18 | 3 36 | | | |
| 28 | M | 1 55 | 9 7 | ☽ | ☽ sets 8 41 | 7 35 | 4 25 | 3 28 | 7 24 | 4 36 | 3 21 | 4 56 | | | |
| 29 | Tu | 2 24 | 9 59 | ☽ | ☽ ☽ ☽ | 7 35 | 4 25 | 4 30 | 7 24 | 4 36 | 4 23 | 6 4 | | | |
| 30 | W | 2 53 | 10 52 | ☽ | ☽ south 9 50 | 7 34 | 4 26 | 5 29 | 7 24 | 4 36 | 5 21 | 6 58 | | | |
| 31 | Th | 3 22 | 11 44 | ☽ | ☽ runs high | 7 34 | 4 26 | 6 23 | 7 23 | 4 47 | 6 15 | 7 43 | | | |

P. P. PRATT AND THE LAWYER!

This gentleman being asked by a lawyer, 'what portion of the present age he thought would be saved,' replied, 'that he did not know.'

'Well,' said the lawyer, 'give us your best judgment on the subject.'

Being somewhat importuned for a reply, Mr. P. observed, 'that he thought perhaps about four fifths of the whole.'

'How so,' enquired the lawyer, somewhat surprised at "Mormon" liberality.

'Because,' replied Mr. P., 'there are about that proportion of the world who don't know enough to be damned.'

Four kinds of Salvation.

Salvation, as proposed to man in the Scripture, is of four kinds, viz:—

First, Salvation from original sin and its effects.

Secondly, Salvation from actual sin, or individual transgression.

Thirdly, Temporal Salvation.

Fourthly, Eternal Salvation.

We shall now proceed to set forth the nature of each of these salvations, and the conditions on which they are enjoyed by man.

Original sin and its effects came by the transgression of Adam and Eve, in the Garden of Eden. So "sin entered into the world, and death by sin."

This sin and death effected the whole family of man in a twofold point of view, banishment from the presence of the Lord, and the death of the body. And unless some means of salvation had been provided, the bodies of men must have slept in eternal silence, and their spirits dwelt in eternal banishment.

But says the Apostle, "AS in Adam ALL DIE, even SO in Christ shall ALL be made ALIVE."

Jesus Christ, then has paid the debt which Adam contracted, and through his death and resurrection has redeemed ALL men from the fall, and from death, and from every thing which Adam's transgression entailed upon them.

This salvation is UNIVERSAL, that is, it applies to all the race of Adam, without any regard to the deeds done in the body. The death and condemnation came by one (Adam), and passed upon all men without any act or agency of their own.

So the redemption comes by one man (Jesus Christ) and will be effectually applied to all men, without any conditions whatever on their part.

It is free grace alone, without works, which redeems man from the fall, and from the death which came by reason of the fall. The most hardened sinner, who sinks to endless woe, will go there as free from Adam's fall as if it had never been.

Hence Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

All little children (being redeemed by Jesus Christ) are saved and counted holy, without any faith, repentance, baptism, or any thing else.

Hence the doctrine of little children being "desperately wicked, deceitful, depraved, &c., and that they must be born again, changed, be converted, experience religion, be regenerated, &c.," is a doctrine of devils, or of foolish and inconsiderate man.

We come now to speak of the second salvation, viz.: salvation from personal transgression. This salvation is the gospel which was to be preached to sinners, "It is not to call the righteous, but sinners to repentance."

This salvation is promised on the conditions made known in the gospel, "He that believes and is baptised shall be SAVED." "Repent and be baptised every one of you, in the name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Ghost."

"SAVE yourselves from this untoward generation." "Arise and be baptised, and wash away your sins." "The like figure whereunto even baptism doth now SAVE US."

"Ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became servants of righteousness." The foregoing texts all go to show that sinners experience a present salvation from sin on condition of faith in Jesus Christ, repentance towards God, and baptism for remission of sins. They were saved then

and there;—they were saved that very hour, that is justified, forgiven, and free from sin.

This gospel salvation pertains to sinners only. Little children could have no part in it.

We next proceed to notice the third salvation, viz.: temporal salvation.

This varies in different ages and under different circumstances. In the days of Noah it was salvation from the flood, and the ark was the means.

In the days of Lot, it was salvation from fire, and fleeing from Sodom to Zoar was the means.

In the days of Jacob it was salvation from famine, and revelation to lay up corn was the means. In the days of Moses it was salvation from Egyptian bondage. In the days of Esther it was salvation from the decree of Haman: In the days of Ezra it was salvation from seventy years' captivity in Babylon, by a restoration to Jerusalem. In case of Paul's shipwreck, it was salvation from the watery grave, by the soldiers and sailors abiding in the ship according to Paul's directions. But in the days of Josephus it was salvation from the sword, famine, and pestilence, which befel the Jews. This salvation was accomplished by fleeing to the mountains, according as the Saviour forewarned his disciples. "When ye see Jerusalem compassed with armies, then let him who is in Judea flee to the mountains."

So in these last days, salvation is needed from famine, earthquake, war, pestilence, and flame of devouring fire, which must overtake the wicked world and all that remain among them. "But in Mount Zion, and in Jerusalem, shall be deliverance, and in the remnant whom the Lord our God shall call." So in fulfilment of this, the Lord has provided the western wilds of America and the land of Palestine, places of deliverance for his own peculiar people. And will gather his sheep out of all countries where the false shepherds have preyed upon them, and will "cause them to dwell safely in the wilderness, and sleep in the woods."—(See Ezekiel, 34.) This temporal salvation comes by revelation in these last days, as in days of old, and therefore can only come to those who are governed and led by revelation, viz.: the Latter Day Saints.

We must now speak of the fourth state of salvation, viz.: eternal salvation. This can only be enjoyed in the immortal-state, after the resurrection of the body, and its re-union with the soul.

All those who are redeemed from Adam's fall will enjoy this eternal salvation, if they die before they come to years of accountability, so as to be capable of committing sin.

All sinners will enjoy eternal life and salvation, on conditions of faith, repentance, and baptism, and endurance to the end.

Hence, a man may be saved from Adam's fall by free grace, and from his own sins by belief and baptism, and also, partake of temporal salvation, by obeying the warnings which God sends by revelation; and being saved in this threefold sense, he may neglect to endure to the end in keeping the requirements of Jesus Christ; and so at last be damned.

Here then is a condition to be fulfilled by the creature, in order to the enjoyment of eternal salvation, which is not absolutely necessary to either of the salvations, viz.: endurance to the end.—That is, a person must continue in well-doing and keep the commandments of Jesus, from the time he is baptised into Christ till the end of this life of probation.

Having now shown clearly and distinctly the nature of salvation as revealed and proposed by the Heavenly Father to his children in different ages, we leave the subject, with a sincere hope that all those who love the truth may be led to work out their own salvation with fear and trembling.

Materiality.

God, the Father is material.

Jesus Christ is material.

Angels are material.

Spirits are material.

Men are material.

The Universe is material.

Space is full of materiality.

Nothing exists which is not material.

The elementary principles of the material universe are eternal; they never originated from nonentity, and they never can be annihilated.

“IMMATERIALITY,” is but another name for nonentity—it is the negative of all things, and beings—of all existence.

There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels or men, could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest, to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid or solid, soft or hard,—it can neither extend nor contract. In short, it can exert no influence whatever—it can neither act, nor be acted upon. And even if it does exist, it is of no possible use. It possesses no one desirable property, faculty or use, yet, strange to say, “Immateriality” is the modern Christian’s God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism!! O annihilation!!! Who can perceive the nice shades of difference between the one and the other? They seem alike all but in name.

The atheist has no God.

The sectarian has a God without body or parts. Who can define the difference? for our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave.

The sectarian has one, but it is “IMMATERIAL” like his God; and without body or parts.—Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only, it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the “poor Mormons” to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is in fact of the same species; and is a model, or standard of perfection to which man is destined to attain; he being the great father, and head of the whole family.

He can go, come, converse, reason, eat, drink, love, hate, rejoice, possess, and enjoy. He can also traverse space with all the ease and intelligence necessary for moving from planet to planet, and from system to system.

This being, cannot occupy two distinct places at once. Therefore, he cannot be everywhere present. For evidence and illustration of this God, and his personal organization, powers, and attributes, we refer to the scriptures of the Old and New Testaments, which speak abundantly of his body, parts, passions, powers, and of his conversing, walking, eating, drinking, etc., for instance, his taking dinner with Abraham.

What is Jesus Christ? He is the Son of God, and is every way like his father, being "the brightness of his father's glory, and the express image of his person." He is a material intelligence, with body, parts and passions; possessing immortal flesh, and immortal bones. He can and does, eat, drink, converse, reason, love, move, go, come, and in short, perform all things even as the father—possessing the same power and attributes. And he too, can traverse space, and go from world to world, and from system to system, precisely like the father; but cannot occupy two places at once.

What are Angels? They are intelligences of the human species. Many of them are offsprings of Adam and Eve. That is, they are men, who have, like Enoch or Elijah, been translated; or like Jesus Christ, been raised from the dead, consequently they possess a material body of flesh and bones, can eat, drink, walk, converse, reason, love, fight, wrestle, sing, or play on musical instruments. They can go or come on foreign missions, in heaven, earth, or hell; they can traverse space, and visit the different worlds, with all the ease and alacrity with which God and Christ do the same, being possessed of similar organizations, powers and attributes in a degree.

What are Spirits? They are material organizations, intelligences, possessing body and parts in the likeness of the temporal body; but not composed of flesh and bones, but of some substance less tangible to our gross senses in our present life; but tangible to those in the same element as themselves. In short, they are men in embryo—Intelligences waiting to come into the natural world and take upon them flesh and bones, that through birth, death, and the resurrection, they may also be perfected in the material organization. Such was Jesus Christ, and such were we before we came into this world, and such we will be again, in the intervening space between death and the resurrection.

What are men? They are the offspring of God the father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with him before the earth was formed. They are now in disguise as it were, in order to pass through the several changes, and the experience necessary to constitute them perfect beings.

They are capable of receiving intelligence and exaltation to such a degree, as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, in which they will eat, drink, converse, reason, love, walk, sing, play on musical instruments, go on missions from planet to planet, or from system to system: being Gods, or sons of God, endowed with the same powers, attributes, and capacities that their heavenly father and Jesus Christ possess.

What are all these beings, taken together, or summed up under one head? They are one great family, all of the same species, all related to each other, all bound together by kindred ties, interests sympathies, and affections. In short, they are all Gods; or rather, men are the offspring or children of the Gods, and destined to advance by degrees, and to make their way by a progressive series of changes, till they become like their father in heaven, and like Jesus Christ their elder brother.

Thus perfected, the whole family will possess the material universe, that is, the earth, and all other planets and worlds, as "an inheritance incorruptable, undefiled, and that fadeth not away." They will also continue to or-

ganize, people, redeem, and perfect other systems which are now in the womb of Chaos, and thus go on increasing their several dominions, till the weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, and more power and glory than was once possessed by Jesus Christ; while at the same time, Jesus Christ and his father, will have their dominion, kingdoms, and subjects increased in proportion.

Such are the riches, glories, blessings, honours, thrones, dominions, principalities and powers, held out by the system of materialism.

Such the wealth, the dignity, the nobility, the titles and honors to which "Mormons" aspire. Such the promises of him whose word can never fail.

With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all.

They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel, or contention between us.

We choose all substance—what remains,
The mystic sectarian gains;
All that each claims each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
An immaterial heaven and hell:
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, and air, and sky,
And all the starry worlds on high,
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Our God, like us, can hear and see,
Feel, taste, and smell eternally;
Immortal brain through which to think,
Organs to speak, and eat, and drink.

With man in earth or heaven he dines,
His heart is cheer'd with luscious wines,
Of Abraham's bread and Sarah's calf
He eat, and blessed' till Sarah laughed.

The foremost in all branches, He,
Of useful art, or industry,
To plant, to build, to dress the field,
Or make old Eden's garden yield.]

A farmer, architect, and scribe,
A tailor, and all else beside;
He taught old Adam how to farm,
And made him coats to keep him warm.

He taught old Noah to build a ship,
And Moses how to records keep;
He introduced the heavenly plan,
Of architecture unto man,

By which stupendous works were reared,
And courts on earth for him prepared ;
That when from heaven he chose to come,
He'd find on earth a heavenly home.

Such is our God, our heaven, our all,
When once redeem'd from Adam's fall,
All things are ours, and we shall be,
The Lord's to all eternity.

Christ and the World.

“ Whatsoever is written by the Prophets and Apostles which were of old concerning me, must be fulfilled ; and the time is nigh at hand, when I will come down from my habitation in the Heavens, and stand again upon the earth, in power and great glory ; and I will establish my kingdom and laws over all the earth ; and my will shall be done on the earth as it is done in heaven.

But before that great day, there must needs be preparation ; that all things that are written may be fulfilled.

Behold, I the Lord will reason with you, O children of the earth, even as one man reasoneth with another, that you may understand.

When I came upon the earth before, did I not fulfill every jot and tittle of those scriptures of the Prophets which, related to the circumstances of my conception, birth, ministry, sufferings, death, burial, and resurrection ? Was I not conceived of a virgin, born in Bethlehem, called out of Egypt, turned aside into Nazereth, to fulfil that which was written ? was I not betrayed for thirty pieces of silver, and was it not a treacherous kiss from one of my own household ? was I not scourged and spit upon ? did they not pierce my hands, side and feet ; and did they not cast lots for my vesture, and divide my raiment among them ? all, to fulfill the scriptures ? Was I not numbered with transgressors ? Did they not pass by me without breaking my bones, although they broke the bones of the two which were crucified with me ? Was not my life taken from the earth, and did I not make my bed with the rich in my death, to fulfill the scriptures ? Did I not rise again the third day, because it was written that I should not see corruption ? Verily I say unto you, all these things were done to fulfill the words of the prophet.

Again, did I not predict the destruction of Jerusalem, and the temple ; and the dispersion and long captivity of the Jews ? Did I not forewarn my disciples to flee out of Judea to the mountains ? Is it not written by my servant Luke ?—(See Luke 21st.) And has it not come to pass, every whit in relation to the city and temple, and in relation to the Jewish nation ? Did I not say that Jerusalem should be trodden under foot of the Gentiles, till the times of the Gentiles be fulfilled ? Are not all these things fulfilled even unto this day ?

Again, did I not say there should be signs in the sun, and in the moon, and in the stars, and upon the earth ; distress of nations with perplexity—men's hearts failing them for fear, and for looking after those things which should come upon the earth ? Did I not forewarn you, that when you see these signs begin to come to pass, you might know that the kingdom of God was nigh at hand, and that all the tribes of the earth should mourn, and they should see me coming with the clouds of Heaven with power and great glory ? Have not these signs begun to come to pass ? Why then do some affirm that the coming of the Lord is not near. or that I will not come in person, in a cloud, in like manner as I ascended ? For I will come upon them unawares, and they shall not reign with me on the earth.

Again, there are many who err on the other extreme, not knowing the scriptures, neither the power of God. Behold they set an appointed time for my coming, and it fails to come to pass; and they cry unto me with much importunity, to come down among them, and not to disappoint them.

But they cannot alter the times and seasons which the father hath put in his own power, nor cause me to disregard that which is written.

Behold my servant Paul testified that the heavens must receive me, **UNTIL THE TIMES OF RESTITUTION** of all things which I had spoken by the mouth of all my holy prophets since the world began. I also testified to my people, while in the flesh, that this Gospel of the kingdom should first be preached to all nations for a testimony, and then I would come.—My servant Peter also testified that I would come in flaming fire, taking vengeance on all those who know not God and **OBEY NOT THE GOSPEL**.

Now verily I say unto you, if I were to come before these scriptures were fulfilled, I should be guilty both of falsehood and injustice. It would be falsehood to break my word, and it would be unjust to destroy a people for not obeying that which they had not been taught, nor had sufficient opportunity to obey. Indeed, many of the very people who manifest so much zeal to warn others, and who pray so earnestly for my coming, have not themselves understood the Gospel nor obeyed it; and should I come, in answer to their prayers, it would be to their own destruction.

Again, the circumstances of my coming, and the very place where I will set my feet are clearly foretold by the prophets.

Behold I have told you by the mouth of my servant Zachariah, that my people Israel should be gathered to the land of Canaan, which I gave unto Abraham and his seed for an everlasting inheritance, and that Jerusalem should be rebuilt, and the Temple and sanctuary also; and that all the nations round about should be gathered there to fight against my people Israel; and that Judah should fight in their own defence, and that the weak among them should be as David, and the strong among them should be as the angel of the Lord; and thus the nations who should be in the siege against Jerusalem should be cut in pieces; and then, and under those circumstances they should look upon me whom they had pierced, and should mourn and repent, and find a fountain opened in that day for the inhabitants of Jerusalem, for sin and uncleanness. Not only did my servant Zachariah tell these things, but he also told that my feet in that day should stand upon the mount of Olives, which is before Jerusalem on the East. That the earth would cleave in twain beneath my feet, and the mountain rend assunder at my presence. That half of the mountain would remove to the north, and the other half to the south, and make a great valley where the mountain now stands. That I would come, and all the Saints with me in that day, to that place, and under those circumstances to defend the Jews, to destroy their enemies, and to cleanse and purify Jerusalem. That Jerusalem should be holy, and all the land round about should be safely inhabited from that time forth; and that summer and winter would succeed each other, and the year roll round in its season from that time forth. And that all the nations of the land should go up to Jerusalem from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles; and that there should be one Lord, and his name one, and he should be king over all the earth.

Again, my servant Daniel was shown a vision of my coming in a cloud to take the dominion of the earth; and that all kingdoms should serve and obey me. But before I came he saw my kingdom organized in its beauty by the Ancient of Days, and all prepared to receive me.

Know ye therefore, O inhabitants of the earth, that all these, and many other scriptures must be fulfilled in connection with my coming; and that I cannot come till the times of restoration are fulfilled, and till the circumstances and preparations are completed as it is written; and that when all things are prepared I will come, and bring all the Saints with me to reign on the earth. Thrones shall be cast down, kingdoms and states shall be broken up, empires shall rend, but my word shall all be fulfilled, and my kingdom shall stand forever.

My servant David shall then be seated on the throne of Israel at Jerusalem; mine apostles who suffered with me in the flesh, shall be seated on twelve thrones to administer justice and judgment to the twelve tribes; and my saints shall be placed in power upon the earth, and administer the affairs of government.

My laws shall be the only creed, the only standard of justice; and my Saints the only kings, governors, and magistrates upon the earth. Intelligence and truth shall prevail; error and darkness flee away; death shall be swallowed up in victory; life shall be everlasting; and peace and love shall crown the whole, and thrill through every bosom.

Earth shall feel the blessing. The parched ground shall abound in pools, the thirsty land in springs of water; the desert shall blossom as the rose, and vegetation bloom as Eden, while all the beasts of the field dwell in peace. Man shall then plant gardens and eat the fruit of them; he shall plant vineyards and drink the wine of them; he shall build houses and inhabit them: His children shall multiply in the earth and come to a good old age; and he whose years are numbered, shall be changed in the twinkling of an eye, and shall live and reign with me forever.

And now verily I say unto you, and unto all men, repent of all your errors and wicked works, obey my gospel, and become members of my kingdom, that there may be one fold and one shepherd.

And in order that you may understand my gospel in its plainness and in its fulness, I will now declare it unto you, even the gospel which you must obey, in order to be prepared for my coming; without which you can never reign with me on the earth.

Believe in me, for I have been crucified and have risen again from the dead as your Lord and your Redeemer. Repent of all your errors, and of all your sins and follies; come unto me with a broken heart and contrite spirit, and be baptised in my name for remission of sins. Receive the gift of the Holy Spirit through the laying on of the hands of my servants, and then serve me faithfully to the end, and you shall have eternal life.

Behold, I the Lord have spoken it by the mouth of my servant, and I will bear witness of its truth by my spirit, to all those who will seek with all their hearts to know and do the truth,—even so, amen.”

A Parable.

There was a day when a certain great king proposed a marriage for his son, prepared a dinner, and proffered to bequeath to his son one of his provinces, on the day of the marriage.—The woman that was to be the bride was very fair and beautiful, her adorning was that of a crown with twelve precious diamonds set there and placed upon her head, holding in her hand a reflecting rod, by which the bright rays of the sun was brought to reflect upon the diamonds, giving light both day and night, so that she walked not in the dark, but as in the light of the noon-day sun, to guide her steps. Her features were fair and comely, decked with virtue, innocence, and loving kindness, administering to all who came under her care; she surpassed all

women in wisdom, in faith, and other like precious gifts and graces, the surrounding neighborhood, together with the inhabitants of said province, looked upon her with jealousy, and waged war against her and her intended espousal, and treated them as their worst enemies, and succeeded in banishing the king's son from his province, which caused the woman to mourn with a great and grievous mourning, until she was comforted by tidings from the great king, who promised to bring back his son again, and (seeing his dinner was despised) he would prepare a supper, and invite all the inhabitants of the province to come to the marriage supper of his son, and that his son should be made king over the whole province, and that he would cause the rod of iron which was in the bride's hand to reflect light over all the kingdoms in the province, as this son was the legal heir; and the different kingdoms shall become the kingdoms of his son.

This glorious news gave encouragement to the intended bride, and enabled her to stand firm through many hard battles. At last the emperor of the nation that was warring with the woman, changed his course and proclaimed peace. The emperor by this means hoped to become in possession of the rod of iron, which seemed to be destined to rule all nations. The woman was now overpowered and was embraced in the emperor's arms, and at this critical moment the king himself stepped forward just as the woman was ready to deliver up her authority to the emperor, and took the rod out of her hand and carried it home to his own dominions and rescued the woman out of the emperor's hands, and secreted her in a neighboring woods, that her life might be preserved. This enraged the disappointed emperor with madness and revenge:—he renewed the war, declared his greatness, claiming that he had received from the woman all the authority of the king's son, putting to death all who dared to deny his assertion. The woman wandered in the wilderness for many days, lost the diamonds out of her crown, and being destitute of the reflecting rod, she lay dormant in the wilderness; or in other words asleep, having nothing but the pale rays of the moon to guide her feet. She murmured, she wept, she lamented her untimely widowhood, longing for the return of her banished husband; in all this she was some comforted, waiting with hope, and listening with great anxiety, to hear the glad news, behold, the bridegroom cometh, go ye out to meet him, put on thy former apparel and prepare thyself for the completion of the marriage; and all those who refuse this my second and last invitation, shall not taste of my supper; this glad news for her was promised to be declared by a messenger from the king, who was to bring back the reflecting rod, and all its attending beauties, authorising the same to be proclaimed to every nation, kindred, tongue and people, saying with a loud voice, fear the great king, for he is about to execute judgment upon all the rebels.

The Answer.

Q—1. Who is the king and his son? *A*.—The king is the father of our Lord Jesus Christ. Q—2. Who is the woman? *A*.—Christ's Church. Q—3. When was the marriage and dinner proposed. *A*.—At the time Christ and his apostles offered salvation to the Jews. Q—4. Who banished the king's son? *A*.—The Jews. Q—5. Who put to death the woman's friends? *A*.—The Roman Church. Q—6. What was the rod? *A*.—It was the power and priesthood. Q—7. What were the twelve diamonds? *A*.—The twelve apostles. Q—8. Where is the woman? *A*.—She is on the continent of America. Q—9. How is she known from other women or churches? *A*.—By the Priesthood; by her twelve apostles at her head; the organization of her officers being the ancient order, a presidency, the Twelve, and Seventies, walking by immediate revelation, the only principle of light that ever guided the people of God in any age.

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