

ZION'S REVEILLE.

"Truth will prevail."

Vol. 1.]

VOREE, NOVEMBER, 1846.

[No. 11.]

ZION'S REVEILLE.

The "Voree Herald" will hereafter be *ycleped* "Zion's Reveille." *Reveille* (pronounced *rai-ray-yah*) is of French derivation, and signifies *WAKE-UP, morning beat, etc., etc.*, and is very appropos to the present condition of the church. Let the brethren arouse, then, from their lethargy, and attend to all their Christian duties, such as the public worship of God, private devotion or secret prayer, family prayer, visiting the sick, relieving the sufferings of the poor—living temperately and peaceably—dealing justly, and loving mercy—and spend at least as *much* time in examining their own hearts as seeking for the faults of their neighbours—and they may expect that God will bless them abundantly in so doing.

TO OUR PATRONS.

The present number of our paper has been necessarily delayed until this late date in consequence of the non-arrival of our press. It is now, however, in full operation, and the *Reveille* will be issued regularly hereafter. The 12th, or December number, which will complete this volume, will be issued in a few days. The first number of volume two will appear about the first of January, and "*Zion's Reveille*" will be regularly issued, twice a month, (on the 1st and 15th) much enlarged and improved, without any corresponding increase in the subscription price—that remains the same as heretofore, ONE DOLLAR A YEAR, *payable in advance*. Those who wish to subscribe for the next volume should forward on the subscription money immediately. *Let no one neglect this.* Let every good subscriber procure *two additional subscribers*, which can easily be done, and thus enable us to bestow more attention on the paper. No letters will be taken from the post office unless they are *post-paid*. Every member of the church should take *Zion's Reveille*, and the *Star in the East*. That would place both papers in a prosperous condition, and place in the hands of every member of the church the most accurate information in relation to church matters, and the affairs of the kingdom of God. We are very thankful to the Boston brethren for their late order for a *hundred additional papers*! Let this be an example to others. A few such orders would entirely relieve our press from all pecuniary embarrassment. A church numbering upwards of fifty thousand members should sustain both papers handsomely. We hope, therefore, that the brethren, one and all, will bestir themselves in this matter *without delay or fail*. "A WORD TO THE WISE IS SUFFICIENT."

THE PSEUDO-MORMON CLIQUE.

This is a *conglomerate clique*, (which will soon be *non est inventus*) including within its meshes the *Brigamite*, the *Aaronic*, and a few other *sub-cliques* of spurious or false Mormons whose operations are centripetal or centrifugal according to the expediency of the case, when directed against the true church. There recent publication of such vile stuff as *none but scoundrals' heads could have conceived, and none but scoundrals' pens have written*, render it necessary to call public attention to the following official statement of our officers. It is signed by every official member of the church who resides here, (excepting the first presidency) and sustained by nine-tenths of the entire membership. The *pseudos* will find in it a most signal rebuke—it proves them vile imposters, "wicked, sensual and devilish." All we claim is a just comparison of the testimony:—

"DIXITQUE DEUS: FIAT LUX. ET FACTA EST LUX."

Voree, Wisconsin, Dec. 13th, A. D. 1846.

To the Church of Jesus Christ of Latter Day Saints;

GREETING:—

Whereas Mr. Reuben Miller, (a *Brigamite-Mormon*), and one Collins Pemberton, (a lying, licentious, perfidious, *Pseudo-Mormon*), and some who are guilty of lasciviousness and abominable iniquities, such as teaching and practising the "spiritual-wife doctrine," *which things we hate and totally disallow*, have been engaged in writing and publishing many false and pernicious statements relative to James J. Strang, John C. Bennett, and others, in regard to the establishment of secret associations, and secret societies, in the church at Voree, therefore—

We unhesitatingly state that there is no secret organization here repugnant to, or inconsistent with, the *Book of Doctrine and Covenants*,

and that there are no secret societies, or secret associations whatever established or countenanced in the church, or any of its stakes or branches; nor is there any thing that could possibly be so construed, unless it be *that portion* of "THE NEW AND EVERLASTING COVENANT," given in the revelation of the 1st of July, 1846, the administration of which has been so considered, (*though most erroneously*) by some wicked and designing persons, who are attempting to build up *Brigamism with all its secret abominations*. God has always had a "COVENANT PEOPLE," which we claim to be; and, therefore, believe in the *covenants and endowments* which he has revealed—the brethren, therefore, may rest assured that we shall strictly adhere to primitive Mormonism, and the practice and teaching of virtue, righteousness, and all the Christian duties as taught in the word of God.

It is true that we have been compelled to excommunicate, dis-fellowship, and consign to the bufftings of Satan, several rebellious, corrupt, and licentious spirits, in consequence of their covenant with death, which shall be disannulled, and their agreement with hell, which shall not stand—their perfidious acts, and their unblushing wickedness. Such things may be looked for, as there have been *rebels* against God in all ages of the world. We shall obey God and live.

We have the most implicit confidence in James J. Strang as prophet, seer, revelator, translator, and first president of the Church of Jesus Christ of Latter Day Saints—in his Christian integrity and gentlemanly deportment. In this matter we are united as the voice of one man, for never did man labour more faithfully in the cause of Zion than our beloved prophet has done, and is continually doing—labouring diligently in the fear of God.

We freely and cordially testify that John C. Bennett has laboured faithfully, as coadjutor to President Strang, for the best interests of the church; and as a Christian and gentleman he has departed himself with great propriety; we therefore entertain for him the highest respect and confidence.

James M. Adams, } Apostles.

Jehiel Savage, }

John C. Gaylord, President of the Stake at Voree.

Uriel C. H. Nickerson, } Counsellors.

John L. Bartholf, }

Daniel Avery, }

J. B. Wheelan, }

Darius Race, }

George W. Gregg, }

Joel McWethy, }

Henry Reynolds, }

Reuben Copeland, }

Samuel Shaw, }

M. M. Aldrich, }

Luther Warner, }

Artemas Judd, }

Otis Shumway, }

John Greenhow, President of the High Priests' Quorum.

David Kemp, }

A. W. Smith, } Counsellors.

Ezra Tyler, }

H. Stratton, }

E. H. Wells, }

John W. Archer, }

Daniel Fox Botsford, }

Amos B. Fuller, Bishop.

John W. Halladay, Counsellor.

Gilbert Watson, General Church Clerk.

John McDougall, }

William Savage, }

J. M. Wait, }

Nathan Stool, }

Robert Malby, Clerk of the Seventies.

John N. Burton, }

Walter Ostrander, }

G. Brownson, }

Josiah Sumner, President of the Elders' Quorum.

} High Councillors of the stake at Voree.

} High Priests.

} Presidents of the Seventies' Quorums.

} Seventies.

Joseph L. Griffin, } Counsellors.
Nathan Wagoner, }

John McConnell, }
M. S. Archer, } Elders.
M. H. Archer, }
Gurdon Brown, }
Semer Page, }
Andrew Leno, }

Amos M. Brunson, President of the Priests' Quorum.

Finley Page, } Counsellors.
Abram Garnet, }

Edward Whitcomb, President of the Teachers' Quorum.

Daniel M. Adams, } Counsellors.
Franklin Leonard, }

Chester Smith, President of the Deacons' Quorum.

Richard Barker, } Counsellors.
Elish Palmer, }

John D. Hartly, Chorister of the Stake at Voree.

[After we had set up in type the names of a great number of members of the church to the above document, we have been obliged to withdraw them, as our filling up two or three pages with names could not be interesting to our readers. And those who came forward so anxiously to sign the document, will see the propriety of withholding them rather than filling our sheet in this manner. However, we feel as much obliged as though they had been published to the world, and we have no doubt but what we have given above will answer every purpose.]

THE PATRIARCH.

Communications from William Smith in our next.

THE STAR IN THE EAST.

We stop the press to say, that from some accident, for which we are sorry, our article on this excellent publication has been overlooked, but shall appear in our next.

PROCEEDINGS OF THE HIGH COUNCIL.

Dec. 13th 1846.

Willard Griffith was put on trial, on charges of heresy, lying, adultery, theft, and trying to seduce others to steal, and for schism, and all manner of uncleanness.—The charges being proved, he was excommunicated from the church, and delivered over to the buffetings of satan, for the destruction of the flesh, that he may be saved in the spirit in the day of the Lord.

Samuel Phelps, charged with lying, teaching false doctrine and dissension. All the charges were sustained. He was excommunicated from the church.

Aaron Smith, charged with covenant-breaking, lying, schism and heresy, pleaded guilty on the first two charges, and the other being fully sustained, he was excommunicated.

FROM DR. WM. E. McLELLIN TO DR. BENNETT.

"Shalersville, Portage Co., O., Sept. 30, 46.

"Dear Doctor,

"Your's of the 1st inst. was duly received, and the recommendation you were pleased to send me as duly appreciated. The kindness of friends is sweetly consolatory to the heart—especially to one who is so lonely as I. The great work of God of the latter day is interwoven in the finest feelings of my heart—never to be rooted out, nay, verily. Would to God that this morning I was wending my way (instead of writing this) to Voree, in order to attend the conference to be holden there on the 6th proximo. And to commune in social converse in the house of God, with all those noble hearts and spirits who will meet there. My heart this morning aches within me with strong desire to see all my brethren in Voree, at conference, but my circumstances have been and are such that I could not surmount the difficulties, and therefore I must try to be reconciled. But, the Lord preserving my life, it will only be a few months at farthest before I will be among you.

I enclose a confidential line to Pres. Strang—please hand it to him without delay. He will probably be pleased to tell you my future occupation and business when I reach the place of rest that God has appointed and had his eye upon from times of old. Oh, sir! I do not feel to envy you your happiness in being there and enjoying so high privileges. I LOOK UPON YOU, SIR, AS BEING ONE OF MY VERY BEST FRIENDS IN THE WORLD, and to you I am going to say a few things in confidence, not to be exposed to others. [Confidential matter omitted.] Hence you may see some of my anxiety to be with you—and especially with him in all his walks of life. The nearer the relation

and the more the intimacy between J. J. S. and myself the better for the cause. I realize it, and am on nettles to be in my calling.

I shall look to you, sir, as a friend, AND A FRIEND INDEED, IN ALL MATTERS, especially during the conference. You need have no fears of my faltering.

You may promise, IN MY NAME all that you may think I am (by indefatigable perseverance) capable of performing.

I am, as ever, your sincere friend in the kingdom and patience of Jesus Christ.

W. E. McLELLIN."

"P. S. Some things in this you will show to none save my friend, Pres. J. J. Strang. In him I have all confidence. PEACE AND SUCCESS CROWN ALL YOUR LABOURS."

[The foregoing letter is post-marked "Ravenna, O. Oct. 2," and superscribed, Dr. J. C. Bennett, Burlington, (Voree,) Wisconsin."

LETTER FROM GENERAL BENNETT TO ELDER GREENHOW.

Voree, Dec. 12th, A. D. 1846.

To John Greenhow, President of the High Priests' Quorum.

ESTEEMED FRIEND,—

During last autumn one of the most extraordinary brochures that ever emanated from the press of any country was issued by Mr. Reuben Miller, (a gentleman whom I highly esteem for his personal qualities,) canvassing the claims of James J. Strang to the presidency of the Melchizedec priesthood. This pamphlet put an end to the *entente cordiale* between Mr. Miller and the church, as it is a sort of *arsenalium rerum* of the sayings of the most perfidious and execrable men. Relative to the organization of a secret association or society in the church at Voree, Mr. Miller has been made the subject of a most iniquitous fraud and deception, by the most vile and corrupt heretics, who are alike destitute of the common principles of honor, honesty, or humanity; for I cannot for a moment believe that he would of himself, so pervert the truth, and publish such a tissue of falsehoods as there appears;—they far out Herod Herod, and out devil the devil, and will receive the unqualified condemnation of all honourable men. Mr. Collins Pemberton, at the head of a *clique of pseudo-Mormons*, has reiterated the same untruths upon the same subject; but, as he is so far beneath the contempt of a gentleman, I shall not deign to notice him or his confederates—they are braggarts and vituperative apostates of the first water and magnitude. Mr. Miller is a very different man—though he is greatly in error, I esteem him a gentleman. He does not pretend to aver himself in *propria persona*, that such an organization does not actually exist, but relies upon the *single ipse dixit* of vile heretics, and fawning sycophants, whose delectable Cushi he has virtually consented to be. The most ample testimony from the officary of the church will appear in the eleventh or November number of the Voree Herald—"Zion's REVEILLE" disproving Mr. Miller's statements in relation to any secret organization in the church, *to celo*, and I positively and unequivocally state, once for all, that there is no secret association or society in the church at Voree, repugnant to, or inconsistent with the "Book of Doctrine and Covenants," and all asseverations to the contrary are the fabrications of corrupt and designing men. Mr. Miller farther states in his brochure that I was excommunicated from the church. In this he is likewise misinformed. I was appointed to the pontificate and first presidency of the church BY REVELATION, and commission from the first president, in the early part of 1841, and sustained therein *nomine contradicente*, as the records will abundantly testify; and withdrew on the 17th day of May, 1842, over the signature of the president and clerk of the church, (Joseph Smith and James Sloan,) as published in the 10th or October number of the Voree Herald. Now if the excommunication was *before* that date, (May 17, 1842,) it was evidently clandestine, and regarded by the president and clerk of the church as a nullity, or they would not have signed the withdrawal with "the best of feelings subsisting between all parties," if it was after that date, (May 17, 1842,) it was undoubtedly supererogatory and extra ecclesiastical-judicial, and consequently void. An act to be valid must be EX CATHEDRA; so Domine Miller may take either horn of the dilemma as best suits him. No ecclesiastical council, or assemblage of quorums represented by their officary, have, under any circumstances whatever, made the least pretence to any thing more than a withdrawal of fellowship, knowing full well they could not excommunicate, when the appointment was made by REVELATION and commission from the First President.—See T. and S. vol. 3, p. 830. Nor could any ecclesiastical council whatever have pronounced an excommunication upon one of the primary or collateral

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Nathan Waggoner, }
John McConnell, }
M. S. Archer, }
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"Shaleraville, Portage Co., O., Sept. 30, 46."

"Dear Doctor,

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LETTER FROM GENERAL BENNETT TO ELDER GREENHOW.

Voree, Dec. 12th, A. D. 1846.

To John Greenhow, President of the High Priests' Quorum.

REVEREND FRIEND—

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members of the First Presidency, appointed by REVELATION or commission from the First President, or both, except by the *lex non scripta*, which would have been illegal and void; for the *LEX SCRIPTA*, which alone is obligatory, requires that the removing power shall be of equal or superior potency to the appointing—the maximum power of a council or assemblage of quorums; by their officiating, being only to admonish, withdraw fellowship, etc., etc. The council or assemblage in such cases, being subordinate, and consequently only advisory, could not legally assume or exercise power or prerogatives which pertain alone to the SUPREME EXECUTIVE. The church and kingdom of God constitute a perfect THEOCRACY, and the government must of necessity be admitted accordingly.

Perverse and rebellious, men have endeavored to prevent Mr. Miller's judgment that he might be given over to strong delusion to believe a life that he might be damned, but may God avert so great a calamity! Mr. Miller is too good a man to long remain the dupe of such witnesses as swear for gold and glory; and it is to be hoped he will celebrate the *vicinia* of the pseudo-Mormon elique, as an epoch of returning sanity. As to the ordination of President Strang I have only to say, I never told Mr. Miller, or any other person, that I was present at, or assisted in that sacrament; nor did my much esteemed friend, the honourable William Smith, (the patriarch,) ever make such a declaration relative to himself in my presence. In conclusion I would caution the brethren to beware of the vituperation and ribaldry, the calumny and detraction, and the writings and publications of all rebels and apostate heretics, for they have stolen the livery of heaven to serve the devil in. Let the brethren raise, therefore, and gird on their Christian armor, and let their voices be heard like the thunderings of Sinai! Let them fight valiantly in the cause of their God until they are vanquished or crowned victors in the field of glory! Let them look through the *visita* of time, and they will see a mighty host—myriads coming to the rescue; and still they will come; the air will darken with the gathering throng; they will come "to the help of the Lord, to the help of the Lord against the mighty." The tongue that reviles the Lord's anointed will be palsied—scorched—scathed—by the vivid lightening of God's wrath. Where I to snatch a sunbeam from heaven it would scarcely be lucid enough to register the glory of God soon to be revealed! Let them gird themselves with truth, therefore, that they may receive a diadem of glory—a crown of victory, and an inheritance in heaven!

With high considerations of respect and esteem, suffer me to subscribe myself, yours respectfully,

JOHN C. BENNETT.

ANTI-MORMONISM.

We have been shown a handbill, headed in large staring capitals, "Mormon Doings," signed by three excommunicated Mormons, and a fourth under discipline, [who, we presume, had hoped, from reports which had been issued by one or two Brigamite Mormons, that their iniquities would be winked at in Vorée, and were quite astonished to be dealt with in this manner, when their abominations could be proved, in at least two or three witnesses's mouths—but we repeat, again and again, that those who do not calculate on keeping the commandments of God, had better remain from Vorée,] which purports to contain, among other things, the proceedings of two meetings, at which "Aaron Smith, Jun. President of the Church," presided.

We would like to know how Aaron Smith became "jun. president of the church." We certainly were not aware that he ever held that office. He was appointed by revelation (through the prophet Joseph), June 18th, 1844, to be a "counsellor" to President Strang, but not to be "assistant president." Two years afterwards he was confirmed in his priesthood as "counsellor to President Strang," and he is no where named on the records of the church as assistant or junior president, but invariably as counsellor.

At the general conference, in April, 1846, (the only one he ever attended in company with President Strang. Whenever President Strang left the chair William Marks, president *pro tem.* of the high priests, assumed it as the next in order, and not Counsellor Smith. It was voted at that conference to receive and sustain him as counsellor, but there is not one word either in the revelations or records of the church, which recognizes him as holding the office of assistant president. So President Strang was made like unto Joseph in his priesthood, but Counsellor Aaron was not made like unto Hyrum. He was only made counsellor. But having been removed from that office, as he was appointed to it by revelation, and having been excommunicated from the church by the unanimous voice of the High Council, on a plea of Guilty to the charges of covenant-breaking and lying, apostates, as usual, think his priesthood better than it was before.

The preamble to the resolutions asserts that "God and our country have bequeathed us certain unalienable rights," which they are bound to defend. Then God and the country are both dead, for we are not bound to defend a thing till we possess it, and no one can possess a bequest till the death of the testator.

They next complain that some one vote of the October conference was not printed in the minutes. Then why did the conference vote that the president and secretary revise the minutes, and publish such parts as they think proper? Why this vote if they are not to use their discretion in the matter. And we think that when a motion is laid on the table by an overwhelming vote or common consent, and afterwards a party get together before the time expires for which it was laid over, and call the vote in the absence of the opponents of the measure, and in defiance of all order and all rule, such a vote does not deserve either publication or even recording.

"Resolved that 'Gag Law' is not the 'Perfect Law of Liberty.'" That is sublime. When was the discovery made!

This circular charges that the published minutes of conference falsely assert that Gen. Bennett, was unanimously sustained by the conference. The minutes contain no such assertion, nor any thing that looks that way. They simply assert that a certain motion, made by Gen. Bennett was unanimously sustained.

We commend to the learned critic, who put the finishing touch to this circular, the following specimen of his own Latin, taken *verbatim et literatim et punctuatim*, from the third column of the circular—"Dixit quodam pheallax fuc it es lecks." When he will tell us by what rule he translates such *chans*, "God said let there be light, and there was light," it will be time enough to defend our use of the English.

THE COVENANT.

"The mountain has laboured, and the mouse" "is before the public." For some months a clique of apostates and restless spirits have been declaiming continually against the church, and reporting in every quarter that there was a most wicked combination among the saints in this place, bound by the most horrid oaths, penalties, &c., to carry on secret works of iniquity, and to screen each other from justice. Having kept themselves in a stew, and every Mormon-hater gaping to behold the monster of iniquity, from August to December, they have finally come out with the publication of what they please to call "The Covenant." Here it is—

"Of my own free will and accord, without any equivocation, mental reservation, or self evasion of mind in me whatever, I do hereby covenant and swear, that I will ever conceal, and never reveal any of the secrets of this order of the Illuminati that may now or at any time hereafter be revealed unto me.

"I furthermore covenant and swear, that I will never knowingly injure the persons, property, feelings, or family of any Illuminatus, so long as they are in the fellowship of the Grand Council of Nobles.

"I further more covenant and swear, that this Grand Council shall consist of James J. Strang as Imperial Primate and Absolute Sovereign, with two Viceroy's under him, John C. Bennett General-in-Chief, Pontiff, Premier, and Master of Ceremonies, with eight Privy Counsellors, twelve Cardinals representing the High Council of the church, twelve Dukes, twelve Lords, twelve Earls, twelve Marquises, twenty-four Sirs, twenty-four Chevaliers, twenty-four Marshalls, representing the hundred forty and four thousand.

"I further more covenant and swear, that I will obey all edicts, decrees, and commands made by the General-in-Chief, and sanctioned by the Imperial Primate and Absolute Sovereign.

"I further more covenant and swear, that I will support the pure principles of Righteousness, Truth, Charity, Virtue, Hospitality, Sobriety, Loyalty, Gallantry, &c.

"I furthermore covenant and swear, that I will faithfully warn an Illuminatus of all approaching danger.

"I furthermore covenant and swear that I will retain the secrets of a brother or sister inviolate in my own breast, and should I ever be so base and corrupt as to reveal any of the secrets of this order, may the just anathemas of Jehovah, due to all like apostates and perjured villains, fall upon me, cast out by the fraternity, despised by the good, hated by the wicked, may evil men destroy me always, and disease rot my bones within me, parched and thirsty, may I die without friends or succour, with the gates of heaven closed against me, may the Redeemer turn from me and remember his loving kindness no more. So help me Jehovah, and keep me steadfast."

Now, suppose this was true; what of it! Nothing, only some very flat mummery and some very good principles. These aristocratic names sound rather flat, but, as citizens, why have not the saints just as good a right to use them as Freemasons or Odd Fellows, Knights Encampments, or Legions of Honour. There have been two publica-

lions before, pretending to contain the order of the "Grand Council," each totally different from this and from each other, and all equally false!

To the saints it is proper to say, and we say it most explicitly, that no such council exists, and none such ever has existed at Voree. To the world we merely remark that we consider this as our business, and the business of nobody else. So long as we conduct ourselves as good citizens, we expect to enjoy all the privileges of citizens. We shall organize such councils, and call the priesthood by such names as we deem proper, without asking anybody's permission. Some twenty years since we read a complaint that the little state of Connecticut contained some ten or twelve kings, (freemason kings) and are not aware that the republic is overthrown by it, or that any more inconvenience grew out of it than if they had simply been called "Moderators." The Catholic church acknowledge the Bishop of Rome as "Imperial Primate," and "Absolute Sovereign," but we are not aware that they are less faithful as citizens than other sects, or than they would be if they called him Elder instead of Pontiff. All the members of the Shaker societies are bound to implicit obedience to their elders, not merely in things of religion, but in every avocation of life, yet they are the most peaceable citizens of the republic.

The first paragraph is simply a covenant to keep the secrets of the order. We doubt whether there is an institution, or a family, in the nation but has some secrets that ought to be kept, and the man that won't keep them is not fit to hold a place in any institution, or to sit by the fire-side of a family. What it is right to do, it is right to promise and covenant to do. When we see a man publishing anything committed to him in confidence, we always think his back handsomer than his face.—"Let my people be very faithful and prayerful, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed."—Doc. & Cov., Sec. 102, p. 7.

The second paragraph is a covenant to never injure our brethren. That is just the principal we believe in. Those who have gone out from among us, having renounced it, we can better understand some things in their recent conduct, and know something what they consider cardinal virtues, and we can do well enough without them.

The fourth paragraph is an obligation to obey the decrees of the General, sanctioned by the Sovereign. Well, here is something new under the sun. An Absolute Sovereign, with only power to sanction. One hundred and forty for Nobles, in Grand Council, with nothing to do, and all decrees made by a mere ministerial officers. A simple Master of Ceremonies, called by the pompous name of "General-in-Chief." Call as knave if you please. Let accusation be as good as proof, but don't suspect us of such folly. Passing this foolery, let us look to the principal of obedience. If an institution exists among men it is presumed to have some object. That object must be accomplished by means; some power must guide and control the means. The power may exist in one person, a council, or in all the members of the institution; but if it do not exist somewhere the institution is a nullity. Accordingly in all institutions, governments, and associations of men there is some individual, court, council, or body, whose decision is final; and to that decision every member must yield implicit obedience. When any man becomes a member of any institution that condition is understood. If it is right to take the obligation by implication, it is right to take it expressly. The principle of implicit obedience exists in every institution under heaven, and in heaven too. And it is the disregard of that principle which produces all the confusion and crime on earth, and lost heaven to angels.

But, suppose the "General-in-Chief" should command us to commit a crime." Then he is himself in disobedience; a covenant-breaker, and the command a usurpation which you are bound to resist.

In paragraph five, he and you have both expressly covenanted to "support the pure principles of RIGHTEOUSNESS, TRUTH, CHARITY, VIRTUE, &c." He can require no wrong at your hands, but by violating his covenant in all these things. That which is contrary to the grand fundamental principles of the covenant can not be required by it. The command itself is a breach of covenant, and obedience to it is likewise covenant-breaking—and disregarding it is covenant keeping.

The doctrine of paragraph five is as true as the Eternal. That is the foundation of all and falsehood can not be built upon it. He who keeps it can neither require or commit sin. In these remarks we leave out all considerations of "gallantry, &c." We are profoundly ignorant of both the principles and practice of "gallantry." We never covenanted to support the pure principles of "gallantry" though it is very possible Willard Griffith, Collins Pemberton, &c. did.

We are much inclined to think it is a higher standard of virtue than they ever lived to, and are not surprised that they renounced it.

The sixth paragraph requires us to warn our brethren of approaching danger. Ah! that is the bug bear. Suppose a brother was in danger of being punished for crime! Very well; it is just that he should be punished—help to do it, for you have covenanted to support justice. If he is in danger of being wronged, warn him. That is your covenant with him and with your God. The second commandment in the decalogue is a bigger bug bear than that. "Thou shalt love thy neighbour as thyself." How much do men love themselves! Enough to get themselves out of the way of just punishment by any means in their power. Does God require us to do the same for our neighbours?

Paragraph seven is the sanction. That is the curse that shall befall the covenant-breaker. And what is it? Any act of violence of the betrayed or the betrayer. No nothing of the sort. He invokes God's own just curse on his head for his apostacy and perjury. So may it be ever. Let God deal out his own judgments in his own way. Let the covenant-breaker, the apostate, and the perjured fall into the hands of God and not man. Out of their own mouths let them be judged. They testify that they have sworn these things. So whether it be true or not they are alike false. According as they have written so may it be unto them.—Amen.

Now, what is the excuse for attempting to reveal this covenant? Any crime committed or contemplated by virtue, or under protection of it? Any command or decree gone forth, contrary to the law of the land, or the good order of society? Any such wickedness covered up under it? No, nothing of the sort. Knowing that against Mormons accusation is synonymous with proof, they have not dared to lisp such a suspicion.

What then? *Strang gave them permission!* We doubt there being on earth a man foolish enough to believe that. But for the argument allow it is true. They say the revelation of July 1st, (see Herald, No. 7) is from the Devil—or a partnership affair part from God and the rest from the Devil. That since then he has been a fallen prophet, rejected of God, in covenant with death, and in agreement with hell. And yet he has power and authority of the priesthood sufficient to absolve them from a solemn oath before God!

Another reason they give is founded on Lev. ch. 5, v. 4. "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it he shall be guilty of one of these." It does not say he shall not be bound by the oath but HE SHALL BE GUILTY OF one of these, that is, of perjury if he breaks the oath, and of the evil he swore to do if he keeps it.

An example in point is found in Judges, ch. 11, v. 30. Jephthah vowed unto the Lord that if he would give him a victory he would make a burnt offering of the first thing that came out of his door on his return. God gave him a victory according to the condition of his vow. Had Jephthah been like these men when he had gotten the victory, he would have said, Now this vow is hid from me, I don't know what I am to sacrifice. Therefore I won't sacrifice any thing. Not so the Judge of Israel. He abided in his oath, and when his daughter came out to meet him, he made a burnt offering of his only child, choosing to stain his hands with the blood of his offspring, and to cut his posterity off from the earth, rather than cover his soul with the perjury that these men have wrapped themselves in, just for the amusement of showing the world how smart they are.

If we had no better, we would be very willing to enter into the covenant they have written out for us. It is to the truth as straw to gold, but we can see no sin in it except the sin against the "King's English," and "Imperial Latin." The covenant has not been revealed. None has power to reveal it into whose heart apostacy and perjury ever entered. The above pretended revelation of the secret things of God is a most miserable and gross perversion, and unobjectionable as it is, is not true in one single paragraph. The brethren may be assured of its utter falsity. "The secret of the Lord is yet with those that fear him." He has shown unto them his covenant." But those who regard not oaths, covenants, nor prophets, nor the word of God, can not obtain his secret—understand not the word which is spoken, and shall be powerless in the day of his visitation.

ZION'S REVEILLE,

EDITED BY JOHN GREENHOW.

Printed and published on the 1st and 15th of every month, for the Church of Jesus Christ of Latter Day Saints. Terms—\$1 per annum. J. J. Strang, G. W. Gregg, A. Judd, and J. M. Adams, Proprietors.

ZION'S REVEILLE.

"Truth will prevail."

Vol. 1.]

VOREE, DECEMBER, 1846.

[No. 13.]

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Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—\$2 per annum, (including 52 numbers), or \$1 for six months, (including 24 numbers,) payable, *invariably*, IN ADVANCE. James J. Strang, George W. Gregg, Artemas Judd, and James M. Adams, Proprietors. All letters and communications, directed to the editor, or to President Strang, must be POST-PAID, or they will not be taken from the post-office.

TO OUR PATRONS.

In the last *Reveille* we proposed to increase the matter of our paper from 18,000 ems (the maximum size of the *Herald*) to 24,000, and to issue it twice as often (on the 1st and 15th of every month), making 48,000 ems monthly—nearly three times as much matter as the paper formerly contained, without any increase in the subscription price—it being one dollar a year, including twenty-four numbers. We now propose to issue the *Reveille* EVERY WEEK, at two dollars a year, including 52 numbers. Three copies, to one address, will be forwarded to any person remitting us \$5. We wish all of our friends to make a vigorous effort to increase our subscription list, and they should act *immediately*, as the first number of volume two will be issued in a few days. The great advantage of issuing a weekly paper must be apparent to all. We shall print a surplus, so that subscribers can be supplied with the back numbers. Let every subscriber be active, and furnish us with at least two additional subscribers. In our next we shall commence publishing the unpublished revelations. These will make the *Reveille* peculiarly interesting. Every member should commence with the next number, and keep a regular file. Let no faithful member neglect this, as it is of vital importance to the progress of the great work of the last days.

THE KINGDOM TO BE SET UP IN THE LAST DAYS.

BY F. MERRYWEATHER.

1st. The stone was to *smite* the image on the feet of Roman power, which gave its power to the second beast or Catholic church, Rev. 13, v. 2, therefore it will strike at that church before it touches the political power of the ten kings, which grew out of the Roman power.

2d. The stone was to break in pieces and consume all these kingdoms—Dan. 2, v. 44. To consume does not mean to preach to, for you may preach to and preserve, but if you break in pieces and consume you *destroy*, therefore, when the power is given, if the saints have any thing to do with those kingdoms, it will be to destroy them.

3d. Dan. 7, v. 21, the Little Horn, or Roman power, was to make war with, and prevail against the saints until the Ancient of Days came. We have as yet received no persecution from the Catholic Church; is there yet such a persecution behind the curtain of time? Or does the devil work in secret, by his church, in persecuting us? Or does the persecution come from her daughters, the sects that have grown out of her?

4th. From the above it is plain that no such a kingdom has yet been established, for when it is there will be no room to doubt, for it is to commence in *smiting*, not in preaching to the Catholic Church, and end in breaking and consuming all other kingdoms, and to stand for ever.

5th. With these facts before us to curry favour with the old lady, or Kingdom of the Devil, the Catholic Church, as a certain elder (Almon Babbitt) did in Cincinnati, is sheer hypocrisy; she always has been, and ever will be our bitterest enemy. Even now, in keeping her people from the truth, as she has the world for ages, in suppressing the plain and precious parts of the gospel of Jesus Christ—1st Book of Nephi, 3d chap.—and thereby laying the foundation of error, which has produced all the sectarian churches, who are filled with the spirit of the devil, which brought darkness and an hatred to the truth. These facts are perhaps too plain and cutting to be pleasing to this generation, but they are nevertheless true.

6th. Dan. 7, v. 22, the judgment is to be given to the Saints.

That is, they are to execute judgment on the Catholic Church, which presupposes an ordination by which the saints shall receive power to enable them to do so.

7th. Dan. 7, v. 21. There is to be a war between the Catholic Church and the saints, in which the Catholic Church will *prevail* until the Ancient of Days shall come. When and where will this war commence?

8th. The devil has two kingdoms on the earth; the one religious, the other political, both of which he will use to *destroy* the saints. Our Saviour has commenced his religious, and will soon, I trust, commence his political kingdom, which last is to destroy ALL the power of the devil.

THE FIRST PRESIDENCY.

Young JOSEPH SMITH (eldest son of the martyred prophet), has been appointed one of the first presidents of the church, by revelation, in the place of his uncle Hyrum, and WILLIAM MARKS has been appointed his *coadjutor*, in like manner. The FIRST PRESIDENCY now consists of JAMES J. STRANG (in place of Joseph Smith, *martyred*), GEORGE J. ADAMS, (in place of Sidney Rigdon, *apostatized*), and JOSEPH SMITH, (in place of Hyrum Smith, *martyred*); WILLIAM SMITH, (the only surviving brother of Joseph and Hyrum); is the CHIEF PATRIARCH, and as the *Patriarch of the whole church* has always held a seat in the councils of the *first presidency*, as *coadjutor*, that high prerogative will be freely accorded to him, by virtue of his patriarchate.

THE STAR IN THE EAST.

The "STAR IN THE EAST" is decidedly the most elegant *brochure* ever published in the church. Any person would naturally suppose it was got up in *Boston*, as the mechanical execution cannot be surpassed. Every member of the church, and any one out of it who wants a decidedly elegant and able religious monthly periodical should subscribe for it. The subscription price is only one dollar and fifty cents per annum. The pamphlet is edited by George J. Adams, who is proverbial for his burning eloquence and withering sarcasm. His oratory is like the mountain torrent quenching the flames of iniquity—his faith is Abrahamic, and takes hold on heaven—his heart is filled with the milk of human kindness, flowing like the rivers of waters. God speaks, and he obeys—let the earth keep silence.

JOHN E. PAGE.

We never speak of this man but with reverence and the most profound respect. He is the venerable president of the college of apostles, and has grown gray in the faithful service of the church. No man has done more for the cause than he, and we hope soon to see him again in the field, that his giant intellect and towering eloquence, may be brought to bear against the abominations of the wicked and rebellious of the earth. His name is of itself a tower of strength, and we feel proud to associate with such a noble spirit. We hope the church will soon relieve him from all pecuniary embarrassments so as to enable him to take apostolic charge, and execute the prerogatives which pertain to that high ecclesiastical functionary.

COADJUTORS.

There have always been *coadjutors* (assistants) in the FIRST PRESIDENCY of the church since the beginning. In the Kirtland edition of the Book of "Doctrine and Covenants of the Church," the names of "Joseph Smith, jun., Oliver Cowdery, Sidney Rigdon, Frederic G. Williams, *Presiding Elders*," or FIRST PRESIDENTS, appear on the title page. Now, as there could have been but *three* PRIMARILY in the presidency, one of them must have been *COLLATERALLY* associated as a *coadjutor*, or adjunct. In Nauvoo, Joseph Smith, Sidney Rigdon, William Law, Hyrum Smith, and John C. Bennett were in the first presidency at the same time; but as there could only have been three primary members, *id est*, Joseph Smith, Sidney Rigdon, and William Law—the other two, namely, Hyrum Smith and John C. Bennett, must have held *collateral* relationships, as *coadjutors*, the former by virtue of his *patriarchate*, and the latter by virtue of his *pontificate*.

VOREE.

The razordogs have stealthily reported that Voree is to be abandoned for the Big-Beaver Island enterprise, or the Indian Mission, than which nothing is more untrue. Voree is to be built up as one of the stakes of Zion, according to, and in fulfillment of, revelation; though the seat of the INDIAN MISSION, (*Big-Beaver Island*, in Lake Michigan,) is to be the true *GRAN CANON STAKE* or *Zion*, in accordance with another revelation. The one will not at all interfere with the other. The brethren abroad should be very careful how they give credence to the fabrications of the apostate heretical pseudos, in and out of Voree. *Zion's Reville* and the *Star in the East*, will give the only correct information, and every faithful member of the church should take both papers.

BRAINLESS PSEUDES.

In the famous PLACARD of this *pius faction*, the following precious *wisdom* appears:—

"Resolved, That in the publication of the minutes of the last general conference, much partiality and some misrepresentation was used; viz.: Gen. Bennett is said to be unanimously sustained by said conference, when, the fact is, no such action was taken in his case."

Now, the foregoing falsehood was fabricated from the following conference proceedings:

"Oct. 13. Conference met pursuant to adjournment, whereupon James J. Strang, (on motion of Gen. Bennett, unanimously sustained by the conference) assumed the presidency."

"On motion of Gen. Bennett, unanimously sustained by the conference, Gilbert Watson, general church clerk, assumed the clerkship."

Now this shows that each of these *motions* was unanimously sustained by the conference, and nothing more. If the pseudos are so stupid that they cannot understand their mother tongue, we cannot afford to furnish them with *brains*. When men pretend to hypercriticism, their CRANIA should contain something more than bones. The pseudos are naturally so very verdant, and their crudities so perfectly stultified them, that they had better employ a common-sense amanuensis to arrange their subsequent placards.

"When malice and envy sit judges, to be accused is to be condemned."

Some malicious persons have been circulating a tale, far and near, that Gen. Bennett had been tried and cut off from the church, by the High Council. We hardly know whether this is intended as a hoax or a lie. Irregular meetings have been held by a few apostates, in Voree, quite frequently, for the purpose of raising clamour against every faithful servant of God, who fills the measure of his ministry faithfully. At these meetings excommunicated members, members under discipline, and persons never members of the church seem to find equal favour, so they oppose the work of God.

We understand that one of these meetings, got up during the absence of President Strang, attempted to act on General Bennett's head, not on any regular trial, but on a lot of hear-say trash, and that they attempted to pass some censure on him in some shape or other, but they did not pretend to excommunicate him, nor did they judge him guilty of any particular offence; nor do any act in ecclesiastical form or of any ecclesiastical force. Why that meeting is called a High Council we want a loss to imagine. It was not a High Council of the stake, for a quorum of the members were not there, those present did not act as councillors of the stake, and the President of the Stake did not preside. It was not a High Council of the Church, for not one member of that council was present, and the president of the church did not preside. Nor was it a council of the church in any sense, for it was called without authority, by an apostate, for the express purpose of circumventing the President of the Church, and was not set in order as a regular High Council in any way whatever. So far as authority was concerned it was a mere volunteer assembly, and it is believed that one of its most active members, at least, was not so much as a member of the church. It was a mere pack concern, got up without even the semblance of order or authority, to destroy a man of distinguished talent and faithfulness, by means of prejudice, falsehood, and third and fourth-handed tell-tale rumour, and was no more an act of the constituted authorities of the church than of the Khan of Tartary. How much credit was given to the testimony before that meeting was apparent by the certificate of the officers and members of the church, published in last *Reville*, in which John Gaylord, president of Voree, A. B. Fuller, bishop, and J. B. Wheelan and Darius Race, who attended that meeting, "testify that John C. Bennett has laboured faithfully for the best interests of

the church; and as a gentleman and a Christian he has departed himself with great propriety. We therefore entertain for him the highest respect and confidence."

ZION'S REVILLE.

The "*Voree Herald*" will hereafter be *gilded* "*Zion's Reville*." *Reville* (pronounced *rat-ray-yuh*) is of French derivation, and signifies *WAKE-UP, morning beat, etc., etc.*, and is very appropos to the present condition of the church. Let the brethren arouse, then, from their lethargy, and attend to all their Christian duties, such as the public worship of God, private devotion or secret prayer, family prayer; visiting the sick, relieving the sufferings of the poor—living temperately and peaceably—dealing justly, and loving mercy—and spend at least as much time in examining their own hearts as seeking for the faults of their neighbours—and they may expect that God will bless them abundantly in so doing.

INDIAN MISSION.

B. C. Elsworth, (one of the Twelve), is directed to proceed immediately to the consummation of his instructions. He will find his commission, with full powers, at Oswego, New York. His services thus far have been most acceptable, and he will be noticed more fully in our next.

(From the Boston Evening Herald.)

THE STAR IN THE EAST.

The first number of a magazine, bearing this title has been laid upon our table. It is edited by Elder G. J. Adams, and is devoted to the interests of the Church of Latter Day Saints, commonly called Mormons. The history of this people, their extraordinary rise and prosperity; their unparalleled persecutions in this land of toleration and free thought and speech; their devotion to the cause which they have espoused amid obloquy and reproaches; their continued, ardent faith in finally triumphing over their enemies, even when their property has been violently wrested from them, their homes violated and the city of their choice and of their temple made desolate, because the arm of the law was powerless to protect against the prejudices of community and the lawlessness of their persecutors, render authentic accounts from them peculiarly interesting.

In their present position we behold a wonder—Their prophet and leader has been murdered; divisions have grown up amongst them; a portion have separated and gone into a far country, which they may never reach; many have paid for their devotion to the church and its leaders with their lives; many have seceded; many are luke-warm, and lack faith. But amid this general wreck and ruin, we see the church re-established in the city of Voree, in Wisconsin, with a prophet and other officers, re-organized, strengthened, and putting forth renewed vigour; looking to no less a field than the world as the scene of their operations.

The *Star in the East* is printed on excellent paper, and its typographical appearance is equal to any periodical in the country. It is conducted with vigour, and to those who regard this movement as important, indeed to the whole community who have heard of Mormonism, and desire light and information on the subject, this publication will be interesting and valuable. In the present number we find a prophetic letter from Jo. Smith's revelations to J. J. Strang, the new prophet, and in the next number is promised a sketch of the life of Strang, together with a translation and explanation of new plates, said to have been found by him, buried in a hill in Walworth county, Wisconsin. The magazine may be obtained by the periodical agents, and at the publication office in Museum building, corner of Bromfield and Tremont streets. Terms, \$1.50 per annum, or 12½ cents for a single number.

From the Boston Weekly Chronotype.)

THE STAR IN THE EAST. Edited by Elder G. J. Adams. November, 1846.

This is the first number of a Magazine published in Boston devoted to Mormonism. We have read it not without interest. Whatever be the character of Mormonism, it is a phenomenon that deserves to be studied and understood better than it is. It may be a mere humbug in itself, but this publication certainly displays earnestness, sincerity, and a fair share of common sense.

WILLIAM SMITH.

The apostates in Nauvoo kept up the story all winter that William Smith, and all the Smith family, would go west with them in the

spring; but during all the same period they kept up a continual fire of their small artillery against the moral character.

Apostasy is always alike. The *pseudos* always have the same way of doing business. They are intending to have William, and all the Smiths, though they have kept up a continual crash of scandal on his devoted head for months past.

When President Strang was in Philadelphia, the Brighamites got an article inserted in the *Public Ledger*, saying that William did not acknowledge Strang as President or Prophet of the Mormon church. He immediately called on the editor, and had inserted in that paper a letter from William, in which he not only recognises President Strang, but states distinctly that God has shown to him, by revelation, that James J. Strang is called of him to stand at the head of this dispensation.

Now, the pseudos, after scandalizing him till his friends hardly dare defend him, have suddenly put out the boast that William was with them. If he was half as bad as they call him he ought to be.

But for their satisfaction we publish the following:—

"City of Voree, Wisconsin, July 28th, 1846.

"To the Church of Jesus Christ of Latter Day Saints.

"BELOVED BRETHREN:—

"Inheriting, as I do, the office of patriarch by lineal descent from my progenitors, and having been ordained thereunto, by the first presidency, and being thereby fully invested with the patriarchal authority, I deem it necessary at this time to address you a few lines for the confirmation of your faith in the great work of the last days. As to the claims of Brother James J. Strang, as the President of the Church of Jesus Christ of Latter Day Saints, Prophet, Seer, and Revelator, I entertain no doubt whatever, as his appointment by my brother Joseph, and his confirmation by angelic administration, is in strict accordance with the law of God by revelation, for so Jehovah hath revealed it unto me, and I therefore, as your spiritual father, bear witness to you all of the truth of these declarations; and as God has revealed to me his appointment of Brother Strang to said station, and the investing him with all the keys and powers of the priesthood, I rejoice that I am able to confirm your faith, for God is now working gloriously for Zion. Come up, brethren, to Voree, the great gathering place appointed of God; here the people will have peace, and our Heavenly Father will here give us great prosperity. The people are remarkably friendly, and treat us with great kindness. Brethren, put your shoulders once more to the wheel, and let us show ourselves approved of God by acts of righteousness.

Your brother,

WILLIAM SMITH,

Patriarch of the whole church."

William Smith, Patriarch of the church, went to Kirtland last summer, and assisted President Strang efficiently in the re-organization of the church there. He was precluded from attending conference at Voree by severe indisposition. He is now at Knoxville with his mother, waiting for spring, to come to Voree. And that the pseudos may know what his faith is, we will inform them that he has just sent us a correspondence between himself and an influential Brighamite, in which he is informed of the death of his LATE BRIGHAMITE WIFE, and urged to join the emigrating party. His answer given in that letter concludes with these words, "Candour and truth will prevail, and the honest saints will find it hard to kick against it. Mormonism is of God, and James J. Strang is his prophet."

WILLIAM SMITH, Patriarch.

P. S. A letter from Wm. Smith to Gen. Bennett, dated Knoxville, Dec. 19, expresses his cordial co-operation with President Strang; and that he, and all the Smith family will remove to Voree early in the spring.

TO THE CHURCH IN PHILADELPHIA.

Voree, Dec. 29th, 1846.

BELOVED BRETHREN:—

As I am the printer of the *Reveille*, as well as editor, you will perceive that my time is wholly occupied, and will the more cheerfully excuse me for not writing to you as often as I intended when I left you. There are so many expecting letters from me that I have concluded to address you a few lines through the press. My faith is as firm as the "everlasting hills" in the prophet and the work of God, and I do rejoice with exceeding great joy at the glory which is about

to illuminate the church. The "pure principles of righteousness, devotion, courtesy, loyalty, liberality, sobriety, truth, hospitality, and invincible courage," contended for by our beloved prophet, form the polar star of my celestial hopes, the land marks of my actions, and the platform of my faith. Some of the abominable rascals have been guilty of the most damnable heresy in inculcating the principles of the detestable "*spiritual wife doctrine*;" but, thank God, it has been consumed like stubble before the devouring flame, and its base and licentious advocates have been dispersed like chaff before the wind, or dew before the sun. Brothers Strang and Bennett have been sustained by the entire officary of the church, and all the truly virtuous members, in putting down this vile and abominable doctrine, and I can assure you that while they stand at the helm you need have no fears, but let your prayers, in all confidence, daily come up before God in their behalf, and I only call on you to be as strenuous in putting down filthy rumours as they are in trampling on iniquity, and be assured that the church will, some day, be presented *faultless* before the Lamb. The *rescued* (*apostate heretics*) have met with a most signal defeat. They came here as Brighamite legates, to bring odium on the church of Christ; but their covenant with death has been disannulled, and their agreement with hell has signally failed. Our prayer-meetings are numerous attended, and the benign influence of the Holy Spirit felt in every heart. We must worship God with clear heads, clean hearts, and pure hearts, fervently; and while we are bound together in love and mighty faith, we shall prevail, and "great grace" will be upon all, and thus shall we be enabled to perform acceptable service. Lip service is but wind; it passeth off like vapour; but God looks at the heart—he requires the *whole heart*, and he will accept of nothing less. Our public meetings are instructive, and celestial fire warms every bosom. The dew of heaven falls upon us, like showers that refresh the earth. We are happy in the God of our salvation. The news from the churches abroad is most cheering, soul-stirring, and felicitous. Thousands are becoming obedient to the faith; and the work spreads like sweet odours on the breezes of heaven. I feel deeply for the brethren in England, particularly in Liverpool, the Isle of Man, and Wales, over whom I had the happiness of presiding from their commencement; especially as I have learned that those wolves in sheep's clothing (John Taylor, &c.) are among them. Would to God I could see their faces a little time! Their *domineer* herald lies with telegraphic speed—lies that will devour. Their abominable and licentious teachings may corrupt their pure minds—they may leave the path of virtue, and fall into the meshes of the fowler's snare. May God keep them from the evil! The distinction should always be kept before the people between the lying, thieving, licentious, Brighamite or Atonite Pseudo-Mormons, and the true Mormon Church, (the Church of Jesus Christ of Latter Day Saints) who believe in and carry out all the Christian virtues. Men, to live respectable and respected must live religion, as well as talk it. They must deal justly, love mercy, and walk humbly before God. Brethren, let us renew our energies for *eternal* glory—for real Godliness; that we may have the power as well as the form. O, my brethren, live humbly before God, and in peace with all men; and the God of peace will refresh you abundantly.

Your brother,

JOHN GREENHOW.

P. S. It may not be unprofitable to you, beloved brethren, to state that myself, Brother Bennett, and about 17 others met at the house of the Prophet on Saturday night last, (the 2d Jan.) for the purpose of praising and magnifying our God, and whilst engaged in singing and the Prophet on his knees washing feet, there appeared a light, as consuming fire, and it sat upon each of our heads, and while the fire burnt still more increasingly not a hair was singed, and we united in singing, "The Spirit of God like a fire is burning, &c." J. G.

NEWS FROM ENGLAND.

L. BROOKS, (the apostate) writes from Liverpool the most cheering intelligence. Although the rumours of the *Brighamite* church have formalized public opinion, and placed every possible obstacle in the way, many of the brethren stood ready to receive the truth, and gave in their unreserved adhesion to President Strang. The apostate *pseudo-domineer* could not so pervert the right ways of the Lord as to turn the saints from the true faith. The brethren in the Isle of Man have written Brother Brooks to visit them, the *interdiction* of *Domine John Taylor* (Brigham's *munio*) to the contrary notwithstanding. The church may soon expect interesting and highly important information from that quarter. Martin Harris and William Capner, from Ohio, are the travelling companions of Brother Brooks. May prosperity crown their efforts.

β *Pseudo* (pronounced *su-do*), of Greek derivation, and signifies false, counterfeit, spurious.

CONFERENCE MINUTES.

At a conference held in Jefferson Co., Black River District, in the state of New York, Nov. 3d, 1846.

Resolved, That we receive and uphold, by our faith and prayers, Brother James J. Strang as the legal and rightful successor of our martyred and much loved prophet, Joseph Smith.

2. That we cordially receive Ebenezer Page as presiding high-priest over the Black River District.

After considering the subject of building a temple at Voree, purchasing inheritances for the saints, and the great work of God in this dispensation of mercy,

3. Appointed George Adams and J. L. Wait, wise and faithful men, to receive and forward money, and property to Voree, to the proper authority.

4. Calvin B. Child, and Ira J. Patten, were called and ordained to the highpriesthood.

5. Represented five branches. In all, 70 members in good standing, 13 elders, four or five of whom agree to travel and preach.

The conference was well attended; the season most refreshing. Many saints testified of the work of God and the ministry of brother Strang; some by tongues and interpretation. Conference adjourned to meet at Theresa the last Friday in May next, at ten o'clock, A.M.

EBENEZER PAGE, President.

IRA J. PATTEN, Clerk.

EBENEZER PAGE, the presiding highpriest, in the Black River District, NEW YORK, is one of the most faithful and efficient members of the church. His labours, (and he labours amongst most excellent brethren) have been most signally blessed; far beyond our most sanguine expectations. The work of the Lord moves on gloriously. Brother Page will soon be assisted in his ministry by able messengers.

TO THE ELDERS ABROAD.

We wish all of the travelling elders to use the most prompt and vigorous efforts to INCREASE THE NUMBER OF OUR SUBSCRIBERS. This paper terminates the first volume. The first number of volume two will be issued in a few days; and, as the paper is to be issued WEEKLY hereafter, the subscription money should be forwarded immediately, in order to sustain the press. If the brethren will come forward now and sustain the Revue with an increased number of subscribers, we promise them in turn a periodical of surpassing interest. A little energy on the part of each subscriber, in procuring additional subscribers, will soon swell the list to four thousand—and none should think of relaxing their exertions until at least that number are procured. The press is the great lever of power, and we should avail ourselves of its influence. The whole church will reap incalculable benefits.

[From the Cincinnati Commercial.]

FROM THE WEST.

Mormonism—The Prophet—The Pontiff—Big Beaver Island Enterprise—&c. &c.

FRIEND CURTIS:—As I promised to give you an occasional inkling of events in the regions of the north and as the Mormons, with their peculiarisms are attracting considerable attention, I think it would not be amiss to devote a few remarks to the subject. Their present head quarters, as you are aware, is Voree, a little village in Wisconsin where they are congregating in considerable numbers. Those who follow the new prophet are usually denominated "Strangites," and embrace in their number most of the talented, well-disposed, honest, law-abiding, and devout portion of the church. There are a few of what are called "Brighamite" Mormons, at Voree, who adhere to the emigrating camp, who have recently given some striking proofs of their thieving propensities, to the great annoyance of the citizens. It is supposed they were sent there to bring odium on Mr. Strang's adherents. Prophet Strang, (an attorney and Counsellor at law, by profession) is a small man, about thirty-two or three years of age, light complexion, high forehead, intellectual, fluent in speech, of great suavity of manner, companionable, and, in a word, what we would call a "first rate clever fellow." His extraordinary governing powers are easily accounted for by the fact that "the Latter Day Saints believe in him." As to whether he is a true or a false prophet, I will only say "there are various opinions about that." While the Prophet was in the east, last summer, the "Aaromic clique of Pseudo-Mormons," got up a motion calf and established image worship. The calf bawled loudly against the "New and Everlasting Covenant of

God," and against "Masonry," "Odd Fellowship," and "all secret associations," whether of God, man, or the devil—this, however, was soon vetoed by authority. The secret of the Lord is with them that fear him; and he will show them his COVENANT." Psalms, 25-14. Their former Pontiff whom I saw in Nauvoo, in the palmy days of his military glory, as "Joab, General in Israel," is with Strang. The Mormons used to call him their "forty-two pounder." He has filled many high and responsible situations with signal ability; and is a man of great prowess, and energy of character. Whether he has been restored to the Pontificate, I am not advised; but he is evidently one of the confidential advisers of the Prophet. Adams, who was lecturing in Cincinnati, last spring, is now the editor of the "Star in the East" printed in Boston, and devoted to "Strangite" Mormonism. It is a beautifully gotten up pamphlet, but presuming you have seen it, I will not notice it in detail. It is pretty generally understood that Adams and young Joseph Smith are the right and left bowers of Strangism, but they do not take the acc. William Smith is the chief Patriarch and is a noble fellow. William Marks and John E. Page, William E. McLellan and John Hardy, are numbered with their great men. Mr. Strang's followers now number about fifty thousand, all told. From twelve to fifteen thousand gave in their adhesion in the eastern states last summer. What number they have in Europe I cannot say. They have a new project on foot, which they call the "Indian Mission," it is understood to be the establishment of a mission school, and a large colony or "stake" of their church, on Big BEAVER ISLAND, in Lake Michigan. The island is about twenty-four miles long, by eight wide on an average, and is one of the most delightful spots on earth, fertile, salubrious, and picturesque; which an enterprising population could make an earthly paradise. It has one of the best harbours and fisheries in the world—here this unfortunate people will be free from unjust persecution, oppression, and violence; and can enjoy all the advantages of commerce and agriculture, the arts of civilization and education, the establishment of their peculiar religion and organization, without molestation. We shall look forward with much interest to the result of this new and grand enterprise and in its consummation we wish them success, happiness and prosperity, so long as they act justly towards all men, and no longer. What adds greatly to the beauty of the scenery is a little lake within the island itself, at one end of which the Indian Village was originally located. Kirtland and Voree are to be continued as "stakes," as they call them, but the island is, most unquestionably, to be the seat of power. This is truly a new era big with interesting events—political, educational, and religious revolutions, (rapid yet bloodless) appear to be the order of the day. Yours respectfully,

W. S. O.

HYMN.

The saints in Enoch's days,
Through tribulation deep,
Did walk in wisdom's ways,
The laws of God to keep.

They, of one heart and mind,
By no distractions torn,
A peaceful rest did find—
The Church of the First-born.

If we like them would rise,
And walk in wisdom's ways,
The truth we'll not despise,
In these the latter days.

But cherish faith and love,
And bless affliction's rod,
That we like them above,
May walk with Christ our God.—ROGERS.

TO C. S. Eq.

On his declining the Independent Nomination.

O precious saint, that politician,
Who thinks it well, to his mission
To save his spotless reputation

From every taint of selfish aim!
Give me the man who has the pluck
To ACT THE RIGHT, whatever his luck,
Nor care a pin what he is stuck

Upon the coal-tail of his fame.

OSWEGATCHO AMICI.