

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, JANUARY 14, 1847.

[No. 1.

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JOHN GREENHOW.

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.

## INDIAN MISSION.

The brethren in the west and south, who design emigrating to Big Beaver Island in the spring, will report themselves to URIEL C. H. NICKERSON or DANIEL AVERY, who have charge; and all letters of enquiry, in relation to that matter should be forwarded to their address, *post-paid*: the brethren in the east are referred to BENJAMIN C. ELSWORTH, and EBENEZER PAGE. MARVIN M. ALDRICH, and HENRY REYNOLDS, have been partially instructed upon this subject, and sent out as special messengers—the brethren will cordially receive them: JAMES M. ADAMS will soon go out in relation to this mission, fully charged. These seven brethren are tried, substantial, and faithful men—servants of the Most High God—in whom the churches may repose the most implicit confidence. Their talents, and most sterling integrity, place them in the front rank of the leaders of the church: hence they have been charged with this great and interesting mission.

The mission to the Lamanites is decidedly the most important of any in which the church has ever engaged. It will constitute the GREAT CORNER STAKE OF ZION. All who go to the island should supply themselves with a year's provisions—two barrels of flour and one barrel of meat, and other articles in proportion, for each adult person. No one should think of going with a less supply.

## REVELATION.

*A Revelation in relation to the Indian Mission, and the Vision thereof.*

I, James J. Strang, was at Elizabeth, on the Monongahela River, on the twenty-fifth day of August, in the year one thousand eight hundred and forty-six, and had a vision, and lo, I beheld a land amidst wide waters, and covered with large timber, with a deep broad bay on one side of it. And I wandered over it upon little hills and among rich vallies, where the air was pure and serene, and the unfading foliage, with its fragrant shades, attracted me till I wandered to bright clear waters, scarcely ruffled by the breeze. And Indians in canoes glided about, and caught fish, and sat down to eat; and they gathered in assemblies, and were taught words of truth and ways of holiness, and they hearkened. And I beheld many wonders there.

And one came near unto me, and I said what meaneth this? And he answered and said, behold, here shall God establish his people, even the sons of Joseph, on an everlasting foundation, and from hence shall the gospel of the kingdom go unto the tribes; and they shall not any more be despised, for the nations that set the foot upon their necks will be cut off that they be no more a people. Behold he hath already begun it. The sword is already bathed in blood, which spareth not their destroyers. And blood shall not cease tell their most haughty oppressor is laid low to rise no more. And he hath chosen this nation to begin vengeance for them. And if this people will turn unto him, and repent of all their evil deeds, and no more slay the prophets, which he sendeth unto them but will hearken unto them to do the things which they shall speak unto them, and keep the words of the Lord, and his commandments to do them, then will he exalt the nation and establish it, for he hath raised it up by the hands of wise men, whom he set up for that very purpose, to be the instrument of his purpose in the last days.

And upon this land where thou standest shall the gospel of the kingdom be established among the Lamanites, and from thence shall it go forth to their tribes. And blessing and honour and great glory shall be on those that teach them, for he will make their arm strong, and their bow shall abide in strength, and they shall not bow to the

oppressor, and the power of the gentile shall not be on them, for the arm of God shall be with them to support.

And here shall the Lamanite come to learn the law of the Lord their God, who hath preserved them, that they be not utterly destroyed. And other barbarians shall come also, and shall learn ways of holiness; for the Lord their God shall teach them, and his people shall instruct them, and shall go forth as ministers of truth unto all people.

And I asked him what meaneth all this? and he said unto me, Thou art carried away in the spirit, and brought to this land in the midst of waters, in the north country, that the Lord might show thee what he will do hereafter. For here shall be a stake and a cornerstone of Zion, for the strengthening of her curtains round about. Here shall the house of Manassa and the house of Ephraim, and the gentiles build a house unto and bow down to me therein. For the sons of Jacob shall lay the foundations thereof, and therein shall they worship their God: And to this house shall the thousands of the house of Israel come, when the ice melts at the north. And there shall they meet their brethren in peace, and God shall be in the midst of them.

Behold thou shalt see this land with thine own eyes before thou returnest to thine house, and shall long to set thy foot upon it. Nevertheless when the children of the household of faith have peace then thou shalt go there and minister in the work of the Lord thy God. Spy it out, therefore, and let the servants of God dwell there to do his work, for it hath abundance in the riches of the forest, and in the riches of the earth, and in the riches of the waters; and there shall the children of God learn his law to do it.

And the Lord God shall add possessions unto the faithful, and give good gifts unto them that keep his law, and he will establish them therein forever. And their possession shall become as a paradise, yielding fruits every month, and the strength of Zion shall be there to do the work of the Lord, to work deliverance to the captive and judgments upon the ungodly, in the day of the Lord. For he will exalt his people in righteousness, and deliver them in judgments. And the gentiles shall be made the instruments of his purposes and by them will he work deliverance. The Lord will show thee all things in his time.

For the day is near when thou shalt meet many Lamanites, and shalt talk with them of these things. And with them shalt thou behold this land, and then shalt thou begin this work. If Satan hinder thee strive against him, and thou shalt overcome, and shalt prevail, for the Lord God hath spoken it.

## AMOS B. FULLER.

This worthy brother, who is numbered amongst the few surviving relations of the martyred prophet, Joseph, has been appointed a bishop in the church, for which he is most admirably calculated, both by his faithfulness, talents, and Christian integrity.

## THE FIRST OF JANUARY, 1847.

The brethren, under the direction of Uriel C. H. Nickerson, Daniel Avery, and James M. Adams, (three tried and faithful veterans in the service of God and the church) prepared a most sumptuous feast on New Year's Day, at Josiah Sumner's, of which one hundred and thirty partook, notwithstanding the weather was extremely inclement. This was one of the most pleasant festivals the church has ever witnessed. It was truly a feast of love, (as well as a corporeal feast) an outpouring of the most noble feelings of the human heart—a flow of soul commingling with the Spirit of God. The houses of Brothers Strang and Avery were dedicated with appropriate ceremonies, in which Brothers Fuller, Nickerson, Avery, Strang, Bennett, and Greenhow officiated in their respective offices. The meetings at Brother Strang's, during the day time and evening, were most interesting and instructive. The sacrament of the eucharist was administered, addresses were given by Brothers Strang, Bennett, Greenhow, Adams, and Nickerson, and universal satisfaction prevailed. May such peace and harmony ever obtain with the faithful.

The next number will probably contain the annual pastoral letter, and one of the unpublished revelations, or a translation of the plates.



revelation—by the Holy Ghost, and by the power of God that James J. Strang was a prophet of the Most High God, and the truly appointed successor of Joseph Smith. He told the brethren, as he went down Fox river, in company with President Strang that God had shown him that fact by vision three times on three successive nights in answer to his prayer for testimony, by revelation. And now all this labour merely to convince men that he lied in the name of God.

We whose names are set hereunto testify to all men that we have heard Reuben Miller (author of the pamphlet entitled James J. Strang weighed in the balance) testify unto the saints in the most earnest manner that he knew by REVELATION, by the Holy Ghost, and by the power of God, that James J. Strang was a prophet of God, and the truly appointed successor of Joseph Smith, and that he gave that testimony frequently.

URIEL C. H. NICKERSON.  
DANIEL AVERY.  
JOHN McDUGALL.  
MARGARET AVERY.  
MARY A. NICKERSON.  
WILLIAM SAVAGE.

#### WILLIAM E. McLELLIN'S FOURTH (?) APOSTACY.

The duplicity of this *saint*, who, according to the revelation given October, 1831, has been so much troubled with the temptation to commit adultery, will be shown up in bold relief in our next.

"Ah, William! with eyes of heavy mind,  
I see thy glory, like a shooting star,  
Fall to the base earth, from the firmament!  
Thy sun sits weeping in the lowly west,  
Witnessing storms to come, woe, and unrest;  
Thy friends are fled to wait upon thy foes,  
And crossly to thy good all future goes."

William was one of the prophet Joseph's twelve apostles—he, however, soon apostatized, and, in Missouri, revealed the prophet into the hands of a ruthless mob: he then united with the church under the supervision of George M. Hinkle, in Iowa, and was one of his counsellors, but apostatized, and cursed his master because he could not supersede him in the presidency: then he united with the church under the presidency of Sidney Rigdon, and was one of the grand council, in Pennsylvania, but APOSTATIZED because his superiors would not recognise his *Cushi* revelations, (some of which we have on hand.) then he returned to the true church under the prophet James, and has now A-P-O-S-T-A-T-I-Z-E-D again, because he could not be one of the First Presidency.

"Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

O, William, arch-apostate! who can hereafter have the least confidence in such a perfidious monster of iniquity! Cease to pervert the right ways of the Lord, and utterly forsake your adulterous propensities, for the God of heaven cannot look upon your abominations with the least degree of allowance. Let the daughters of the land rest in peace.

#### NEWS FROM THE CAMP.

From the latest and most authentic accounts we learn that many are suffering severely for want of food and raiment. An almost entire destitution prevails. The Brighamite domines, however, are making all kinds of false representations, to lure the virtuous and flee from them their money. There is no confidence whatever to be placed in the statements of the nuncios of this order.

All who are in arrears will have their papers stopped with this number, until the subscription money is remitted to us. This should be attended to immediately by all who wish the paper continued for the present year.

#### PATRIARCHS.

There have always been patriarchs in the church since its commencement; that is, there have been patriarchs for the branches, occasionally; but there has been but one patriarch of the whole church, at the same time. Joseph Smith sen., was the first; Hyrum Smith was the second; and William Smith is the third. This high ecclesiastical functionary has usually been called the "CHIEF PATRIARCH," because he is over all other patriarchs—and besides this, he is the only patriarch at the seat of the First Presidency, and is for the whole church. William has the legal right to this office, by lineal descent from his progenitors, and will be respected accordingly.

#### BOSTON BRANCH.

David Brown, presiding elder; H. L. Southworth, clerk; A. R. Tewksbury, bishop; William Mack, counsellor to the bishop. The remaining portion of the organization is not completed. The Boston church is composed of a most delightful collection of noble souls—liberal, enterprising, and devoted.

#### PLACARD No. 2.—MORE PSEUDO FORGERIES.

COLLINS, THE COOPER, AT HIS OLD TRICKS.

Collins Pemberton, that most Abenece pseudo Mormon, has gotten up a second placard, entitled "Strangism exposed to the world," dated at Chicago, January 5th, 1847, which has just come to hand, and will be noticed in our next. The names of some of our citizens have been forged to the document. *Not a single person signed it here whose name is attached. ALL HAVE BEEN FORGED! We have only room for one certificate in this number—*

*Force, Wisconsin, Jan. 14th 1847.*

To whom it may concern:

This is to certify that a placard, under the caption of "Strangism exposed to the world," dated January 5th, to which our names are attached, is a FORGERY so far as our signatures are concerned. We never saw that vile and infamous production until five days after its publication, and we regard the language as libelous, unchaste, and subversive of public morals. We are utterly opposed to all such false and unchristian proceedings, whether against friends or foes.

HAZEN ALDRICH.

JOSIAH MAINWARING.

Lying, FORGERY, and fraud, are cardinal virtues of the *pseudos*, as will be seen from the foregoing certificate, and those hereafter to be published, and we will only say of them, in the language of Nehemiah, "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood."

We make room for one more certificate, in relation to Pemberton's Chicago forgeries. Who can hereafter have the least confidence in pseudo forgers, thieves, adulterers, and black-legs, who would fain pass themselves off as Mormons. May God rid us all such scoundrels! We will give their cardinal virtues in our next, and "come down upon them like a thousand of bricks!" Their forgeries on Brothers Strang, Bennett, Elsworth, Nickerson, and Avery, will avail them nothing, so long as honest men certify to the truth.

*Force, Wisconsin, January 11, 1846.*

To whom it may concern:

This may certify that a placard, under the caption of "Strangism exposed to the world," dated Chicago, Ills. Jan. 5th, 1847 to which our names are attached, is a forgery so far as our signatures are concerned. We never saw that production till five days after its date, and wish to have no connection with it.

N. R. JOHNSON.

DAVID DUTTON.

R. L. YOUNG.

JONATHAN SMITH.

ALLEN WAIT.

G. O. WICKS.

ASA H. ANSON.

There are some pseudos who acknowledge that their names have been forged, amongst whom are Allen, Scott, Olmstead, little Gaylord, Griffith, &c., who have not the moral courage, and the common honesty to certify to the fact, it being so repugnant to their nature to tell the truth, or to do justice. "Boys, we shall be after you with a sharp stick!" For "all liars shall have their portion with hypocrites and unbelievers," in the day of the vengeance of our God.

Aldrich, Mainwaring, Johnson, Dutton, Smith, Wait, Young, Wicks and Anson have come up like honest men, and certified to the truth. These men would not have apostatized but for the false statements of the pseudo forgers; will they now take warning—forsake the company of these wicked and adulterous men, and return to the true fold! Collins and his confederates, in their placard say, they "*hate their master, the devil*," and Satan is unquestionably ashamed of them.

(From the Chicago Daily Mail.)

J. J. STRANG, THE PROPHET.

We have received a long communication from this individual, in reply to one which appeared in the Mail several weeks since. It is too long to publish entire, but we will endeavor to give the facts and declarations as stated.

It will be recollected that one of the charges against Strang was, that he sent B. C. Elsworth on a mission to the east, after he knew

him to be a thief. The justice of the peace before whom the examination of Elsworth was had, and the prosecutor both certify to the innocence of the person in question. The attorney for the Commonwealth also makes the same statement. The charge that he "took leg bail for the East," is met by a certificate of three persons, holding high offices in the church, who state that they accompanied him to Milwaukee, in the usual public manner, and remained two days there waiting for a boat, and during that time, he was about the streets in as public a manner as usual. They further certify that his appointment was made, before the circumstances which gave rise to the trial took place, and that his intended journey was known for several days previous to his departure, having been announced in the church to that effect.

The charge of having secret societies in the church is denied by nearly forty members, all of these holding offices in the church, and consequently knowing whether there are such things or not; and they further state that they have the "most implicit confidence in J. J. Strang, as Prophet, Seer, Revelator, Translator, and first President of the Church." In his christian integrity, and gentlemanly deportment. They further state that "J. C. Bennett has laboured faithfully as coadjutor of President Strang, for the best interests of the church, and that they entertain for him the highest respect and confidence. They also aver that they "abominate the spiritual wife system, and totally disavow it. They charge their opposers with desiring to build up "Brighamism" instead of the true church.

These are the important declarations made in reply to the article before published. Both sides have been heard, and we have no disposition to protract the controversy in our columns farther than if we have misrepresented the Prophet in condensing his communication he can point it out, and the mistake shall be remedied. Here let the matter rest.

### THE PSEUDOES.

The AARONIC pseudoes, who have become so notorious for their thieving operations, their "spiritual wife doctrine," and their other abominable heretical and schismatic teachings and practices, are, *far, very far*, inferior to the BRIGHAMATIC *clique*, at least so far as common sense, and doctrine are concerned. Though the Brighamite pseudoes are usurpers, and false teachers in many respects, yet they teach the power and authority of the royal priesthood, of which the AARONIC pseudoes are totally ignorant, and which they deny *to celo*. In fact, they deny most of the fundamental principles of old fashioned primitive Mormonism. They deny the Lord that bought them, and are enemies of all righteousness; aliens to God, strangers to the covenant of promise, and out-casts from the commonwealth of Israel. God loveth the righteous saints, but the licentious pseudoes are a stink in his nostrils. "Ephraim is joined to his idols, let him alone." A moral leprosy has seized upon all pseudoes—their paths are strewn with thorns—their feet take hold on hell.

AN EPISTLE OF DEMETRIUS, THE SILVERSMITH,  
To the workmen of like occupation, and all others whom it may concern.

GREETING :

### SHOWING THE BEST WAY TO PRESERVE OUR CRAFT, AND TO PUT DOWN THE LATTER DAY SAINTS.

SIRS,—Ye are well aware of those men who turn the world upside down having come hither also, viz.: the "Latter Day Saints," and that they teach customs which are not lawful for us to receive, being sectarians. And behold they are rapidly increasing, not only in America, but throughout the whole world; so that not only this our craft is in danger, but our great god-goddess who sits upon the scarlet coloured beast, with the golden cup in her hand, is like to be spoken against—her magnificence despised, and her temples deserted—even her, whom all the world worshipeth.

Now, I will tell you the way these Latter Day Saints contrive to lead the people astray from our old, smooth, comfortable ways, in which we and our fathers have walked for so many ages—

In the first place, being ignorant and unlearned, they know no better than to tell the people to believe the Bible as it reads, and to no longer give heed to the spiritualizations of our learned priests. Even setting aside and dispising that glorious name on the forehead of our goddess—that word "MYSTERY" which stands most conspicuous among the great and venerable names which encircle her on every hand. Thus having burst the veil of mystery, and taking the scriptures as if common sense was to be exercised, they read the commandment which says, "Be not ye called Rabbi, for one is your Master, and all ye are brethren." This, in their ignorance, leads

them to suppose that all the other names, titles, and dignities which are written on the goddess, are to be equally dispised and avoided: such, for instance, as, "Doctor of Divinity," "Very Rev.," "His Grace," "His Holiness," "Right Rev. Father in God," "Lord Bishop," &c.

These great and glorious names, the very foundation of the honour and wealth of our goddess, these Saints consider as so many blasphemies, and that our goddess is therefore full of names of blasphemy. They also read in Paul to the Corinthians, that, "not many wise men after the flesh, not many mighty, nor many noble are called: but that God hath chosen the simple, base, despised, weak things, to confound the wise, that flesh might not glory in his presence," &c. And that such as were called were to go without taking thought for the morrow, consequently they were not to hire out for a salary, or to have palaces, and pleasure grounds devoted to them by oppressing and taxing the poor. Now these Latter Day Saints are so blind and ignorant, so deluded that they really think that these Scriptures mean what they say; and consequently they don't believe that our holy bishops, our spiritual lords, our gentlemen non-resident clergy, or indeed any, of any order, who preach with their learning, and preach for hire, are the true shepherds; or that their followers are the true sheep; so they withdraw from the fold and go their own way.

Again, they read the passages which Jesus and his Apostles taught in relation to giving to the poor, &c. "He that hath two coats let him give to him that hath none, and he that has meat let him do likewise." "God sell that thou hast and give to the poor," &c.—They even go so far as to take these things literally, and think that a bishop or a nobleman cannot be a christian unless he sells his palace, his pleasure-grounds, and all his unnecessary things, and gives it to feed the millions of his fellow-countrymen around him, who are starving while they work hard, or would be glad to work if they had any thing to do; and even those who are not noblemen, but who possess moderate fortunes must do likewise. Now who ever heard of such wild delusion? Why, if we should let it alone, and it should prosper, all our Christian dignity and greatness would be lost: our idleness and luxury would be dismissed; and his grace the bishop would be on a level with his grace the common labourer. This would utterly ruin us, and reduce society to that state which the apostles were trying to do, when old Demetrius made such a bold stand at Ephesus.

(To be concluded in our next.)

### POETRY.

BY THOMAS MOORE.

But who shall see the glorious day,  
When thron'd on Zion's brow,  
The Lord shall rend that veil away,  
Which hides the nations now?  
When earth no more beneath the fear  
Of his rebuke shall lie;  
When pain shall cease, and every tear  
Be wip'd from every eye!

Then, Judah! thou no more shalt mourn  
Beneath the heathen's chain;  
Thy days of splendour shall return,  
And all be new again.—  
The fount of life shall then be quaff'd,  
In peace, by all who come;  
And every wind that blows shall wof  
Some long-lost exile home.

Almighty God! when round thy shrine  
The palm-tree's heavenly branch we twine,  
(Emblem of eternal life's eternal ray,  
And love that "fadeth not away.")  
We bless the flowers expanded all,  
We bless the leaves that never fall,  
And trembling say—"In Eden thus  
The tree of life may flower for us!"

When round thy cherubs smiling calm  
Without their flames, we wreath the palm,  
Oh God! we feel the emblem true,—  
Thy meicy is eternal too!  
Those cherubs, with their smiling eyes,  
That crown of pain which never dies,  
Are but the types of thee, above!  
Eternal life and peace, and rest!

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### AN EPISTLE OF DEMETRIOUS, THE SILVERSMITH,

To the workmen of like occupation, and all others whom it may concern.

GREETING :

SHOWING THE BEST WAY TO PRESERVE OUR CRAFT,

AND TO PUT DOWN THE LATTER DAY SAINTS.

(Concluded from our last.)

These men also read that passage in the 4th chapter of Ephesians, where it is said "there is one Lord, one faith, one baptism, and one Spirit." This they take literally, and say there can be but one true system of religion, and but one true church of God, all built upon the same truths, and all united under the general name of Saints. Here again they come in contact with our systems, and endanger our craft; for what man is there among us but what knows that our blessed goddess, among the venerable names which cover her, has Catholic, Protestant, Episcopal, Methodist, Primitive, Calvinist, and hundreds of others; and all these have their different Lords, faiths, baptisms and Spirits, which all contribute to make our craft good, and to decorate the magnificent temples of our goddess.

But this is not all. These men preach up that people should believe in the gifts and power of God as the ancient churches did; such as the gift of revelation, visions, dreams, prophesying, interpretations, healings, &c. Now we might perhaps have borne with their other delusions, if it had not been for these last mentioned. But these are absolutely intolerable, for let the people believe in and obtain such blessings, and it will show the difference between our systems of craft, and the real principles which were once delivered to the saints. Our goddess and her followers are willing that every and any system should exist, which will be content with a form without the power of godliness; for she and her followers know that it was this power which was so dangerous in old times to our ancient craft. Daniel was cast into the lion's den for believing in revelations and angels. Lot was mobbed for entertaining angels. The children of Bethlehem were slain by Herod because a revelation had come that a King of the Jews was born. Paul was imprisoned and martyred for his testimony of having seen a vision and heard a voice. In short, my fellow craftsmen, you see that men of our occupation never have been willing to allow any thing to exist on the earth in the shape of gifts and revelations from God. Why! this would reveal the mystery of our iniquity, it would tear off the mystery under which we hide our secret workings; would root up our systems to the very foundations, and fill the earth, not with religious opinions, but with an actual knowledge of the TRUTH.

I might say much more, sirs, in relation to these Latter Day Saints, and their foolish delusions; but I trust I have said quite sufficient to convince you all how dangerous they are; and ye yourselves know how, after the death of the "old deceivers," Paul and Peter, and their cotemporaries, my venerable fathers of the Demetrious family, together with their numerous friends, contrived to modify the Christian religion; which, with the various modifications it has undergone since, have at length brought it into perfect agreement with the world, and the world loves it; the kings glorify themselves, and live deliciously with it; the priests and nobles fat themselves as in a day of slaughter; the sons and daughters of the church are adorned with gold and silver and fine linen, and decked with purple, scarlet and silk; they trade in horses, and chariots and slaves, and soys or wen. By this means the merchants of our craft have waxed rich, through the abun-

dance of our delicacies; and all nations have drunken the golden cup which is in the hands of our great goddess. Must all this be dispensed! must so great riches come to naught! must these saints be suffered to come along and tell the people that all this is not religion, and that the world would hate religion if it was genuine?

My friends, if the founders of the christian system had known how to do as we have done; to modify and decorate the christian religion, what a world of suffering it would have saved them: the world would never have hated them, but would have contributed to the spread of the gospel. But now after many ages have witnessed the christian religion and the world going on hand in hand, in unison with each other, here comes these mischievous men, endeavoring to bring back the old system which the world always hated, and always will hate: and look how it begins to hate them in the bud.

Now all these things are too much for us to bear, let us be up and doing.

But the grand difficulty is to know what to do! Almost every thing that could be invented, has been already tried, with as little effect as the new ropes were in the binding of Samson.—This little, insignificant, infant of a system, (for it is only about 16 years old,) has from its very birth been belied, slandered, and misrepresented in every way and shape which our honorable fraternity could invent: but all of no use, it still rolled steadily onward, increasing at every step. The people have been told that it was so small that it was not worth notice, but still they could not smother it: they have been told that it was so large, and in danger of overrunning the world—and still the people would go after it. The leading, the talent, and the ignorance of all the sects have been arrayed against it, and still it stands. Ignorance, superstition, and bigotry, have ever raised their bulwarks in vain. It has scaled their highest ramparts, and still it is onward with steady and dauntless march. And last, when all these have failed, the sword and bayonet has been unheathed, and the deadly rife has laid hearts of many of the Latter Day Saints, the deadly rife has laid them low in the dust: their leaders have been dragged to prison, and bound in chains and dungeons; their houses burned, their property robbed, their women and children driven from their homes by thousands, to seek shelter where they could find it; and then we fondly hoped it was overcome and put down, but alas! we were disappointed still. The chains were rent, the dungeons were burst. The prisoners and others are again abroad in the earth, and their system is spreading with tenfold rapidity.

What my fellow craftsmen, can we do? I pause for a reply.—Well sirs, I think upon mature deliberation, the most successful way to preserve our own pure religions, and to prevent this system from spreading, is, for all with one accord to join in the cry of—great is the goddess who sits upon the scarlet coloured beast: great is the mystery of her who holds in her hand the golden cup. This may for a time drown the voice of truth. In the mean time let us keep the tracts and newspapers well filled with lies against the Saints, and above all let us persuade the people to judge them without hearing them or reading their books.

I remain, sirs, with sentiments of high consideration, your fellow craftsmen.

DEMETRIUS, JUN.

Corner of Silver and Pearl-streets, Ephreim.

### SCANDAL.—B. C. ELSWORTH.

"Some apostates and 'chips and porridge Mormons,' fearing that all the sects together could not invent lies fast enough, have procured an advertisement to be inserted in a Chicago paper, that 'Strang gave one B. Elsworth a commission to the east, after stealing goods at Mr. Sheldon and Co.'s store, acknowledging the theft and paying for the stolen property, &c." We know "there is no hate like late changed love;" but such reckless, heartless persons as this antichristian ass, even in apostates, much more in those who profess to abide in the faith. It is execrable that a faithful minister, who has already baptised more than 1000, converted under his own preaching, and is now labouring faithfully in the vineyard of God, must call in the testi-

mony of gentiles to put down the slanders of those who claim to be saints. We are not particularly pleased with filling our paper with

such matters, but let justice be done, even though men and devils accuse our brethren. The following documents show how utterly unfounded any such charge is:—

THE UNITED STATES

(Discharge.)

Burlington, W. T.

BENJAMIN C. ELSWORTH,

Whereas a warrant has been issued in the above matter, against the defendant, for the offence of larceny, and having been brought before me, and an explanation between the complainant and the defendant having been had, which was ENTIRELY SATISFACTORY TO THE COMPLAINANT, he was discharged by me for want of further prosecution.

C. J. JONES,  
Justice of the Peace.

Dated Oct. 28th, 1846.

(Certificate of the Constable.)

THE UNITED STATES

BENJAMIN C. ELSWORTH,

In this matter I was the constable who served the warrant which was issued therein, for the offence of larceny, in taking and converting to his own use, and carrying away one small boy's cap, of the value of 50 cents, one pair of suspenders, and found in the possession of the defendant the boy's cap, and made search for the two other articles and could not find them; and I think that the other things were not in his possession, and never was; and I am of the opinion that they were not lost or taken at the time the cap was. I carried the defendant before C. J. Jones, Esquire, who issued the warrant, and after a consultation between the defendant and Orson Sheldon, the complainant, the defendant was discharged by the justice. \* \* \* \*

W. G. EVERITT.

Dated Nov. 4th, 1846.

(Certificate of the Prosecuting Attorney.)

THE UNITED STATES

BENJAMIN C. ELSWORTH,

I was employed by the complainant in the above matter, as counsel for the prosecution, and after the arrest was made, I made inquiries of all the persons who were present as witnesses in the matter, as to their knowledge of the transaction, and from all the facts related to me by those persons (who, I have no doubt, would have sworn to the facts which they related to me) I came to the conclusion that the cap in question was taken by Mr. Elsworth, from the store of Mr. Sheldon, through a mistake, having been taken from the counter amongst other things which he had purchased that day, amounting to some \$8 or \$9, and there was no intention on his part to steal the cap, and I so advised the complainant, which ended the prosecution of the matter. I had been acquainted with Mr. E. before he came to this part of the country, and having never heard any thing said in the community where he resided derogatory to his character, I deemed him then, as I do now, an honest man.

Mr. James J. Strang and Dr. J. C. Bennett were present after the arrest, and to my knowledge used no undue influence in order to procure his release. The most that I recollect of their saying was that they thought there was nothing wrong on the part of Elsworth, but he was innocent of the crime with which he stood charged. No money, or promise, to my knowledge, was made by any person, or paid in order to procure his release. Mr. Sheldon, the complainant, was made satisfied, and, by my advice, thought it not necessary or proper to pursue the matter further.

A. G. COLE.

Dated Nov. 4th, 1846.

[Lastly, we publish one clause from Mr. Sheldon's certificate, showing the utter falsity of the statement that President Strang used any undue influence to procure his liberation:]

The above statement is correct, as far as my recollection serves me, and I take pleasure in saying, that Mr. Strang had no agency, or took no part in procuring his (Elsworth's) release to my knowledge.

O. SHELDON.

Burlington, 2d Nov. 1846.

I hope that after reading these testimonies the brethren, who have given publicity to so foul and unfounded a charge will see the

folly of giving heed to the tales of apostates and excommunicants. The subject of so unjust an accusation (B.C. Elsworth) is now out on one of the most important missions ever undertaken by the church, has baptized some forty persons in less than four weeks; has conferred the priesthood upon the Lamanites, and has made a beginning which can hardly fail of bringing several tribes of Indians into the gospel of the kingdom. He speaks to them in their own tongues and two Indians of distinguished intellect, upon whom the authority of the priesthood has recently been conferred, are now on their way to the country beyond Lake Superior, carrying the gospel to the wildest regions of North America, while this same faithful but calumniated minister of the new and everlasting covenant is travelling among the branches to raise up faithful labourers for that neglected part of our Father's vineyard, and to procure the means of improving their moral condition, shall saints help apostates to accuse our brethren? Shall rumour always be taken for testimony, and accusation for proof? Then is the earth again thirsty for the blood of prophets. From the hour that I was called to this ministry I have expected some day to seal my testimony with my blood. If the day approaches it but shortens my toils. I thank God I am neither unprepared nor unwarned of the future, and whatever befalls me elsewhere, Voree shall afford me rest and peace.

If apostates, and those who hearken to and report their tales, wish my blood, I can dwell with God without it. I have laboured faithfully in the vineyard of God. I have kept the faith. I have given the pure word of God to those to whom I am sent. I have a work yet to do which no person on earth or hell can hinder. When that is done I am ready to be offered up. It matters little with me whether I descend with Christ and the hosts of heaven, or ascend from earth to meet them, for I know that I shall stand on the holy hill of the Lord, and dwell in the tabernacles of our God.

JAMES J. STRANG.

LETTER FROM JAMES J. STRANG TO DR. WILLIAM E. McLELLIN.—No. 1.

Voree, Jan. 18th, 1847.

DR. WM. E. McLELLIN:

Sir—I ask you the privilege of publishing to the world your letter to me, dated "Shalersville, Ohio, Sept. 30, 1846," and marked "Confidential," for the purpose of MOVING THEREBY (in connection with your other letters to me) that the accusations which you have industriously circulated against me ARE ALL FALSE; that you well knew at the time of coming into the church who were associated with me "in high standing in the church," without a single exception, and expressed your respect for and confidence in them, and that every reason which you tender for your present apostasy was equally known to you at the time of our personal interview in Shalersville. You will understand that I refer to the letter which you sent enclosed in a CONFIDENTIAL letter from yourself to Gen. Bennett, of the same date, and as you have renounced all secrets, and all secret obligations, you can hardly require me to keep secrets for you; especially when your own letters prove that you have apostatized, on the pretence of finding out facts which were fully communicated to you before your return to the church; that you then subscribed to, every principle, for teaching which you now reject me; that you still hold me bound to a secret covenant which I made with you at your earnest desire; and that you are now ever reproaching me among the saints for even associating with men whom you then recommended to me as men of honour and integrity, and represented as "YOUR VERY BEST FRIENDS!" You know I love frankness and practice it; you will therefore please give me this privilege, (which I shall be happy to reciprocate) that your letters may all stand together before the saints. I solicit an early answer, and shall be governed by your decision, for I will not break confidence with you even for your falsity to me.

Most sincerely,

JAMES J. STRANG.

PEMBERTON'S FORGERIES.

The first day of December, Collins Pemberton, an excommunicated member from the church here, published a gross and scurrilous libel upon President Strang and B. C. Elsworth, in the Chicago Mail, signed by seven names, besides his own. Two of these names were romances! Soon after he issued a placard from Elkhorn, signed by four names, which is confidently believed to have been altered after signing, without the knowledge of at least one of the signers. January 5th, 1847, he came out at Chicago with another placard,

purporting to be signed by eleven members of the church at Chicago, and twenty-five members of the church at Voree. *All the names at Voree were forged*, and doubtless some of those at Chicago. We published in our last the certificates of nine persons, showing that their names were forged. Several others say the same thing and no one has been found to avow the signature. Of the twenty-five names *fourteen are not members of the church at Voree; four never have been members*: three do not live within 100 miles of Voree, and two are believed to be mere PICTORIOUS NAMES. The names at Chicago, we presume, are made up in the same way. Among them we recognize some who have not acted in the church for three years, one which was forged before, and several not returned on the clerk's list of names, who may or may not have been Mormons at some period of their lives.

So much for the forgeries. The thing forged shows the workman. The first argument is, that when a Mormon is prosecuted for crime, and the justice and prosecuting attorney both certify his innocence, and nobody his guilt, he is therefore to be presumed guilty. So say the apostates.

The next is, that as Pemberton has certified to some malpractices in the church, and fifty-five officers of the church, including every official in Voree certify that his statements are false, *therefore he is to be believed instead of them*. So say the apostates.

(Finally, this forger says, "Strang and the fourteen others are excluded from the church. La, dear! When was this done?")

We have treated this placard as a forgery, as to nearly all the names signed to it. Still we do not doubt some five or six of the persons said to belong in Chicago, did sign it. Do they know the Lord God hath said "THOU SHALT NOT BEAR FALSE WITNESS against thy neighbour?" How can "we, the undersigned members in the church at Chicago give our TESTIMONY" of what Elsworth did in Voree, have NEVER SEEN OR HEARD IS AN APOSTATE, A WOLF AND A LIAR! How can "we" in Chicago, give the lie to 55 of our brethren about things in Voree, that they *know all about* and "we" *nothing*? How did "we" in Chicago get so wise that we know more about Voree than all the saints there? Who gave "we" such wisdom and omniscience that can judge better than any of the *councils of the church on testimony*? Are they particularly anxious for an inheritance in the lake that *burneth with fire and brimstone*, and the UNBELIEVING, MURDERERS, WHOREMONGERS, SWAGGERS, IDOLATERS, and ALL LIARS, have their part? Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that BACKBITETH not with his tongue, nor doth EVIL to his neighbour, nor taketh up a REPROACH against his neighbour—Psalm 15.

### PASTORAL LETTER.

FROM JAMES J. STRANG, PROPHET OF THE MOST HIGH GOD, AND FIRST PRESIDENT OF THE CHURCH OF JESUS CHRIST, to all them that believe in God and obey his law throughout the world.

God, who created the earth in days of old, and holdeth it in his hand at the present moment, who taught the fathers, and spoke to the children of men by prophets and apostles; who hath in the last days lifted up his hand to redeem the earth as well as the children of men having in his good pleasure and abundant grace called me to the service of the sanctuary, and the ministry of the new and everlasting dispensation of the fulness of times, I feel constrained by his spirit to speak to you of the things that God hath shown me, and especially to put you in remembrance of his law and his precepts; and desiring that you should become wise in all that God hath revealed, and be made perfect by his word.

Blessed and happy are all those who, being reconciled unto God by his word, and delivered from the dominion of sin and Satan, pressing on towards the fountain of all light and all truth therein, continue to stop till they become perfect as God our father is perfect; never such is the high privilege offered to the true disciple of Christ in the covenant which God hath made, and which shall never be broken to any brother in the unity of the spirit, and supplied with zeal and strength, and courage to do the will of our Heavenly Father.

I desire, therefore, that all the saints, individually, may participate in the bonds of union, the fellowship with the Father, and his Son Jesus Christ, and may not rest satisfied with the Father, and his Son loves the things that pertain to the kingdom of God, and that you no longer conformed to the world, but transformed by the indwelling of the Holy Spirit, and the renewing of your minds, and turned

from darkness to light. Wait for and patiently receive the word of God, which shall be as a shining light unto you; then will you be enabled to see and to walk in the path of duty.

I charge you that you steadfastly seek to commend your profession of faith by keeping ALL the commandments of God, and truly following him who was meek and lowly in heart. In the exercise of a tender and enlightened conscience, maintain an upright testimony to the purity and intellectuality of his religion, though it be through suffering. Be careful, that neither for the sake of worldly reputation, from a love of ease, nor from a fear of being plundered of your possessions, you incur the condemnation conveyed in the words, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not up his cross and followeth after me is not worthy of me."

Neglect not the assembling of yourselves together. Be diligent in public instruction; and put off all slothfulness in family devotions and secret prayer. Subject yourselves frequently to an honest self examination in the light of God's word, remembering that God's law truth, and admits of no concealment. If you are hereby made sensible of manifold transgressions, and of cause for humiliation, you will value more highly the principles and the ordinances of the gospel of Jesus Christ, and will rejoice exceedingly that the shepherd and bishop of our souls speaketh unto God, and is a minister and an high priest in his tabernacle, by an everlasting and unchanging priesthood, made not without an oath.

In the present state of society, with the strong disposition generally manifested to speak evil of and persecute the saints, it is especially incumbent upon all to carefully watch their varied engagements in life. In conducting your pecuniary affairs whether in agriculture or trade, or as professional men, and in the investment of your property scrupulously avoid doing any thing that may compromise your Christian testimonies, or lessen their force on the minds of unbelievers. Maintain plain dealing and strict integrity with all men; treating your first concern to be to lay up treasure in heaven. It is especially incumbent on you that you enter not upon the manufacture of, or trade in intoxicating liquors, or other things used principally for immoral or vicious purposes, and that you obtain no inheritances, except at treasure is there will your hearts be troubled; and if ye neglect these sayings the day of your redemption approacheth not.

"The friendship of the world is enmity with God." Therefore in fulfilling your duties as citizens, be cautious how you seize on any occasion which may occur to serve the public in a civil capacity as a public officer. Forget not that your being thus engaged may bring, not only the eyes, but possibly the indignation and hatred of the unconverted upon you. When I consider the seductive influences of popularity, and the self-satisfaction consequent upon successful efforts of the intellectual powers, even in a good cause, I feel bound with the affectionate earnestness to warn you against taking an undue part in aid, as far as in us lies, in lessening the amount of vice, ignorance and misery; but be especially watchful that you do not engage in any such work merely for applause and public notice, lest thereby you mar the work of God in your hearts, interfere with your duties in the church, and bring down on yourself and brethren that spirit of persecution which a less prominent station might avoid.

Still more earnestly do I warn and admonish you against taking part in the wars and fightings of the nations of the earth. In the present war between the United States and Mexico, where our own country is pursuing successful conquest of an enemy, at whose hand she has suffered many injuries, long unredressed, the occasion may seem to justify a belligerent position; but it should not be forgotten that God has not decreed the war, and its consequences are still but added to the stronger of the oppressive. In this nation wounds are permitted and slain, and all manner of evil is spoken against them for righteousness sake. They have been robbed and plundered, and the entire state to be waked at it. They have been trilled from as he would not hear them; then they laid them at the feet of the governor, and he refused them redress; finally the Prophet Joseph, his Counselor Sidney, and Gen. Robert D. Foster, an high priest, went to Washington, and laid their complaints at the feet of the President, and in the halls of Congress, and were told that they could do nothing for them. They there bore a faithful testimony, and have become witnesses at the judgment seat of God, who hath sworn that he will

Burlington, Jan. 20, 1847.

TO THE EDITOR OF ZION'S REVEILLE.

DEAR FRIEND,

In the Anti-Mormon placard, called "The New Era," I am made one of the principal subjects of the ribaldrous and vituperative remarks of a set of pseudo vagrants and vagabonds, whose statements receive no credence whatever in this region, but who may have some influence where their entire destitution of character and probity are not so well known. On this account I will simply remark that all such false, unchaste, unchristian, and rancorous articles, the offspring of envy and revenge, require only to be read to be execrated by every honourable person, not wholly lost to every principal of moral obligation. Such articles only evidence the total depravity of their authors and abettors. I cannot lower myself to notice such vile and libelous effusions of apostate and brainless heads. I will only remark, that my character is not to be sullied by the shafts of such a set of paltrons and depraved heretics. As to my honourable and gentlemanly deportment, I refer any honest seeker after truth, to Mr. Wells, (our post-master,) Mr. Forbes, (inn-keeper,) Messrs. Sheldon, Stevens, Kendall, and Adams, (merchants,) Messrs. Royce, Barnes, and Cole, (attorneys at law,) Mr. St. John, Drs. Dyer and Lewis, or to any other person of character and reputation in this vicinity.

Yours respectfully,  
JOHN C. BENNETT.

Faret, W. T., Jan. 13, 1847.

ELDER JOHN GREENHOW,—DEAR FRIEND,

In my letter to you of "Dec. 12th," A.D. 1846, I state "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 most esteemed friend, the honorable William Smith, (the patriarch,) ever make such a declaration relative to himself in my presence." That statement, I reiterate, is true in whole and in part. In conversation with Mr. Reuben Miller, to day I find he is of the opinion that I have done him manifest injustice in the matter, as he avers that *William Smith did tell him so*—this he might have done, but he certainly did not so say *expressly*. We told Mr. Miller that President Strang had been ordained and anointed, and had all the keys and ordinances of the priesthood—but neither time, place, nor persons were named—and I have never pretended to deny it, at any time or to any person, and the statements I then made I aver to be true to the *substance*. I would not intentionally misrepresent any person, even my most inveterate enemy—I presumed that all sensible men, in a critical and circumstantial controversy, would take as confessed what is not denied. It certainly appears to me that no candid man can take a different view of this position: and I am utterly at a loss to know how a man of Mr. Miller's parts could have misapprehended me. I have no disposition to state any thing but the truth, to take any undue advantage of Mr. Miller, or to protract the controversy,—it was not of my own seeking, but in it I have treated him as a gentleman, and intend to deport myself as such towards all men.

Yours Respectfully,  
JOHN C. BENNETT.

## PRAYER MEETINGS.

Let all the faithful attend strictly to their prayer meetings, and to their family devotions, for God is well pleased with all sincere worshippers who strictly conform to all the Christian duties to do them. Those who are the most devout, and who pray the most, "lifting up holy hands, without wrath and doubting," always receive the greatest manifestations of God's presence, and of the powers of the royal priesthood. No man can live too near to God. Have you Abrahamian faith, take hold on heaven! Do you believe in Jesus, enter in! Have you the powers of the priesthood, possess the kingdom! The Heavens will crown you with diadems of glory, while the earth will yield her increase, and rebels quake like aspen leaves in the wilderness! The pseudoes vex our righteous soul with their abominations; but God will smite them when he thunders from Sinai! The earth will engulf them in their pollutions, and the curling flames of hell consume them! But the obedient shall prove the fruits of God! They will leap the walls of heaven, and be drunk with God! When they cry, "praying people"—a people wholly devoted to God! When they cry, "be ye humble; when they supplicate, he grants; when they are oppressed he takes vengeance!" "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."

"vex the nation." So though God uses this nation to chastise the Mexicans for all their wickedness and their high-handed oppressions of the seed of Joseph (as he used Babylon to chastise Israel in days of old) yet the people whom they conquer shall be as poison in the veins of the nation, and the spoils of conquest shall be the seed of future wars; apparent success shall end in destruction unless they make speed to put off their own sins. Since this faithful testimony was borne the prophet has been slain for the testimony which he bore, in a public prison, in charge of public officers, and no effort has been made to bring the murderers to justice. Beneath the altar of God he cries continually, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on those that dwell on the earth." And in the end of their probation, God is waiting on the nation that they may "turn unto him, and repent of all their evil deeds, and no more slay the prophets, but hearken unto them!" and if they do it not, his fierce anger shall fall upon them and all that are joined with them. Therefore as you give your testimonies against wars and fightings see that you engage not in them, and suffer a curse with those that make them.

It is meet also that the Saints shall not mix up in the turmoil of politics. It is preferable that you take no part even in elections in ordinary cases, leaving all such matters to others. But while you thus leave both the making and the administration of the laws to others, scrupulously avoid breaking them; "for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them forth. Behold here is wisdom.

—D. and C. sec. 18, p. 5.  
Finally, brethren, give no heed to backbiters and tale bearers, especially those who are accusers of their brethren. But remembering that as there have been apostates, false teachers, and those who bear false witness and speak evil of things they understand not all ages of the world, so there shall be until the coming of Christ in flaming fire to take vengeance on all who know not God.

Be steadfast in every good work, not driven about by every rumor. The grace of God our Father and the Lord Jesus Christ be with you. Accept this sincere greeting and testimony from your fellow-servant,

JAMES J. STRANG.

## EXTRACT FROM A REVELATION GIVEN DEC. 21, 1846.

"Because Kirtland is filled with unbelief and apostasy; and those who have gathered there and taken my name upon them regard not my word, and hearken not to my law, neither observe my counsel nor hear the words of my prophets, but have altogether rejected mine anointed, done violence to the truth, refused my word, and rebelled against my law and mine authority; therefore shall Kirtland be a waste and a desolation, a den of wickedness, and a habitation of the unfaithful, the unbelieving, and the rebellious. And the desolation thereof shall continue, nor shall it be cleansed of its uncleanness until they who have polluted it be utterly destroyed therefrom, for they seek continually to deceive and to be deceived, and will neither be faithful themselves nor suffer others to become pure in their midst. And they seek the establishment of their own will rather than mine, but they shall be utterly confounded, and their desolation shall increase and become heaps, and their substance shall waste, and their houses shall fall, and their land shall fail of its increase, and the waters thereof shall dry up. There shall Satan's seat be, and there shall be the gathering of unclean things for they will not obey me. And their power, and their authority, and their blessings, I take from them that I may bestow them upon another people whom I will call together, and from the midst of Kirtland will I call all who will turn unto me and serve me, that they may escape its curses. Let all my saints flee from Kirtland as from a desolating scourge, and let them not gather there, for it is no longer a stake for the curtains of the strength of Zion, but is a rent and a weakness, and a nakedness of unbelief."

[The following letters from Gen. Bennett are so just that we give place to them in this number. He, and Brothers Strang and Elsworth, have been made the subjects of several vile, unchaste, and unchristian articles, better suited to the drawing-room of a brothel than to grace a moral and religious community. We go for justice and Christian integrity, and not for the circulation of such vile Billingsgate as the pseudoes are publishing, to the subversion of every principal of truth and Christian integrity.]—

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, JANUARY 28, 1847.

[No. 3.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JOHN GREENHOW.

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, Artemus 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.

[We have concluded to reprint the Pastoral Letter in this week's *Reveille*, owing to the great demand for it from the brethren round about, and from the fact that the second number, which contained it being entirely exhausted.]

### PASTORAL LETTER.

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value more highly the principles and the ordinances of the gospel of Jesus Christ, and will rejoice exceedingly that the shepherd and bishop of our souls speaketh unto God, and is a minister and an high priest in his tabernacle, by an everlasting and unchanging priesthood, made not without an oath.

In the present state of society, with the strong disposition generally manifested to speak evil of and persecute the saints, it is especially incumbent upon all to carefully watch their varied engagements in life. In conducting your pecuniary affairs whether in agriculture or trade, or as professional men, and in the investment of your property scrupulously avoid doing any thing that may compromise your Christian testimonies, or lessen their force on the minds of unbelievers. Maintain plain dealing and strict integrity with all men, treating them with respect and courtesy, and at the same time showing that your first concern is to lay up treasure in heaven. It is especially incumbent on you that you enter not upon the manufacture of, or trade in intoxicating liquors, or other things used principally for immoral or vicious purposes, and that you obtain no inheritances, except at places where God has called the saints to gather; for where your treasure is there will your hearts be; and if ye neglect these sayings the day of your redemption approacheth not.

"The friendship of the world is enmity with God." Therefore in fulfilling your duties as citizens, be cautious how you seize on any occasion which may occur to serve the public in a civil capacity as a public officer. Forget not that your being thus engaged may bring, not only the eyes, but possibly the indignation and hatred of the unconverted upon you. When I consider the seductive influences of popularity, and the self-satisfaction consequent upon successful efforts of the intellectual powers, even in a good cause, I feel bound with affectionate earnestness to warn you against taking an undue part in the many exciting movements of the present day. It is our duty to aid, as far as in us lies, in lessening the amount of vice, ignorance and misery; but be especially watchful that you do not engage in any such work *merely* for applause and public notice, lest thereby you mar the work of God in your hearts, interfere with your duties in the church, and bring down on yourself and brethren that spirit of persecution which a less prominent station might avoid.

Still more earnestly do I warn and admonish you against taking part in the wars and fightings of the nations of the earth. In the present war between the United States and Mexico, where our own country is pursuing successful conquest of an enemy, at whose hand she has suffered many injuries, long unredressed, the occasion may seem to justify a billigerent position; but it should not be forgotten that God has not decreed the war, and its consequences are still but added to the stronger of the oppressive. *In this nation saints are persecuted and slain*, and all manner of evil is spoken against them for righteousness sake. They have been robbed and plundered, and the powers that be have winked at it. They have been exiled from an entire state. Their complaints were laid at the feet of the judge, and he would not hear them; then they laid them at the feet of the governor, and he refused them redress; finally the Prophet Joseph, his Counsellor Sidney, and Gen. Robert D. Foster, an high priest, went to Washington, and laid their complaints at the feet of the President, and in the halls of Congress, and were told that *they could do nothing for them*. There they bore a *faithful testimony*, and have become witnesses at the judgment seat of God, who hath sworn that he will "vex the nation." So though God uses this nation to chastise the Mexicans for all their wickedness and their high-handed oppressions of the seed of Joseph (as he used Babylon to chastise Israel in days of old) yet the people whom they conquer shall be as poison in the veins of the nation, and the spoils of their destruction unless they make speed to put off their own sins. Since this faithful testimony was borne the prophet has been slain for the testimony which he bore, in a public prison, in charge of public officers, and no effort has been made to bring the murderers to justice. Beneath the altar of God he cries continually, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on those that dwell on the earth." And in the end of their probation, God is waiting on the nation that they may "turn unto him, and *repent* of all their evil deeds, and no more

slay the prophets, but hearken unto them;" and if they do it not, his fierce anger shall fall upon them and all that are joined with them. Therefore as you give your testimonies against wars and fightings see that you engage not in them, and suffer a curse with those that make them.

It is meet also that the Saints shall not mix up in the turmoil of politics. It is preferable that you take no part even in elections in ordinary cases, leaving all such matters to others. But while you thus leave both the making and the administration of the laws to others, scrupulously avoid breaking them; "for he that keepeth the laws of God hath no need to break the laws of the land; werefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them forth. Behold here is wisdom.

—D. and C. sec. 18, p. 3.  
Finally, brethren, give no heed to backbiters and tale bearers, especially those who are accusers of their brethren. But remember that as there have been apostates, false teachers, and those who bear false witness and speak evil of things they should not in all ages of the world, so there shall be until the coming of Christ in flaming fire to take vengeance on all who know not God.

Be steadfast in every good work, not driven about by every rumor. The grace of God our Father and the Lord Jesus Christ be with you. Accept this sincere greeting and testimony from your fellow-servant,

JAMES J. STRANG.

#### PRAYER OF MARY QUEEN OF SCOTS.

While Mary, (at the instance of Elizabeth), was a prisoner in Hardwich Hall, she composed the following most beautiful and melodious lines, which we highly prize for their plaintive simplicity, and as evidence of her devotion and piety:—

"Oh! Domine Deus, Speravi in te; Oh! eare mi Jesu, Nunc libera me. In dura catena, In misera pœna Desidero te. Languendo, gemendo, Et genuflectendo, Adoro, imploro Et liberer me!"	"Oh! my God and my Lord, I have trusted in thee; Oh! Jesus, my love, Now liberate me. In my enemies' power, In affliction's sad hour I languish for thee. In sorrowing, weeping, And bending the knee, I adore and implore thee To liberate me!"
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How appropriate for the Latter Day Saints! who have been oppressed, scattered, and peeled; yet God was not derelict to his covenant people, for he loveth them still, and will triumphantly congregate them in the north country. "I will say to the north give up, and the south, keep not back: bring my sons from far, and my daughters from the ends of the earth."

God will greatly bless and glorify the faithful and obedient stakes of Zion, and the saints who magnify his name; while the rebellious shall be scourged for their derelictions, and smitten for their transgressions. The harps of Israel, shall praise our God, and "every one that keepeth the Sabbath from polluting it, and taketh hold of my COVENANT;" [saith the Lord.]

Even then will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all people.

The Lord God which gathereth the outcasts of Israel, saith, Yet will I gather Israel to him, besides those that are gathered unto him."

The gathering of Israel, at her stakes, shall transcend the splendor of earthly princes, and the diadems of her nobles shall be more brilliant than gems of Egypt. The sun shall be darkened with the effulgence of God's glory, and the saints shall be as God's in their perfections.

#### DANIEL AVERY.

Collins Pemberton, and his associate apostates, in their placard under the caption of "Strangism exposed to the world," dated Chicago, Jan. 5, 1847, say, "Daniel Avery was whipped for stealing. The castigation was inflicted near Tully, on the Mississippi river." Now, except the righteousness of this generation exceed the righteousness of this cooper, and the other pseudoes, they will all become LIARS and FORGEIS; and to every good work reprobate. Daniel

Avery was never at Tully on any occasion, and the following will show his standing in Nauvoo:—

#### "LETTER OF COMMENDATION."

"We, the undersigned, by the authority of the Church of Jesus Christ of Latter Day Saints, recommend this our worthy brother and elder, Daniel Avery, to the fellowship of all Christians,

BRIGHAM YOUNG.  
HEBER C. KIMBALL.  
WILLFORD WOODRUFF.

Nauvoo, Oct. 3, 1842."

The circumstances to which these vile pseudoes most probably allude is narrated in the Times and Seasons, vol. iv. pp. 375-6, in which it will be seen he is proven perfectly innocent before a doubt—not even the suspicion of guilt remains.

The Times and Seasons of Feb. 15th, 1844, says,—"The Messrs. Averages, who were UNLAWFULLY 'transported out of the state,' have returned to their families in PEACE, and there seems to be no ground for contention."

We here insert the DISCHARGE of Daniel Avery from the custody of the sheriff, signed by the judges, countersigned by the clerk, and bearing the seal of court, which shows his honourable acquittal, and his entire innocence of all crime:—

State of Missouri,  
County of Clark, } ss.

Ordered by the Clark County Court, Dec. 25th, 1843, that Samuel Musgrave, sheriff of Clark County, discharge Daniel Avery from imprisonment on an indictment found against him for the alleged crime of stealing a mare of Joseph M'Coy's.

By order of Court.

Witness, Willis Curd, clerk of said court, and seal of [L. s.] office, this 25th Dec. 1843.

Done at office, in Waterloo, date above.

WILLIS CURD, Clerk.

Hon. JOHN W. LEWELLEN, } Judges.  
HENRY SNIFFELY.

Daniel Avery is one of the most noble souls and faithful saints the church ever contained. Such men may always expect persecution at the hands of pseudoes and apostates, for they reviled Jesus. We now advise Brother Avery to proceed immediately to Chicago, and commence a prosecution against those wicked pseudoes for defamation. It is high time that those libelers were brought to justice.

"The tongue is a wild beast, very difficult to be chained, when once let loose."

#### PROCEEDINGS OF THE CHURCH AT CHICAGO.

Chicago, Dec. 20, A.D. 1846.

The members of the Church of Jesus Christ of Latter Day Saints, met at the house of P. Barter, by appointment. Elder Adams, of the twelve, set forth the object of his and Bishop Fuller's mission to Chicago; to wit:—To ascertain the situation of the church there—to learn who acknowledge James J. Strang as Joseph Smith's successor—to correct the foul misrepresentations that had been manufactured and put in circulation by those who have gone out from us because they were not of us—and to speak of the true organization of the church, and the pure principles of the gospel as believed in, and advocated, by the church at Voree.

Collins Pemberton then made a few remarks, after which his excommunication from the church was read. Messrs. Barter and Cammeron, (Brigantines,) stated that they had no fellowship with the adherents of James J. Strang. Meeting adjourned.

Evening Session.—Convened at the house of Daniel Fox Botsford according to adjournment, for public preaching by Bishop Fuller. After preaching the meeting adjourned to the 21st.

December 21st.—Evening.—Convened for public preaching by Elder Adams. After preaching, adjourned to the 22nd.

Dec. 22nd.—Church met pursuant to adjournment, at the house of Elder Botsford, whereupon Elder Adams, of the Twelve Apostles, was called to the chair, and Elder John Alston appointed clerk. Meeting opened by prayer. The object of the meeting was stated, which was to regulate and organize the Chicago branch of the church.

Bishop Fuller offered the following preamble and resolution:—Whereas, P. Barter has apostatized from the true organization of the church, and signed his name to a LIES, got up by Collins Pemberton, and communicated member from the Church of Jesus Christ of Latter Day Saints, at Voree, therefore,

Resolved, that he be removed from the presidency of the Chicago branch; which was, on motion of D. F. Botsford, seconded by Z. But-

terfield, adopted unanimously.

On motion of Bishop Fuller, seconded by J. Botsford, Resolved, that Z. Butterfield be ordained to the office of priest: carried unanimously.

Resolved, that we receive, sustain, and uphold James J. Strang, as prophet, seer, revelator, and translator, unto this church, and as the successor of Joseph Smith: carried unanimously.

Resolved that we will do all in our power, as Christians, to reclaim our brethren who have become contaminated by the *libels* printed and circulated by C. Pemberton, P. Barter, and their confederates: carried unanimously.

Official members of the branch present:

David Fox Botsford, high priest: James Botsford, of the seventies John Alston and James Botsford, elders; Zimri Butterfield, priest. Adjourned.

*Evening Session.*—Met agreeable to appointment. Bishop Fuller delivered a discourse upon the evidence of the Book of Mormon drawn from Scripture and analogy.

Meeting adjourned sine die.

JAMES M. ADAMS.  
A. B. FULLER.

# LETTER FROM JAMES J. STRANG TO DR. WILLIAM E. McLELLIN.—No. 2.

Forest, Jan. 27th, 1847.

DR. WM. E. McLELLIN:

I am in receipt of a bull, signed by yourself and six others, at Kirtland, withdrawing fellowship from myself as prophet, and rendering divers reasons therefor.

Your second reason is for "associating around me, and placing in high authority, men of corrupt principles, wicked hearts and grossly immoral conduct." In your letter to me of 22d Nov., received Dec. 14th, 1846, you single out John C. Bennett as an objectionable man. Beyond this you have named to me no man in the church, either in authority or out of it, to whom you object on any account whatever. As you name no other, I conclude that you use the plural simply for effect, and you do not know of another man in high authority in the church whom you dare attack.

Upon what grounds, sir, do you justify yourself in accusing me, or changing your relations with the church, because I associate with him, or because he holds a standing in the church? You know, sir, that you admitted me to your society and confidence, on "a letter of introduction signed by JOHN C. BENNETT, and nobody else." You know that you were just as well informed of the standing of John C. Bennett in the church, when you returned to it, as you are at this present moment.

Now, I say distinctly, that you did not withdraw fellowship from me, as a prophet, on account of my association with John C. Bennett, or any other person, nor on account of their standing in the church; and as often as you state that reason you *lie before God, angels, and men.* And what I say I am ready *this moment to prove by documents in my possession, written by your HAND, and signed by your name.* You have professed friendship for and confidence in Gen. John C. Bennett, from the year 1831, till October, 1846. You have continually sought *his society.*—You have twice asked a professional partnership with him. Three times endeavoured to join in church fellowship with him. You have continually asked favours of him, and so late as August last begged of him a *CERTIFICATE to bolster up your charac'er.* And now you pretend you cannot associate with me because I *lie* with him! Deeper, blacker, fouler duplicity, no man was ever guilty of.

The third charge which your famous "AUL" alleges against me is for "concealing some things from the people in Kirtland." I will take special pains, sir, that you shall not make this complaint a second time. And the people of Kirtland shall not hereafter complain that I have concealed your conduct from them, whatever they may say on other points. To this end I publish the following extracts from your letters to myself and Gen. Bennett, in the *Reveiler*. The original letters from which they are taken are in my hands. With them I have two original letters, written by Dr. W. E. McLELLIN, at Buffalo, Iowa, (while a member of Col. Hinkle's church) charging GEN. BENNETT to go there and join with them. These letters are all open to PUBLIC INSPECTION. If your genuineness is questioned in Kirtland, we shall send a messenger to face you with them there. I think these remarks will convince you that if some things are not secret they ought to be. If you are still in doubt, however, I only ask

that you remove the injunction, "confidential" from the balance of your letters in the hands of Gen. Bennett and myself.

Now for your consistency. These letters are the testimony that you gave me of the character of Gen. Bennett. And I never heard a lip from your tongue, nor saw a scrawl of your pen varying therefrom, till I saw your letter to H. Aldrich, at Burlington, Dec. 11th, 1846. On that same day you, at Kirtland, many hundred miles off "withdrew fellowship from me as a prophet," for believing him just such a man as you represented him, and treating him accordingly. Yes, sir. Because I did not divine from the lines of your countenance, and the form of your cranium, that you were a backbiter, a liar, a poltroon, and a base black-hearted scoundrel, and refuse to associate with "your very best friend." Therefore you say I am not fit to be a prophet, and you want fellowship me. Thank you for putting your own value upon your testimony. I know of one man of corrupt principle, wicked heart, and grossly immoral conduct, that no one shall hereafter accuse me of associating with, or placing in authority. I am happy in feeling assured that you have just as much misrepresented Gen. Bennett's character as he mistook yours.

Frankly yours,

JAMES J. STRANG.

## EXTRACT, No. 1.

(W. E. McLELLIN to J. C. Bennett.)

"Shalersville, Portage Co., O., Aug. 14th, 1846.

MY OLD and MUCH RESPECTED FRIEND,

Old Sid has written an anonymous letter to the P. M., of this place, the intent of which was to injure my private as well as professional character. I would be glad that you would send me such a recommendation, as a physician and gentleman, as you may think me entitled to. I would remark that your acquaintance with me was formed during the winter of '31 and '2.

How would you like a partner? I wish I was with you. What say you?

I am, and shall ever remain, yours.

W. E. McLELLIN.

## EXTRACT, No. 2.

(Wm. E. McLELLIN to Gen. Bennett.)

Aug. 13th, '46.

DEAR DR.

I should not be surprised if *Old Sid*, or some of his satellites had lied to you about your *OLD FRIEND*. If so, who and what.

I am, and shall ever remain yours,

W. E. McLELLIN.

Post marked "Ravenna, O., Aug. 20."

## EXTRACT, No. 3.

(Wm. E. McLELLIN to President Strang.)

Shalersville, Portage Co., O., Sept. 27, '46.

PRESIDENT J. J. STRANG.

To apprise you that your almost unbounded anxiety for me, and your great trouble and expense to visit me were not in vain. I feel redeemed from uncertainty. Oh, how my soul pants to dwell among brethren, (charming name!) instead of living where Satan's seat is, as we do here. Give my respects to Dr. BENNETT. Tell him I am W. E. M. as of old.

W. E. McLELLIN.

Post marked, "Ravenna, O., Sept. 29."

## EXTRACT, No. 4.

(Wm. E. McLELLIN to Gen. Bennett.)

Shalersville, Portage Co., Oh., Sept. 30, '46.

DEAR DOCTOR.

Yours of the 1st instant was duly received, and the recommendations you were pleased to send me as duly appreciated. The kindness of friends is sweetly consolatory to the heart.

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. I 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.

W. E. M.

Post marked "Ravenna, O., Oct. 2.

[We are somewhat surprised that President Strang and Brother Bennett should have spent any time in exposing the absurdities of W. E. McLellan. They surely cannot have known him as well as we or they never would have attempted it; we can, however, furnish them with the last line whenever they may conclude—"The half has not been told." We remember sitting in a certain conference with this mighty camelion, and the most part of the time was occupied in disposing of the revelations and messages delivered by angels, which this monster apostate professed to have received night after night. We long since concluded him a pestilence, suffered to stalk abroad for the ripening of apostates and unbelievers for that hell which unquestionably is "moved from beneath to meet them at their coming." As for ourselves, we look upon earthquakes and volcanic eruptions, burying whole tracts of country, threatening continents; yea if all be swallowed up, that none be left to tell the dismal story, as the mild judgments of an offended God, in comparison to William's diabolical influence in dragging soul and body down to destruction. He stated that a most solemn oath of covenant (which was kept sacred from all but the quorum of seventy-three,) was given unto him by Almighty God, into which, not only *he*, but *every* *one* of the quorum MUST enter, and with hands uplifted to heaven we entered into this *secret* *covenant* (administered by this fiend in human shape). But now, forsooth! he cannot fellowship Brothers Strang and Bennett because some apostate told him we had a covenant! Oh, consistency, why, O, tell us, why hast thou so entirely forsaken this mass of moral depravity! Again, he told us he was in company with some half dozen others, when the heavens were opened, and there they saw the recording angel register that Sidney Rigdon should bear off the kingdom of God triumphantly. He also covenanted to carry the dead body of a certain gentleman through mighty battles, not only through this country, but Europe, and till they had conquered the world, and finally land it at Jerusalem. [Some have an opinion that when the fighting commenced William's face would be BLACKED AGAIN, and he SEARCHING THE TRUNKS of his brethren! But, lo! scarcely had a month passed away before he was among the missing, and sending letters through the country exposing "Old Sid."—*Quos Deus vult perdere prius dementat.* Whom God would destroy he first makes mad. William is now figuring off with a new prophet, (we understand he is holding up David Whitmer as prophet and successor to Joseph,) but we and William know perfectly that if the prophet will not make him God, he will soon seek him but William will not be found of him.

We said something a week or two ago about his fourth apostacy, but he himself counts thus:—Joseph Smith, 1; the Methodists, 2; Hinkle, 3; William Law, 4; Sidney Rigdon, 5; A. Cowles, 6; James, 7; and a little more than half from David Whitmer, making in all, 7½.—*Risum teneatis, amici!* Can ye, my friends, forbear laughing!—*En.*]

#### ISAAC SCOTT, Captain Bogart's foster-father!

That the brethren at a distance may know what reliance is to be placed on the statements of this delectable pseudo, who appears in the ANTI-MORMON NEW ERA as the endorser of Wm. E. McLellan's faithfulness, we will state that he was the protégé of Capt. Bogart, (*per fratrum mobile*—a noble pair of brothers,) and that Bogart, McLellan, and Scott were cheek-by-jole associates. Scott told Bishop Fuller that he stood by Bogart while he murdered a man, and still he calls Bogart an excellent foster-father. The following certificates will show Scott's and McLellan's co-operation with the mob party for the consummation of their nefarious purposes:—

Force, Jan. 25, 1847.

To whom it may concern:—

This is to certify that William E. McLellan commanded an Anti-Mormon company, in Missouri, who (*with their faces blacked*) co-operated with the other mob troops, to deprive the Mormons of their possessions, and drive them from the state. McLellan said, "I wish to God that I could see Joe Smith brought into the public square, in Far West, and newscaster, for if the God-d—d rascal is taken to Liberty he will escape!" At this time Joseph, Sidney, Hyrum, and the other prisoners were in a wagon, and fourteen guns were presented to their breasts, but the general slaughter was prevented by the interference of John C. Annis. McLellan was decorated with a variety of different coloured ribbons upon his hat, shoulders, and arms, as badges of distinction.

M. AVERY.

Force, Jan. 25, 1847.

To whom it may concern:—

This is to certify that Isaac Scott has for many years been regarded as a vile apostate, and that he was, in consequence of his apostacy, removed from the office of chorister of the branch over which Emer Harris presided.

D. AVERY.

Force, Jan. 25, 1847.

To whom it may concern:—

This is to certify that Isaac Scott told us that he was cut off from the church in Missouri, and that he continued out of the church ever after, until he came here. He has co-operated with apostates and the enemies of the church. In consequence of his treachery he never had the confidence of the faithful and virtuous members.

U. C. H. NICKERSON.

JOHN MCCONNELL.

Elder John M. Crane has been doing a good work this winter, and has baptized many, one of whom is a preacher of some note. He is an able, faithful, and efficient brother, and is doing much for the church.

The Patriarch, William Smith, we learn by the papers, is lecturing at Peoria—pseudoism does not move him from the path of duty. The Anti-Mormon New Era he thinks will soon be *non est inventus*.

The pseudoes at Kirtland have proclaimed David Whitmer as their prophet, seer, revelator and translator. So writes Brother Barber to Elder Adams.

The pseudoes in England have proclaimed that Joseph ordained Brigham Young, prophet, seer, revelator and translator. So writes Elder Brooks to Elder Adams.

What was Willard Griffith doing at Mr. Fowler's during his absence? Ask Mr. Fowler. Do the pseudoes tolerate such conduct! "Let the wicked forsake his ways." For further information inquire of Elder Adams or Bishop Fuller.

#### DEFINITIONS.

Orthodoxy.—A man's own doxy.

Heterodoxy.—A man's own doxy.

#### THE POPE OF ROME.

The Edinburgh correspondent of the New York Sun, under date of Dec. 22, 1846, says, "I have read long accounts of the new pope's appearance in the great carnival at Rome; he certainly is a most wonderful man, and the idol of the people; but I reckon his cardinals will not allow him to indulge in liberties long. It is said that he is followed by poison and the dagger, and cannot eat a meal until the food is first submitted to a chemist. And so it is; Christ was not sufficed to live, and goodness is ever persecuted." So of the true Church of Jesus Christ of Latter Day Saints, the pseudoes revile the Lord's Anointed, and desecrate our holy religion. They disobey God, who says, "Touch not mine anointed, and do my prophets no harm." Jesus says truly of the pseudoes, "O, faithless and perverse generation, how long shall I be with you! how long shall I suffer you?" They have denied the prophet and the covenant of the Lord, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." "He that doubteth is damned," but "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." There was a possibility of salvation had they not taught the most damnable heresies and doctrines of devils, but now how can they escape the damnation of hell, seeing they deny the Lord that bought them?

During this season of the year many cattle and horses are suffering from diseases peculiar to the animals. Uriel C. H. Nickerson is well qualified to attend to and relieve all such cases; he has likewise for sale an excellent assortment of oils, essences, and pills, and many other valuable drugs and medicines for family use. Those requiring anything of the sort would do well to give him a call.

# ZION'S REVEILLE.

VOL. 2.]

VORSE, THURSDAY, FEBRUARY 4, 1847.

[No. 4.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JOHN GREENHOW.

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## REVIEW.

(Continued.)

James J. Strang Weighed in the Balance, &c., by Reuben Miller, &c. &c. Burlington, Sept. 1846.

"I showed him from the book of Abraham that when a dispensation of the priesthood was committed to any of the ancients, the grand keys and key-words were in all cases given and yet he ordained a dispensation of the priesthood but held not the key words and ordinances of the same." Same page. "First, that there are in the Melchisedec priesthood, keys, key-words, and ordinances. 2d. That keys of mysteries and revelations are contained in the keys, key-words, ordinances and powers of the priesthood."

If we can understand this language (for we are not free from doubt on the subject) it is intended to contain these points. 1st. One can not hold the priesthood without key-words. 2d. That he cannot hold the keys of mysteries and revelations, unless he has all the key-words and ordinances. If this is not Mr. Miller's meaning we do not understand him. Especially as he goes on to draw the inference that Mr. Strang is not president, prophet, &c. because he did not receive the ordinances and key-words which Brigham Young and his associates administered in the temple.

Upon what testimony does Mr. Miller attach such importance to key-words? Any thing contained in the Scriptures? No. The Book of Mormon? No. The Doctrine and Covenants? Not that. This great and all-important fact he cannot find mentioned, nor even alluded to any where, only on a piece of papyrus, brought from the catacombs of Egypt, "purporting to be the writings of Abraham." "In all cases whenever the priesthood is given the 'grand key-words' were given with it," and not a prophet or an apostle from Isaac to Joseph has alluded to it!

Now, as Joseph Smith most certainly commenced the work of his ministry, and carried it on some years, in connection with many others, without any use of key-words among men, will Mr. Miller please tell us whether he held the priesthood at that time, or was an imposter. The apostles whose authority Mr. Miller so much respects, got their key-words principally in 1843-4. Does Mr. Miller look upon all their previous acts as without the authority of the priesthood, and a mere imposition? Will he say the saints were not the church of God, their priests were no priests and their prophets impostors, "until the key-words were given." The priesthood was on the earth from the days of Adam till the days of Abraham. Yet the only testimony Mr. Miller has given to prove that such things as key-words exist, "Represents God revealing the grand key-words to Abraham, [Book of Abraham.] See Times and Seasons, March, 15th, 1842, at a time when the priesthood had been on earth for centuries. If those men who ministered from the days of Adam to Abraham (Doc. and Cov. sec. 4 p. 2), had not the key-words, their priesthood is valid with them. If they had the key-words then God gave them to Abraham, while men on earth possessed them. Mr. Miller, as you hold that key-words contain the authority of the priesthood will you tell how you reconcile it with your doctrine (p. 2.) that God should confer priesthood on Abraham while many on earth held it? Moreover, Abraham received his priesthood under the hands of Melchisedec, (D. & C. s. 4, p. 2). So by your rule (bottom of page 2) God had no business to confer any ordination or authority upon him.

Those who have heard President Strang teach "on this subject all know that in these remarks, Mr. Miller has grossly misrepresented him. We shall not attempt to correct these misrepresentations in

detail, but content ourselves simply by saying, that he holds that key-words belong to the priesthood, and not the priesthood to key-words, and consequently that when one has been regularly ordained by the laying on of hands, he holds the priesthood though he never heard a key-word. And we think Mr. Miller is the first man who ever took a different position.

If we admit for a moment that the authority of the priesthood exists in a knowledge of the key-words, it would seem that all who held the same words would hold the same priesthood. If this rule be good then an endowment (in which the key-words are given) would put them all on a common level, and abolish all distinction of quorums in the church; and as Mr. Miller contends that these key-words gave men the same priesthood that Joseph held (page 4, at the bottom,) then every man that got that endowment would be first president, prophet, seer, revelator, and translator. On the other hand if they are to take their place and standing according to the order of administration, then S. Rigdon, Wm. Law, and Wm. Marks will all take presidency to any of the twelve, for they all received their administrations before them—and all assisted in administering to them—and upon the rule that the less is blessed of the greater, they are the greater.

Though it be objected that Rigdon and Law have apostatized, no party or faction have passed any such decision on Marks, consequently those that believe in key-word priesthood, are all bound to acknowledge in him authority equal with or above the twelve.

What ordinances does Mr. Miller here speak of? Not those usually administered in the church, for all the elders have or may have them when they please. He undoubtedly speaks of the endowment in the revelation of June 19th, 1841. (Doc. & Cov. sec. 103 p. 10, 11, 12, 13, and 14). The strong point of that promise is in these words, "Let this house be built unto my name that I may REVEAL mine ordinances therein unto my people; for I have brought unto my church things that have been hid from before the foundation of the world; things that pertain to the dispensation of the fulness of times;" (Doc. & Cov. page 400.) These are the only ordinances spoken of in any revelation during the ministry of Joseph, which are not in possession of the elders generally; consequently these are the only ones which Mr. Miller has the least pretence for saying President Strang is not in possession of. What evidence does he present that he is not in possession of these? None at all. What does he present that anybody else is in possession of them? Not the least. All is assumption.

Conceding his assumption, that somebody else has been made acquainted with these ordinances, and that President Strang has not—that effect will that have on his priesthood? None at all. Joseph was prophet, seer, revelator, and translator, April 6th, 1830, (Doc. & Cov., sec. 46, p. 1.) Yet 11 years afterwards, (Jan. 19th, 1841), Joseph was ignorant of them, and God promised to show them to him, and on certain conditions to show them to the church, (D. & C., sec. 103, p. 13 and 14).

This position of Mr. Miller's, that the authority of the priesthood is vested in and conferred by certain key-words and ordinances is utterly false, and is in derogation of the doctrine taught by all the saints, either in former or latter days. The doctrine has prevailed in all times both ancient and modern, and fills the Bible, Book of Mormon, and Doctrine and Covenants, that priesthood is conferred either by immediate revelation, as in the case of Adam, Moses, (in his call to lead Israel out of Egypt,) Paul, Joseph, &c., or by the laying on of hands of those already in authority. Though each of these modes is frequently accompanied by divers other ceremonies, such as anointing, fasting and prayer, there is not an instance on record of priesthood being conferred without a conformity to one of these modes; or of the authority of a priesthood thus conferred being questioned. Of course Mr. Miller can depend on nothing but unaided assumptions to defend the position of his favorites, the spiritual wife party.

We should like to know how the authority of the priesthood can be taken from any one, if it consists of a knowledge of key-words and ordinances. A bad memory might deprive him of the words, no crimes could. Moreover we would like to know of Mr. Miller whether it would not be possible to steal such a priesthood? Can you tell

Plates see No. 11

what would be the effect of being present by stealth—learning the ordinances and key-words without any ordination? If the priesthood consists merely in the knowledge of these things, what odds does it make how the knowledge is obtained? And if one apostate gets it, what shall prevent his teaching it to as many as he pleases?

Having thus shown the fallacy of Mr. Miller's positions, we proceed to state that President Strang is well acquainted with the ordinances and key-words used by Joseph, during his ministry. The only reason that Mr. Miller does not know that fact is, that he himself is profoundly ignorant of them. He has been put to the test many times, these ordinances and key-words under the personal administration of Joseph, and he tells him that they know President Strang is deficient in none of these matters, because they have seen him tried through on every possible test, he garbles it up into a story that they have ordained him, (p. 18.) So much for envy and disappointed ambition.

But a still stronger objection to Mr. Miller's position remains to be examined. It is this; that the endowment mentioned in this revelation has never been conferred! We know that the Brighamites conferred a kind of bastard freemasonry, which they were pleased to call an endowment, but we have Mr. Miller's testimony, with that of many others, that it was destitute of all power, and was administered differently to different persons, to suit their temperaments and predilections. But we have a better reason than the testimony of any such men as Reuben Miller, for saying this endowment has never been given, to wit, the word and oath of God.

Behold! If any people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken unto my voice, nor unto the voice of those men whom I have appointed, they shall not be blessed, because they violate mine holy grounds, and mine holy ordinances, and characters, and my holy words which I give unto them; and it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither will I fulfill the promises which you expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, by your oaths, and by all your abominations, which you practice before the Lord, saith the Lord.

The reader will observe that if the people hearkened, &c., they were not to be moved from Nauvoo, "and if they will not hearken, &c., they shall not be blessed." Now, such an endowment is a blessing, and is the very blessing the Lord was there speaking of. The alternate was to obey and not be moved, or disobey and not be blessed. As they were moved, of course they are not blessed.

Paragraph fourteen, hedges them in on every hand, by saying, that "if you build a house unto my name, and do not do the things that I say," (that is to hearken to his voice, and the voice of his servants whom he has appointed to lead his people) "I will not perform the oath which I make unto you (which was, "I will not perform the oath which I make unto you) they shall not be moved out of their place;" "neither will I fulfill the promises which you expect at my hands, saith the Lord, (which were the revelations of the "washings," the "anointings," the "solemn assemblies," the "memorials for sacrifices," &c., &c., "wherein you receive conversations, and your statutes and judgments for the beginning of the revelations and foundation of Zion and for the glory, honour, and endowment of all her municipalities."

Latter that people have been obedient to the men whom God appointed to lead them, and have not been removed from Nauvoo, or they have been disobedient, and consequently have not been blessed, but instead of blessings, have by their own works brought cursings, wrath, indignation, and judgment upon their own heads." SAITH THE LORD. Unless Mr. Miller means to contend that they have not been moved from Nauvoo, he can only claim that that endowment has been given, by saying that Joseph was a false prophet, and that he verily thus saith the Lord was a liar.

The great error on which so many have been lumbered lies in this; that Joseph having for a long time certain knowledge of hidden things, gave instructions therein with great care for some time previous to his death. And the Brighamites having no endowment to guide them, seized on these things which were merely preliminary to it, and shaping them over to their liking, gave them as an endowment. But what makes Miller's position look utterly ridiculous, is that he pretends that no one can by any means, be prophet, seer, and revelator without a knowledge of these things, though when Joseph had held that office for seven years, God said they had been kept hid from "before the foundation of the world." By that rule there never was a

prophet, seer, and revelator on earth. Miller has not yet learned that the power to baptize for the remission of sins is one of the "keys of the kingdom;" and that authority to lay on hands for the gift of the Holy Ghost is "a sealing power of the priesthood." He has not the faith enough to learn the pass-words, though Jehovah should thunder in his ears all the key-words known in heaven, he would go off grumbling, that an angel of darkness was trying to deceive him, and so he will go on deceiving and being deceived, till the vengeance of God overtakes him, because he has pleasure in unrighteousness.

## FOREE PLATES.

1st. An eye. The symbol of God who is all-seeing: consequently it is called the ALL-SEEING EYE, and has been used as symbolical of the DEITY in all countries, and in all ages of the world.

2nd. The figure of a man down to the waist, having a crown resembling a cap, and composed of radiating lines, on his head; and a sceptre in his hand. These are symbols of authority, and show him a ruler. As he has the sun, moon, and stars, (all the natural lights,) below him, and only the ALL-SEEING eye of the church—governing not by natural light, or mere human wisdom, but by REVELATION, or the word of God, and derives his authority solely from God, and not in any sense from the actions of men.

3rd. The sun on the right, and the moon on the left. These represent the two VICE-PRESIDENTS, or counsellors in the first presidency; the two largest NATURAL LIGHTS being used as symbols, because they are to assist the first-PRESIDENT in wisdom or natural light merely, and not by revelation.

4th. A cross-pillar above and resting upon the centre large star and under the human figure—two pillars above and resting upon the two opposite large stars, and below and between the sun and moon. These represent COORDINATORS, assistants or helps, of whom there have been several since the beginning of the church, appointed by revelation.

5th. Twelve stars—six around the sun, and six around the moon. These represent the HIGH-COUNCIL OF THE CHURCH. The division into classes of six each agrees with the established usage in the church, one half to stand up for the accuser, and the other for the accused. This is not the high-council of a state.

6th. Twelve large stars, ten of these in two rows at the bottom of the plate, and the other two over them nearly between the sun and moon. They represent the TWELVE APOSTLES. These stars are larger than those which represent the high-council of the church, because the Apostles have a more important ministry; but are placed below them because they are subject to their discipline, and below the symbols of the first presidency because they are subject to its directions.

7th. Seventy small stars immediately within the points of the twelve large ones, being six in each except the centre one which has only four. They represent the SEVENTIES who are subject to the direction of the Twelve Apostles.

8th. A straight line dropping down below the sceptre. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

Judgment also will I lay to the line, and righteousness to the plumb-line; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

"Thus he showed me: and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."

These symbols were all prophetic of the order that should exist in the fulness of times. Thus God in his goodness to those who lived in days past has shown them not only the rest which he had in reservation for them, but the perfectness of the means by which he would accomplish it. Probably now we understand it only in part, but in times to come we shall "know as we are known."

## REPLY TO REUBEN'S EPISTLE TO THE PSEUDOES.

Burlington, Wis., Feb. 1, 1847.  
To the Church of Jesus Christ of Latter Day Saints;

GREETING:—  
The second brochure of Mr. Reuben Miller, entitled "Truth shall prevail: a short reply to an article published in the 'Voree Herald' (Reveille) by J. C. Bennett; and the vital falsehoods of J. J. Strang, published in the first number of Zion's Revueille." By Reuben

Miller, Burlington, W. T., 1847," was placed in my hands to-day by his protégé, Mr. Buzzard: Upon the first page Mr. Miller says, "It is a fact notorious, that Mr. Bennett has conferred upon Mr. Strang, and introduced an order of things which they are pleased to call priesthood." This is absolutely FALSE, in whole and in part. On page eight Mr. Miller says, "Mr. Strang doubtless wishes to be understood that when J. C. Bennett and Wm. Smith had fasted, they laid their hands upon him, as they said."

Here are two palpable FALSEHOODS: first, President Strang does not wish it so understood; and, second, we never said that we laid our hands on him. I have heretofore regarded Mr. Miller as a man of unquestioned probity, but the most satute are liable to be imposed upon by persons: they certainly are an order of beings *sui generis*. I much regret the circumvention. The remainder of Mr. Miller's statements are as *subversive* of the truth as those quoted. I cannot lower myself by a more protracted notice of such a base imposition upon the credulity of a Christian community. I am not disposed to imitate the acrimonious ribaldry of perverse and soulless men: and as pseudosims, in all its multiform *chiques*, is now so perfectly dead, I am aware to resurrecting its loathsome carcass. Brethren, be not deceived by the mockers of the Lord, or the revilers of His anointed; for "All flesh is grass, and the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but THE WORD OF OUR GOD SHALL STAND FOR EVER." The coarse, low, and vituperative language in which all the pseudo-Mormon-articles are couched, is sufficient to satisfy any person of clear perception, whence they originate, and of their unquestioned paternity. Men of God are given to prayer, the propagation of the word, and acts of benevolence; rather than to calumny, detraction, and fraud. As my statements are antipodal to those of Mr. Miller, the community can judge of our personal veracity. The venomous shafts of his quiver fall impotent at my feet; while the vivid lightnings of God's wrath will sear the viper's tongue. As to President Strang, his Christian character is above reproach—as the towering eagle in its lofty flight transcends in grandeur the mousing owl: so he, in the excellency of his moral influence, as far surpasses pseudo malevolence and degradation.—his Christianity is like the virgin snow, while that of his defamers resembles *cinchona*. No one can lay ought to his charge unless it be a crime to be a primitive Mormon—one who loves and obeys his God. Brethren, let not the blight of apostasy, or withering pseudosim, sully the escutcheon of your Christian name! Be good, do good, and the God of all good will crown you with the diadems of his excellent glory.

#### JOHN C. BENNETT.

John Broadbridge, and all other brethren there, are desired to act with promptitude and zeal in consummating the trust reposed in them. They cannot be too active in that vicinity. The prospects are exceedingly bright for them, and a glorious field is before them fully ripe for the sickle; and God is about to do a great work there. Let all be exhorted to great zeal, faithfulness, and devotion. Those who maintain their integrity will receive "peculiar grace and glory too." Brother Broadbridge is desired to return home immediately, and co-operate with the faithful brethren in that vicinity preparatory to the organization of a STAKE there as written to him. He will find letters and papers in the post office giving full information.

James M. Wait one of the presidents of the seventies, will proceed immediately to Newport and take charge of the branches in the vicinity until the arrival of one of the twelve at that place.

In a letter, (now in our possession) from a Major-General of the Illinois militia, to General Bennett, dated, "Carthage, June 19th, 1844," and post-marked, "St. Louis, Mo., June 23," the following sentence occurs:—"I now write to you to request you to come and help us; we need you very much in your military capacity throughout the campaign. If you can and will come, start without a moment's delay, as things will come to a crisis in about eight or ten days: perhaps the committee will send this to you, at Louisville, by express. If so, come with him. Direct to me at Carthage or Warsaw, if you don't come, but come, come." In Gen. Bennett's reply (which is likewise in our possession) the following sentence occurs:—"In the heat of embittered strife, I regret that I was sometimes betrayed into a severity of expression, in regard to Joseph Smith, the Mormon Prophet, which my cooler judgment does not approve; but at no time would I have justified mob violence in his dethronement, or have circumvented him by fraud."

The brethren of the Clair Branch may expect James M. Adams, of the twelve, to leave here in a few days, to take apostolic charge in that vicinity, preparatory to the full organization announced in the letters to brothers Broadbridge and Campbell. George T. Preston will please to co-operate with brother Adams by giving all the information necessary to the full organization. Brother Adams goes out with full powers in the premises, and all the faithful officary in that region will report themselves to him, on his arrival, for active service.

Dow Hickey, one of the seventies now in Michigan is requested to report himself to the presidents of the seventies, at Voree, forthwith, to answer complaints against him for false teachings. In the mean time his authority is suspended till the further direction of the proper authorities.

Asa Curtis, an high priest, is requested to report himself to the president of the high priests' quorum, to answer complaints preferred against him, for false teaching. In the mean time his authority is suspended till the further direction of the proper authorities.

George T. Preston, Silas Campbell, Otson Campbell, Walter Smith, Darius Rice, — Randolph, and all the brethren in that region, will please to co-operate with brother Broadbridge in carrying out the instructions contained in the letters from Gen. Benn. T. to John Broadbridge and Morrill Campbell. If brother Broadbridge is not at home, George T. Preston, Clerk of the branch, will please take out all letters and papers forwarded to him from us, and act promptly upon the suggestions therein contained.

M. M. Aldrich, an high priest, now in charge in Michigan, is desired to proceed to Newport and co-operate with Elders Adams, Wait, Page, and Ostrander, who will meet him there. They leave this place on Monday next for Newport.

#### TO THE CHURCH OF JESUS CHRIST.

Beloved Brethren, called to be Saints:— Feeling for you continually, and knowing that Satan is stirring up his enemies with great wrath, for he knows that his kingdom is weak, the church is indeed putting on her beautiful garment, and the kingdom of Lucifer feels its power to the very center, and quakes through all its frame; and thus even the pigmies, such as Reuben are called into the field, and marshalled with their vulgar abuse if by any means they can retard the work of the Lord, but He that sits in the heavens holds them in derision.

With regard to our beloved prophet, he already triumphs over all his enemies; and whilst the enemies of God and all righteousness are lifting up their puny arms in rebellion, I assure you that it only excites his pity. Such a man (I was going to say) as Collins Pemberton does exist, who was very anxious to be known, and therefore adopted his present course, and I have taken some pains that he should be known. The character of President Strang is far above their reach, and I have all confidence in him; and no one has had a better opportunity of judging his character, both public and private, than myself, for I had the happiness of living several weeks in the same house with him, and it was seldom indeed that his labours ceased before two or three o'clock in the morning, and he was invariably up before day-light, and labouring through wet and dry for the support of his family till dark, and then commenced his writing again to YOU. While I am on this subject I hope I may be excused if I make you acquainted with one secret, that in paying for letters, finding paper, and many other trifling expenses, which I could enumerate, his family have been deprived of the comforts which you enjoy. I say no more on this subject, but pray that you may long enjoy the comforts of this life, and in the world to come life everlasting. I do verily know that God is with him, and committed a dispensation unto him. He has laboured faithfully and diligently to accomplish the work which our Lord has given him to do.

With regard to his coadjutor, Brother Bennett, not only myself, but all in this place who delight in keeping the commandments of God can testify to his upright walk and conversation, and truly God is with us, and we can untiedly sing, day by day, since the toppling of the pseudo branches,

"Hail mysterious, glorious Zion,

Which to discord bids defiance,

Harmony alone reigns here."

Some hypocrites and Brightsmites, who had crept into the church, have endeavoured to spit their venom at you, if by this the

abominations, they could succeed in dragging you down to hell, because they themselves could not endure a celestial law; but they shall go no further, for their folly shall be made manifest.

That prince of apostates, Wm. E. McLellan, has been endeavouring to make the people believe that he left the church because we had a COVENANT in the church. Oh, shame! This same McLellan professed to have received the form and words of more than one COVENANT, at Pittsburgh, not two years ago, from the Lord, which he administered to myself and brethren, and which we entered into in good faith, and I for one intend to abide them, though they be for my hurt, for I profess to be a covenant-keeping man; and I believe that many more of my brethren who then entered into those covenants never will break them, whatever may betide, for they were good men and true. But, oh, my God! these pseudos dare to take upon them the name of Jesus, and profess to enter into solemn covenant, even should it be sealed with their own blood, and in a few hours set it at naught, as though God could be mocked, and was not a covenant-keeping God. They know not that God hath said—"This is the thing which the Lord HATH COMMANDED. IF A MAN VOW A VOW unto the Lord, OR SWEAR AN OATH to BIND his soul with a bond, he SHALL NOT BREAK HIS WORD, BUT he SHALL do according to ALL THAT PROCEEDETH out of his MOUTH."—Num. xxx. How can they escape the damnation of hell? But, my brethren, what must be your surprise when I assure you before God that there is nothing secret here, to my knowledge, and you can judge, from my standing in the church, that it would be impossible for any thing of the kind to exist without my knowing it. "Thy true the Lord has shown unto his saints, through his servant the prophet, the New and Everlasting Covenant, but none but a fool or a knave could call that a secret, seeing it is for ALL the saints, both male and female. Then we wish to keep nothing secret but our prayers and alms, and then, if possible, we do confess, we love to shut too the door, or to keep secret from our left hand what our right hand does.

They also endeavoured to corrupt our well beloved patriarch, but he, having a knowledge of their abominations, had long since determined to separate himself from sinners, stood like a goodly cedar in Lebanon. And soon assured them that their spiritual-wifery could find no place in his breast. And I can assure you that as soon as it makes its appearance at Voree, it is instantly (like Aaron's calf,) trampled to dust, never to be gathered up again. Let such things be carried into the wilderness, and there perish with its devotees; but in the Church of Jesus Christ it can have no place. Brethren, the axe is laid to the root of the tree, and except they bring forth good fruit they are speedily cut down, and the whole church say Amen.

This said McLellan, at a certain time, went out to preach the gospel, in company with Luke Johnson, and when he came to the house of a certain harlot he concluded to tarry many days and investigate the truth of the Book of Mormon, and left Mr. Johnson to wend his way alone. So says Hazen Aldrich. The Lord says unto him—D. & C., sec. 75, p. 5—"Commit not adultery, a temptation with which THOU HAST BEEN TROUBLED." But to multiply words to put you on your guard against him and his confederates—the pseudos—is useless, for all that know any thing at all about him know that he has lied again and again in the name of the Lord.

Beloved Brethren, let us cast away all fear. Be strong in the Lord, and disdain to falter or look back. The prize is in view. God is with us of a truth. The saints are rejoicing. Our hosannas shall arise to heaven. Yea, we shall conquer, for God has spoken it. "Rejoice in the Lord, O ye righteous: for praise is comely for the upright."

Your affectionate brother,

JOHN GREENHOW.

President of the High Priests' Quorum.

Reuben Miller, in his last missive, pp. 11 and 12, speaking of Aaron Smith and his withering party, says—"Yet to me, and their present course they act more inconsistent than the Strang party. If Mr. Strang has ever been the truly appointed, and legally commissioned servant of the Lord Jesus Christ, (and they say he has been a true prophet of God,) then he certainly holds the keys of their destiny, and they never can GET BY HIM into the kingdom. If his authority has once been recognized in the councils of eternity, as the President of the Melchisedec Priesthood, it is yet. For no legal action has been taken on his head by his church to take or destroy the same. And consequently it is not their business to set stakes for him to come to. But on the other hand, it is for them to walk up like men to God

and come to him; and not counsel the Lord, but receive his words as from 'mine own mouth,' saith the Lord.

"If their position is true and correct that he HAS BEEN a true prophet and leader, then they are out off from the true body, and their ~~rights~~ <sup>rights</sup> ~~relinquish~~ <sup>relinquish</sup> stand against them; and they hold no authority to organize the kingdom in opposition to him. If Mr. Strang ever held the keys of the kingdom, to lead, guide, and direct the people of God, you may talk of Aaron Smith holding them to the coming of the Son of Man, and it will still remain in Reuben's pamphlet; which shows contains about the only truisms in Reuben's pamphlet; which shows that pseudos can tell the truth when it suits their purposes better than falsehoods. Those portions of said pamphlet, which are not too unchaste for our columns, will be reviewed hereafter.

### THE NEW AND EVERLASTING COVENANT.

The question is frequently propounded, What shall be done with those who break the covenant of God? Let them be dealt with as seemeth good unto the Lord, as was James Covill, according to the following revelation:—

Revelation to Joseph Smith, jun. and Sidney Rigdon, given January, 1831, explaining why James Covill obeyed not the revelation which was given unto him.

"Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me, that he would obey my word. And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution, and the envy of the world, caused him to reject the word—wherefore he broke my COVENANT, and it remaineth in me to do with him as seemeth me good: Amen."

The scathing precursors of God's wrath are frequently the executors of his vengeance upon wicked and ungodly men, who are so far lost to every sense of propriety, and moral obligation, as to disregard their COVENANTS.

(From the Times and Seasons.)

### A PROCLAMATION TO THE SAINTS SCATTERED ABROAD;

GREETING:—

BELoved BRETHREN,—

Not only has the Lord given us favour in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men of Illinois, who have listened to the doctrine we promulgate, have become obedient to the faith and are rejoicing in the same; among whom is John C. Bennett, M. D., Quarter Master General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering, while in that state, on account of our religion—his sympathies for us were aroused, and his indignation kindled against our persecutors for the cruelties practised upon us, and their flagrant violation of both the law and the constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way and he would be forthcoming, with all the forces he could raise for that purpose. He has been one of the principal instruments, in effecting our safety and deliverance from the unjust persecutions and demands of the authorities of Missouri and also in procuring the city charter. He is a man of enterprise, extensive acquisitions, and of independent mind, and is calculated to be a great blessing to our community.

JOSEPH SMITH,  
SIDNEY RIGDON,  
HYRUM SMITH,  
Presidents of the Church.

Nauvoo, Jan. 15th, 1841.

"The law of the Lord is perfect, converting the soul." Superfluous flour is one of the most nutritious articles of food for human beings; bran answers well for brute beasts, where quantity is better than quality. Zion's Revivell is the flour, and the Anti-Mormon New Era the bran. Each is well adapted to the digestive apparatus of those who feast on them. The former supplies the unadulterated milk of the word; the latter, the venom of the old serpent, the devil.

Pseudism is perfectly defunct in Voree—its votaries were extremely verdant in their denunciations.

# ZION'S REVELLE.

VOL. 2.]

VOREE, THURSDAY, FEBRUARY 11, 1847.

[No. 5.]

"Truth will prevail."

## ZION'S REVELLE.

EDITED BY JOHN GREENHOW.

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### CARDINAL VIRTUES OF THE PSEUDO-MORMONS.

The following description of the cardinal virtues of the ancient pseudos, is given by the Apostle Paul—Rom. 1, 18—32:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them: for God has showed it unto them. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God intoalie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lusts one toward another; men with men working that which is unseemly, and receiving within themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient: being filled with all unrighteousness, furnication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, deceitful, proud, boosters, inventors of evil things, disobedient to parents, without understanding, COVENANT-BREAKERS, without natural affection, implacable, unmerciful, who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in those that do them."

"Just Heaven! what must be thy look

When such a wretch before thee stands,

Unblushing, with thy sacred book,

Turning the leaves with blood-stained hands,

And wresting from its page sublime

His creed of lust, and hate, and crime!"

O, wicked pseudos! when will you cease from wicked practices! Satan is ashamed of such a set of uncircumcised Philistines: but

"I, amid the wreck of nature snail,

While vile apostates tremble in a storm."

Peter describes the pseudos, in his 2d, epistle, chap. ii. 1—3, as follows:—

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

The poet aptly describes them when he says—

"Poison be their drink,

Gall, worse than gall, the daintiest meat thy taste;

Their sweetest shade a grove of cypress-trees,

Their sweetest prospects murdering basilisks,

Their softest touch as smart as lizard's stings,

Their music frightful as the serpent's hiss,

And boding screech-owls make the concert full,

All the foul terrors of dark-seated hell."

They richly deserve the curses of the bard:—

"Would curses kill, as doth the mandrake's groan,

I would invent as bitter searching terms,

As curs, as harsh, and horrible to hear,

Delivered strongly through my fixed teeth,

With full as many signs of deadly hate

As lean-faced Envy in her loathsome cave.

My tongue should sparkle in mine earnest words,

Mine eyes should stumble like the beaten flint,

Mine hair be fixed on end like one distract,

Ay, every joint should seem to curse and ban;

And even now my burdened heart would break,

Should I not curse them."

June 4—8, speaks of them as follows:—"For their are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities."

He further says, 16—19:—Those are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's person in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

As the PSEUDOS are *spurious* or *bogus* Mormons, they richly deserve all the anathemas due to all like vile apostates and rebels against God—sinners are they, crimsoned with the blood of innocents—forgers, moved and instigated by their father, the devil—slanderees, despising the truth—"their end is DESTRUCTION, whose God is their belly, and whose glory in their SHAME, who mind earthly things." "Shame shall be the promotion of fools," for "the unjust knoweth no shame."

### LETTER FROM HAZEN ALDRICH.

Burlington, Feb. 9, 1847.

To the Church of Jesus Christ of Latter Day Saints;

MY DEAR FRIENDS:—

You are aware that I have been the subject of a very protracted bilious affection, from which, however, I am now recovering under the professional treatment of Doctor John C. Bennett, from whom I receive the most kind attentions. I will here remark that I have had frequent conferences with this gentleman, who, I am satisfied from more intimate acquaintance, has been treated with unjustifiable malevolence by his enemies. I am on terms of daily intercourse with him, and as far as my observation extends, he has deported himself with great propriety. I am happy to say that a much better feeling appears to prevail in Voree and around here than formerly, and harmony and union appears to be the settled policy with the better portion of all parties, as far as my knowledge extends. I am decidedly opposed to the bitterness of expression which has been

unfortunately indulged in by some on both sides of the late controversy. The true disciple of Christ will "follow peace with all men, and holiness, without which no man shall see the Lord." The proper way to adjust difficulties is to investigate and not to abuse each other. You know I have always been a man of peace, and in favour of mild measures, and of calm and Christian deportment. When I fully recover, if it should please God that I should do so, I contemplate writing the brethren a series of articles on the important subject of practical religion—such religion as we ought to live by and would wish to die by—the religion of the blessed Saviour. Brethren, be of good comfort for brighter prospects are dawning before us, and the God of heaven will undoubtedly sift and purify his people, and make them a "peculiar people, zealous of good works."

HAZEN ALDRICH.

As we predicted in a previous number of the Revelle, our rapidly increasing subscription list has already exhausted ALL of our regular back numbers. Subscribers will hereafter have to commence with Zion's Revelle of even date with the receipt of their subscription money. Almost every mail now brings us long lists of new subscribers, and remittances of monies from old ones. Those who fail to receive the numbers issued from the time their names were erased, on the expiration of their subscriptions, up to the time of the receipt of the money for the present volume, must not blame us, as we gave them *six weeks' notice*. All subscribers in arrears will be dropped from the list, as ALL subscriptions must, hereafter, be PAID IN ADVANCE. Subscriptions have never flocked in half so rapidly as within the last month; and the church has never been as prosperous as at the present time. The most enlivening and soul-stirring news pours in from all quarters. The late defections in consequence of the pseudo ements have resulted in the purification of the church, and the return to the bosom of their *alma mater* of all the valuable members. The wicked, and rebellious, God will judge.

From the Nauvoo "Wasp," of May 21, 1842, vol. 1., No. 6.—New Election of Mayor and Vice-Mayor of the city of Nauvoo, on the resignation of General Bennett. "On the 17th inst., Gen. John C. Bennett resigned the office of mayor of the city of Nauvoo, and on the 19th, Gen. Joseph Smith, the former vice-mayor, was duly elected to fill the vacancy; and on the same day Gen. Hyrum Smith was elected vice-mayor, in the place of Gen. Joseph Smith, elected mayor.

"The following vote of thanks was then unanimously voted to the ex-mayor, General Bennett, by the city council, to wit: Resolved by the city council of the city of Nauvoo, that this council tender a vote of thanks to General John C. Bennett, for his great zeal in having good and wholesome laws adopted for the government of this city, and for the faithful discharge of his duty while mayor of the same.

"Passed May 19, 1842.

JOSEPH SMITH, Mayor.

"JAMES SLAAN, Recorder."

[We are glad to publish an epistle from our well-beloved brother, and most faithful fellow-labourer Elder James M. Adams, of the twelve, and we rejoice exceedingly in being united in church-fellowship with such men, who do indeed love God with all their hearts, and whose greatest pleasure is to see "Zion spread herself abroad." We consider ourselves peculiarly favoured in being furnished this week with letters from two of the twelve. Brother Buel, we presume, did not expect that we should publish his, but we hope he will excuse us, as no doubt it will be gratifying to many as well as us. We should like to hear from him again soon.]

Voree, Feb. 7, 1847.

To the Church of Jesus Christ of Latter Day Saints.

DEAR BRETHREN,

For as much as many have taken in hand to set forth in order a declaration of things in relation to the church, and work of God in this place, and as much misrepresentation and foul calumny has been put in circulation by individuals who have departed from the faith, according to their own testimony, I feel it my duty at this time to write a few words for the benefit of those scattered abroad, that they may know the things as they exist. And in so doing I shall write the things I do know, and most assuredly believe. First, those individuals who have been engaged in circulating evil reports relative to the church have all given their testimony, in some shape or other, that President Strang was a prophet of God, and Joseph Smith's successor, and they had no confidence in any other man or set of men, is proven from the fact that they responded to the call of God, and

gathered to Voree. But having now departed from the church, of course have departed from all the faith whatever they had in relation to the work of God.

Verily apostates, puffed up with pride,  
Whose interest is their only guide;  
Who court the world the same as disperse,  
We daily see to our surprise.

It is claimed by those individuals that peace and unity prevailed in the church here until that portion of the new and everlasting covenant came forth, which was part and parcel of the revelation of the first of July last. But such is not the fact. The spirit of apostasy and rebellion presented itself during the sitting of the April conference. And from that time till the present it has been manifested to a greater or less degree. But they were so completely foiled in their positions they took against the true order of the church, that they could find nothing to ride out upon except open apostasy until the coming forth of the covenant alluded to above, and the arrival of Gen. John C. Bennett in this place. Gen. Bennett arrived here in the fore part of the month of July last. And after making a full, and, as I supposed, satisfactory explanation in relation to his former course relative to the church, he was received into the church by baptism, &c. And here I should come short of doing justice if I did not say (so far as I am capable of judging) that he came here a penitent man, as much so as any other. And from that day to the present time, so far as I have any knowledge, or can get any from any reliable source, he has been faithful in his official capacity, and circumspect in his daily walk and conversation. It is now claimed that the difficulty is about the covenant, and that there is secret combinations or privileged orders at Voree. This is not true, as there is no secret combination or privileged orders here nor any thing that possibly could be so construed, except it be the covenant alluded to above, which is for the whole church, male and female, old and young, as they are severally able to bear it—but not for the world. Neither can the enemies of Jehovah reveal it unto them. For the secret of the Lord is with them that fear him, and he will show them his covenant.—Ps. 25, 14. Again, all the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.—Ps. 25, 10. Neither is the difficulty about the covenant. The trouble is, Mordicai sits in the king's gate, and his presence is a vexation unto them, and that continually. They say that Brother Bennett has been a wicked man. Granted. And what then. Why, I understand that God has renewed his everlasting covenant unto all people. And inasmuch as the Spirit and the Bride say come, and whosoever will come may come and partake of the water of life freely. I ask in the name of High Heaven, whose prerogative it is to say that J. C. Bennett, or any other individual shall be thrust out of the church and kingdom of our God, without they first transgress the law of God, and it be proven against them according to the Doctrine and Covenants?

Again, I ask, Did Jesus come to call the righteous or sinners to repentance? Did he say that publicans and harlots should enter the kingdom before those self-righteous scribes and pharisees? He did. And I say that those individuals who have been belied and slandered inasmuch as they have hearkened to the call of God, if they continue faithful in keeping his commandments, they, together with every true saint of the Lord Jesus Christ, will arise and shine in fulness of celestial glory; while those false-hearted apostates, who have partaken of the spirit of the devil, inasmuch as they are the accusers of their brethren, will sink in shame and confusion, and share in the perdition of ungodly men. And I boldly say, that if Brother Bennett could have been thrust out of the church without any provocation whatever, only to gratify the caprices and jealousies of certain individuals, there would have been no trouble about the covenant, as I verily believe. And while I am penning these lines, I feel to thank kind heaven that, in the economy of the great Jehovah, he has chosen one to teach, guide, and direct the steps of his people, and prepare them for the coming of the son of God, who will stand boldly and fearlessly for the rights of all men, that justice and judgment might be meted out to all, according to the law of God, turning neither to the right hand or left, for friend or foe, but speaking forth purely the word of the Lord, whether men will hear or forbear. And no one need come here expecting to find President Strang one thing to-day and another to-morrow, but may calculate to find one who walks in the paths marked out by Israel's God, although all men forsake him. And in all trials he has been called to pass through during the gathering at Voree, he has manifested that spirit of patience and Christian forbearance which characterizes a servant of the Most High. Feeling assured, as I do, that this is the work of the great

God, with confidence may I look to see it prosper and prevail. Most certainly these last reflections are joyous to my heart, and as an anchor to the soul, sure and steadfast, which is cast within the veil, outweigh all the trials, and afflictions we are called to pass through here, which is comparatively but for a moment.

O, eternal rest! my spirit longs for thee. Beyond, far beyond these restless climes my hopes are centred, and my treasure dwells there, where the pure rays of glory, the never fading beauties of our Creator, and the peaceful enjoyments of the Redeemer, all conspire to render happiness complete indeed. Who so vain as not to choose them rather than suffer that destruction which must await those who violate their sacred vows which they make unto the Most High. Who so inconsiderate as not to value the above rather than things that change!

Who so vile as not to cut off the sins of this life to insure an inheritance in those blessed mansions, where each inhabitant beholds the Saviour's face.

With sentiments of high consideration, I subscribe myself your brother and fellow-labourer, in the kingdom and patience of Jesus Christ.

JAMES M. ADAMS.

*Levinsburg, Jan. 27, 1847.*

DEAR BROTHER,

It with pleasure that I embrace this opportunity of writing to you, in order to acquaint you with the work of God in this section of country. Although my eyes have not seen you, yet I have heard of you by the hearing of the ear; and as our spirits are united in the great work of God, that has been ushered in upon a dark and benighted world, for the salvation of fallen man, I shall therefore write to you freely, in reference to some things that pertain to this great work. My faith is as firm and unshaken in Brother Strang as the everlasting hills. Since Brother Adams left here the cause of God has continued to roll on, (slow but sure). When I came into this section of country there was no saints to be found, now we number some twenty-five, mostly good faithful members: these were mostly baptized by our great and good brother, G. J. Adams. There is another branch in Daton that numbers twenty, all in good standing. And I believe none of us is tainted with Brighamism. We intend to hold a conference in this place soon, that I may be enabled to represent this and the surrounding branches at the sixth of April conference, if God will.

I feel to rejoice at the prospect before us. Since the church has begun to cloth herself again with the garments of Godliness, and does not countenance iniquity in any shape, thousands that stood aloof are now beginning to wake up and examine our doctrine. I pray God to keep the church pure, and it will not be long before we shall be able to find access to the hearts of the people. And instead of persecution, we shall be hailed welcome messengers, and servants of the living God.

The cause is prosperous here; many acknowledge the truth of our principles. I expect to baptize seven or eight more in a few days. I have been challenged to hold a public discussion, which will commence to-morrow evening. The question is, Can Mormonism be proven true by the Scriptures. A question of their proposing. I take the affirmative, and I expect truth will prevail.

If my life and health be spared I expect to be with you at the sixth of April conference.

I shall be able to send you some subscribers in a few days. May God bless you in all your lawful undertakings.

I remain your brother in the gospel,

LEONARD BUEL.

#### EXTRACT OF A LETTER TO PRESIDENT STRANG.

*Theresa, January 25, 1847.*

MR. STRANG,

Sir.—I take this opportunity to write you a few lines and send the money for Zion's Revellie which I have had; also I. J. Patten's. I think some will come there next spring. Times are prosperous here now. Ebenezer Page has been about here, and has showed himself approved, worthy of the station in which he has been placed, by his unweariness and devotion to truth, and from his integrity of heart. All things go well. Some are rejoicing when they read those things put forth by the spirit of God, while some appear not to understand truth. But truth appears to prevail, and the work is going ahead, as darkness recedes before light so error gives way before truth. I have understood by Elder Page's letters that Gen. Bennett would be here to attend a general conference which will be on the last Friday and

Saturday in May, and it will be a great pleasure to us could we but enjoy his presence, for some of us need the council and teachings that he is qualified to give, if it is your pleasure. I should be glad to have you continue your paper to me and I shall be there in the spring.

ALONZO CHEESEMAN.

JAMES J. STRANG.

#### EXTRACT OF A LETTER FROM ELDER WRIGHT.

*Polotsi, Jan. 30, 1847.*

DEAR BROTHER,

The church in this region are most of them from Nauvoo. They all acknowledge Brother Strang as the First President, and are very anxious to get to Voree. I was on a visit to Elizabeth, and found several brethren there. They are in favour of the true church; excepting one. He was ashamed to come right out, because he had been a strong Brighamite.

I am making every effort in my power to dispose of my property, so as to be able to move to Voree in the spring, for I am tired of living among the gentiles, for it is hard for the lambs of the flock to get fat so far from the shepherd, and from the flock where they have good pastures and good water. But they will follow the good shepherd, for they know his voice, because it is the voice of revelation. I thank my heavenly Father that I have not had a doubt on my mind as to the truth of the gospel and the legal authority of Brother Strang. It seems that there are some wolves among you who are seeking to destroy the lambs of the flock; but all they will do is to drive them nearer the shepherd. If we are the righteous we must suffer persecution. Dear brother, remember us in this place when you go before the Lord, for unto Paul they sent handkerchiefs of the sick and they were healed.

Elder James Blakesley, the president of Sidney's twelve, has left him. I expect him up here in the spring. I have had two letters from him.

It would afford us great pleasure to hear from Brother Blakesley. He is a tried disciple of the Lord, and many years of strange vicissitudes have passed away since we first had the happiness of his acquaintance, in a far distant country.]

You will please continue your excellent paper (Zion's Revellie) for which you will find enclosed half-a-sovereign.

I remain your friend and brother,

BENJAMIN G. WRIGHT.

#### LETTER FROM JAMES SMITH TO PRESIDENTS STRANG AND GREENHOW.

DEAR BROTHER STRANG,

I sit down this evening to forward the names of the subscribers, together with the money which I have obtained. We had Elder Brooks (of the twelve) here about a month since, on his return from England, and was very much pleased with him, and I sent with him for the first Book of Commandments. I wish you to tell him to send it on as quick as possible. We also had Martin Harris, here about two weeks since, and was very glad to see him. We had often heard of him, but until then we never had the pleasure of seeing him. This man, although he has been buffeted and scoffed at by the world made our hearts glad in consequence of the unwavering testimony which he bore with regard to the origin of Mormonism.

JAMES SMITH.

DEAR BROTHER GREENHOW,

We meet to contend for the faith once delivered to the saints, and enjoy ourselves very well. Perhaps you would like to hear something from the Rigdon confederacy. We had a letter from George M. Hinkle, dated Jan. 17th, in which he states that Thomas Crawford, a Rigdonite, who went crazy, some time ago, and wandered off about seven miles, and got his toes froze, is now lying in the Chambersburg poor house. He also states that on the 16th inst. Ebenezer Robinson went crazy; got up out of bed, and with nothing on but his shirt, wandered off about a mile; they caught him and brought him back, but the last accounts say he was no better. He also states that the people in and about that region of country, are determined to have Rigdon brought before the court next week, as an impostor, and for being the cause of this distress—and for filling the poor house with paupers. Nothing more at present.

JAMES SMITH.

P. S. I enclose within this letter \$10 for six volumes of the Revellie. Please, if you have time, write to me.

J. S.

TO ELDER JAMES SMITH,

It is with difficulty that I can write to my most intimate friends, as my time is wholly occupied in my occupational and ecclesiastical avocations: I must, however, appropriate a few lines to you as they may answer for others at the same time. THE BRETHREN MUST LOOK TO ZION'S REVEILLE FOR OFFICIAL INTELLIGENCE. I was looking for an eruption among the Mr. Rigdon's adherents, from the very nature of things, for I had every reason to believe that S. Rigdon's intellect was affected the last time I was in his company at Philadelphia, and the elements of which that confederacy was composed were explosive. I am much inclined to the opinion that Colonel George M. Hinkle, as well as many others will unite with us, though I have never heard from him since I left Pittsburgh. It has been a matter of much sorrow to me the course Elder Rigdon has pursued since he knew that James had been called of God to lead his people. My prayer shall ever be that the honest in heart may be gathered into the true fold, and led into pleasant pastures. The Brigamite pseudos are "a unite community," and the Aaronic pseudos are defunct—their late emute has eventuated in smoke. They have scattered like chaff before the wind, and perished like stubble before the devouring flame. Many of the pseudos have openly avowed themselves infidels, and indulged in profanity and acts of great depravity. Those of them who pretend to hold on to the apostate or pseudo organization bolster up their false and vindictive statements by the most barefaced forgeries, and an organized system of unprecedented frauds and impostures. The better portion will all return to the true fold. Such men as Wm. E. McLellan, Collins Pemberton, and Isaac Scott, whose repeated apostasies have rendered them so notorious, and whose acts of perfidy have placed them in so unenviable a light in public estimation, wherever their baseness and unchristian deportment are known, should be held up to public scorn and contempt by all good men. The honest pseudos, if any such, will eventually return to God and follow His prophet. The rickety craft of pseudoism must soon sink beneath the flood of God's truth spoken by all the holy prophets since the world began. Zion's Reveille is the ONLY paper of any description printed in this vicinity, though pseudos and other anti-Mormons issue, occasionally, a supplement to the Elkhorn "Western Star," which they call the "New Era," (the unchaste contents of which show the writers to be perfectly destitute of all true piety and Godliness and evidence their total depravity) and which they pretend is published here in order to give effect and influence among the unsuspecting abroad. When rabid gentle anti-Mormons and wicked pseudo-Mormons, unite as they do in this case to destroy the TRUE CHURCH all we have to say, is "NO WEAPON/FORGED AGAINST US SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST US IN JUDGMENT GOD SHALL CONDEMN." THE SAINTS HERE ARE NOW AT PEACE, and we have the gifts and the powers of the royal priesthood most gloriously manifested. In the next number I shall direct an epistle to my English brethren who reside in my own native land.

Yours affectionately,  
JOHN GREENHOW.

[We stop the press to insert the following letter from the venerable President of the College of Apostles, to the exclusion of other matter intended for this number. The money enclosed,—six dollars—for Zion's Reveille, will be placed to the credit of the persons named. We have received three letters from Philadelphia since we left there, requesting Brother Page to take apostolic charge there; now, as soon as he can be furnished with the necessary funds it will be seen he is not only at their service but the service of the whole church.]

BROTHER GREENHOW,

Sir,—Accept of our thanks for the high opinion and kind feelings you entertain for us, as expressed in the Reveille; we duly appreciate the good feelings and friendly opinion that any honourable gentleman may entertain for us, but more especially when those feelings and opinions are embodied in the bosoms of so worthy gentlemen as President Strang, yourself, Dr. J. C. Bennett, and the proprietors of your paper.

All that we regret, relative to our appointment to the responsible functionary of "President of the College of Apostles," is, we feel quite inadequate, in ourself, to discharge with promptness, the duties, and do honour to the office, and credit to ourself, of so high and responsible a calling. But to do us our utmost all that is possible for the glory and kingdom of God is our unwavering resolve, as has been for thirteen years past, and that, too, in whatever capacity it may please the Lord of all grace and truth to call us, making the best use of the few talents delivered us, and leaving the event with God, the

wisest disposer of all.

It is true our "pecuniary embarrassments" are onerous indeed, nevertheless we must know what it is to *want* as well as to *abound*, that we may the better know how to appreciate the *sweet*, having tasted the *bitter*. Far be it from us to wish to say any thing to turn the attention of the church towards ourself in particular, more than to say, that at present our circumstances are such, relative to our temporalities, that unless a kind Providence throws something in our hands sufficient to let us up out of our present "embarrassments," the church must not expect much at our hands in the capacity in which they expect us to serve them. We therefore charitably hope the saints will not take occasion to say that it is for want of interest in the cause that we are reluctant. The intelligences of the heavens bear witness this day that OUR FAITH and confidence in the work is as great as ever it has been heretofore.

As for President Strang, he carries with him, in all his department and proceedings all that evidence of his divine calling that President Joseph Smith ever did.

As it respects the divine calling of Joseph Smith to the prophetic office, all that is required of any honest man or woman is to investigate for the evidence, and all that will do so will embrace the faith. I am more than astonished at the course which all the parties of the pseudo-Mormons take; which is to pull down every thing and build up nothing.

Suppose, for the sake of the argument, that President Strang is a fallen prophet, and a man of anti-Christ, who is his successor in office; and how did he become so? first establish the affirmative of the question, and then we will consider the negative in due season.

The Lord of heaven never did, does not now, nor never will know the Church of Latter Day Saints, to exist in a legal point of light, without such a president at its head as President Strang is, in point of office and calling.

Pseudos, who are so blind as not to see the folly and illegality of your entire negative course, having established no affirmative, according to the law of God, through Joseph Smith, the first president and prophet of the church. Be exhorted in the name of truth to make one successful effort, and break the snare of the fowler in which you are caught, lest you are led captive by the devil at his will, and you loose your eternal all.

Thus, respected saints, in a few words, briefly, you understand my position, feelings, and circumstances. Whatever you have to communicate to me, you can direct to Kane's Mill's post-office, Kane Co., Ill., post-paid, care of Alden Hale.

May great grace and prosperity rest upon you and all the faithful in the church, is the prayer of your friend and brother in Christ.

JOHN E. PAGE.

THE MEDICAL COLLEGE AT CINCINNATI, corner of Third and Broadway, is, under the auspices of its venerable and erudite president and founder, ALVA CURTIS, M. D., far outstripping the most sanguine expectations of its early friends and patrons. The facilities there afforded for acquiring a thorough medical education, are of surpassing excellence, and its surgical clinique presents superior attractions in that department of the profession. All the collateral branches of medical science, and the latest improvements in the art of healing, are critically taught, and with great ability.

Elders Reynolds, Wait, Page, and Ostrander, left here, on Monday last, to join Elder Marvin M. Aldrich at Newport. We learn that Brother Aldrich met the ingrate Pemberton, (the pseudo forger) and vanquished him before a public audience—showing up the perverseness of Pemberton, and the falsity of his statements, to the entire satisfaction of the auditory. The pseudo emute in Voree has resulted in a SOLEMN NOTHING, as we anticipated, and its soulless votaries now say that they never expected to accomplish any thing as they were legally divested of all ecclesiastical authority. They have become so odious that they are only a hiss and a by-word, and a reproach among all people. Let this be a lesson to rebels hereafter, for be well assured that no emute can ever prevail over the authorities. The word of our God shall stand forever.

When General Bennett had his unfortunate difficulty with the church, he published an Exposé. As the pseudos lack brains to edit original articles, we suggest to them the propriety of furnishing some extracts from that gay work, or Tom Paine's "Age of Reason," for the benefit of the infidel patrons, of the Anti-Mormon New Era, in lieu of the quack advertisement re-prints, from the Elkhorn Western Star. Pseudos, will you take the bait?

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, FEBRUARY 18, 1847.

[No. 6.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JOHN GREENHOW.

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.

### DISCUSSION.

We intended to have noticed a public discussion which we had the honour of attending last December, at Plum Grove, with a Free-will Baptist minister, of the name of Maynard. Mr. Maynard had made a point, for some time, of being one of the most punctual attendants; whenever he learned that any of our elders were about to preach; and invariably distinguished himself by his frequent interruptions, no doubt urged on with an idea of displaying his skill in divinity, and his great wisdom,—boasting of his having vanquished one or two Mormons in debate. President Strang received a letter from Mr. Martin, (a gentleman for whom, and his excellent family, we shall ever entertain the highest respect, for we never had the happiness of being introduced into a more amiable family) requesting an elder to be sent to meet his reverence. Brother Strang desired us to attend. But as we do not deem it necessary to fill up much room with the subject we shall merely copy a letter from Mr. Martin, after this great affair was settled:—

"Plum Grove, Dec. 2, 1846.

MR. J. J. STRANG,  
Dear Sir,—I received a visit from Mr. John Greenhow, with a very flattering letter of introduction, signed by yourself; all of which was very gratifying to me, as Mr. Maynard had become very bold and confident, believing that the Mormons dare not meet him in debate. I paid him a visit directly, and informed him that a man was found, who would undertake to vindicate the doctrines of Mormonism. This seemed to be rather a damper to his courage; and he now changed his ground, and declared that it was not the *doctrines* of Mormonism that he wished to contend against, but their *practices*. This, I declared, was not the foundation upon which the challenge was given, and was not willing that Mr. Greenhow should debate the question in that form, unless he would acknowledge the doctrines true. This Maynard refused to do, but insisted that Greenhow should prove that the *Mormons had the Melchisedec Priesthood, the Apostolic Organization of the Church, and the Spiritual Gifts*, as claimed by them. By taking this ground, I have no doubt that Maynard thought either to drive him to debate at great disadvantage, or refuse the debate altogether; I rather think the latter. But in this it seems he was mistaken. When no better terms could be made with him, Mr. Greenhow consented to debate the subject on his own terms, provided he might be allowed to show, in the first place, that these doctrines were scriptural, and upon this ground the debate commenced on Sunday last, and closed on Monday evening, much to my satisfaction, I do assure you. I will not attempt to give you any thing like a description of the particulars. Mr. Greenhow can do that much better than I can pretend to do. Suffice it to say that Maynard failed on Sunday for want of "stock," and gave the ground to his antagonist, who wished an adjournment, which was granted, and on Monday evening he again pursued his subject for about two hours and a half, when Maynard again attempted to make some reply, but all his arguments, (if any he had) were powerless; he found himself a "washed-up man," and so gloomy were his prospects at the time, that I think some sympathizing hearts in the assembly truly pitied him. When the decision of the chair was called for, he declared that the affirmative of the question had been sustained by overwhelming evidence and argument. And when the voice of the assembly was called for, Maynard acknowledged that the weight of argument was against him, and therefore it was not necessary to try a vote of the congregation. And so has ended this great affair, which was undertaken for the purpose of exposing the absurdities of Mormonism.

And now, sir, permit me to express to you the high sense of obligation which I shall ever feel, in view of your candid and prompt attention to my former communication, coming, as it did, from an entire stranger, and be assured, sir, it will not be soon forgotten. I understand from Mr. G. that you will probably be somewhere in my latitude in the course of a short time, and could you make it convenient, a visit from you would be very agreeable to myself and family.

For further information concerning the debate, and concerning myself and family, I refer you to Mr. Greenhow, (for whom I have a very high esteem), in the meantime I remain, sir, your sincere friend and well-wisher,

NATHANIEL MARTIN.

(From the Times and Seasons.)

SIR:—Through the medium of your paper, I wish to correct an error among men that profess to be learned, liberal and wise; and I do it the more cheerfully, because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth, than be led astray by the vain pretensions of the self-wise. The error I speak of, is the definition of the word "MORMON." It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. On the 523d page, of the fourth edition, it reads: "And now behold we have written this record according to our knowledge in the characters, which are called among us the *Reformed Egyptian*, being handed down and altered by us according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew: but the Hebrew hath been altered by us, also; and if we could have written in Hebrew: behold ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also, that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof."

Here then the subject is put to silence, for "*none other people knoweth our language*," therefore the Lord, and not man, had to interpret after the people were all dead. And, as Paul said, "the world by wisdom know not God," so the world by speculation are destitute of revelation, and as God in his superior wisdom, has always given his saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus, I may safely say that the word Mormon stands independent of the learning and wisdom of this generation.—Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means good; for the Savior says according to the gospel of John, "I am the good shepherd," and it will not be beyond the common use of terms, to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to bad. We say from the Saxon, *good*; the Dane, *God*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos* the Hebrew, *tob*; and the Egyptian, *men*. Hence with the addition of *moro*, or the contraction, *mor*, we have the word *mormon*; which means, literally, *more good*.

Yours,

JOSEPH SMITH.

### THE BRIGHAMITES' OPINION OF THE AARONITES.

"When Turk meets Turk, then comes the tug of war."

Reuben Miller, in his last missive, pp. 11 and 19, speaking of Aaron Smith and his withering party, says:—"Yet to me in the present course they act more inconsistent than the Strang party. If Mr. Strang has ever been the truly appointed, and legally commissioned servant of the Lord Jesus Christ, (and they say he has been a true prophet of God,) then he certainly holds the keys of their destiny, and they never can *cut* by him into the kingdom. If his authority has once been recognized in the councils of eternity, as the President of the Melchisedec Priesthood, it is yet. For no legal action has

been taken on his head by his church to take or destroy the same. And consequently it is not their business to set stakes for him to come to. But on the other hand, it is for them to *walk up like men of God and come to his*; and not counsel the Lord, but receive his words as from *'mine own mouth,'* saith the Lord.

"If their position is true and correct that he has been a *true prophet* and leader, then they are cut off from the true body, and they *also related or stand against them*; and they hold no authority to organize the kingdom in exposition to him. If Mr. Strong ever held the keys of the kingdom, to lead, guide, and direct the people of God, you may talk of Aaron Smith holding them to the coming of the Son of Man, and it will still remain a *LIE*." The foregoing quotation contains about the only truisms in Reuben's pamphlet; which shows that pseudos can tell the truth when it suits their purposes better than falsehoods. Those portions of said pamphlet, which are not too unchaste for our columns, will be reviewed hereafter.

## ECLECTIC.

### FRIENDSHIP.

Friendship is a tacit contract between two sensible and virtuous souls. I say sensible; for a monk, a hermit, may not be wicked, yet live a stranger to friendship. I add virtuous; for the wicked have only accomplices, the voluptuous have companions, the designing have associates, the men of business have partners, the politicians form a factious band, the bulk of ~~the~~ men have connections, princes have courtiers—but virtuous men alone have friends—Cetheus was Catinelle's accomplice, and Mecenes was Octavius' courtier; but Cicero was Atticus's friend. What is implied in this contract between two tender and ingenious souls? Its obligations are stronger or weaker, according to their degree of sensibility, and the number of good offices performed.

### RATIONAL RELIGION.

What is true and rational religion? In answering this important question, we shall come to the point at once, without prejudice or sectarian influence; and laying aside all traditional superstition, inquire, what is the will of the blessed Deity, with regard to the conduct of the children of men. What course of conduct is our frail, erring human creatures will now, under all the present existing circumstances, be acceptable and approved by our divine Creator, who continually watches over us, and observes our every act, and the thoughts of our hearts? We have so diligently examined the answer which we are now about to give to these questions, and so attentively viewed the subject in all its bearings, and with all its evidences and demonstrations, that we can not think it possible that there is any ground to doubt its correctness. First, then, let us, as *rational* creatures, be ever ready to acknowledge God as our Creator and daily Preserver; and that we are each of us individually dependent on his special care and good will toward us, in supporting the wonderful action of nature which constitutes our existence; and in preserving us from the casualties, to which our complicated and delicate structure is liable. Let us also, knowing our entire dependence on Divine Benevolence, as rational creatures, do ourselves the honour to express personally and frequently, our thanks to him for his goodness; and to present our petitions to him for the favours we constantly require. This course is *rational*, even without the aid of revelation; but being specially invited to this course, by the divine word, and assured of the readiness of our Creator to answer our prayers and recognise our thanks, it is truly surprising that any rational being who has ever read the inspired writings, should willingly forego this privilege, or should be ashamed to be seen engaged in this rational employment, or to have it known that he practises it. Next to the worship of God by thanksgiving and prayer, we should reprove and banish all feelings of anger and bitterness toward our fellowbeings, and cherish love and kind feelings toward them. This course is also rational, having the example of God in his kind dealings toward us; and conduces at once, to the glory of God, the happiness of mankind in general, and to our own individual happiness and prosperity in particular. It is a rational duty to be ever reconciled and resigned to the dispensations of Divine Providence; and to trust in the goodness and benevolence of God for the present and future, and to feel willing to have it known among our associates that we follow a rational course. This is rational religion.

### CONCISE HISTORY OF THE ENGLISH BIBLE.

The history of the English Bible comprehends a period of nine

hundred years. The venerable Bede translated the Psalter and the gospel into the Anglo-Saxon, by order of King Alfred. The price of a Bible in 1274, fairly written, with a commentary, was from £150 to \$250, though in 1810 two arches of the London bridge were built for \$123.

Richard Rolles was one of the first to attempt a translation of the Bible into the English language, as it was spoken after the conquest. He wrote a paraphrase in verse on the book of Job, and a gloss upon the psalter, but the whole Bible, by Wickliff, appeared between 1360 and 1380.

A bill, in the year 1490, was brought into the house of lords, to forbid the use of English Bibles; but it did not pass. A decree of Arundel, archbishop of Canterbury, in 1403, forbade unauthorized persons to translate any text of Holy Scripture into English, as well as prohibited the reading of any translation till approved of by the bishops, or a council. Several persons were burned for reading the word of God.

In the reign of Henry the Fifth, a law was passed, that "whoever should read the Scriptures in their mother-tongue, forfeit land; cattle, body, life, and goods, from their heirs for ever, and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." And between 1461 and 1493, Faust, or Faustus, who undertook the sale of Bibles at Paris, where printing was then unknown, narrowly escaped punishment. He was taken for a magician, because he produced them so rapidly, and because one copy was so much like another.

The Latin Vulgate, printed at Mayntz, in 1462, was the very first printed edition of the whole Bible in any language, bearing the date and place of its execution, and the name of the printer. The first printed edition of the Holy Scriptures in any modern language, was in German, in the year 1467. The New Testament by Luther, revised by Melanethon, appeared in 1521. William Tyndal, in 1526, printed his English Testament at Antwerp; but those who sold it in England, were condemned by Sir Thomas Moore, the Lord chancellor, to ride with their faces to the horses' tails, with papers on their heads, and to throw their books and themselves into the fire at Cheapside. Tyndal himself was strangled and burned. His dying prayer was "Lord, open the king of England's eyes." John Fry, or Fryth, and William Roye, who assisted Tyndal in his Bible, were both burned for heresy. Cramer obtained a commission from the king to prepare, with the assistance of learned men, a translation of the Bible. It was to be printed at Paris; but the inquisition interfered, and 3,500 copies were seized, and condemned to the flames. Some of these, however, being procured, were sold for waste paper, by the officer who superintended the burning, recovered, and brought to England, to the great delight of Cramer, who, on receiving some copies, said that it gave him more joy than if he had received two thousand pounds. It was commanded that a Bible should be deposited in every parish church, to be read by all who pleased, and permission at last was obtained to all subjects to purchase the English Bible for themselves and families.

In the year 1535, Coverdale's folio Bible was published. In the reign of Edward the Sixth, new editions appeared. In Mary's reign, the gospels, or reformers, fled abroad, but a new translation of the New Testament, in English, appeared at Geneva, in 1587, the first which had the distinction of verses, with figures attached to them.

A quarto edition of the whole Bible was printed at Geneva, 1560, by Rowland Hartie. A New Testament in Welsh, appeared in 1569; the whole Bible in 1588, and the English translation, called the Bishop's Bible, by Alexander Parker, in 1568. It was 1582 that the Roman Catholic Rhemish Testament appeared, and in 1609 and 1610, that their Doway Old Testament was printed. In 1607, was began, and in 1611 was completed, a new and more correct translation, being the present authorized version of the Holy Scriptures, by forty-seven learned persons (fifty-four were appointed), chosen from the two universities. This edition has been truly styled, "not only the glory of the rich, and the inheritance of the poor," but the guide of the wayworn pilgrim, the messenger of grace, and the means of knowledge, holiness, and joy to millions.

### THE SONG OF MOSES.

Exodus xv. 1-19.

Ye children of Israel, rejoice! for the your Lord  
Hath unsheathed 'gainst our foes his invincible sword;  
This hour is the hour of his triumph, for He  
The horse and the rider hath drownd in the sea.

The Lord is our strength, and salvation, and song—  
Full were we hewed in our bondage so long;  
But the breath of His mouth, and the wave of His hand  
Have been better to us than spear, buckler, and brand.

Pharaoh's chariots and hosts in the deep he hath cast,  
His captains and thousands came hurrying on fast—  
Like the leaves of the forest rent off from the trees  
By the wing of the wind and the rush of the breeze.

They came on—like the torrent in swiftmess and power,  
Like the might of the sea in its terrible hour—  
Of the thousands who left Baalzephon that day  
There lives not one warrior their downfall to say.

With the brash of His nostrils the waters were heaped,  
And the floods stood upright; and the dark billows leaped—  
The depths were congealed in the heart of the sea  
Where the strong current stayed its swift onrush for Thee.

Thou didst blow with thy breath, and in might they uprose;  
A moment—the Red Sea is hushed in repose,  
And the enemy sank to the bottom, like lead,  
As the whirl of the billows rolled over his head.

Thy mercy hath lead forth thy people, among  
The pursuit of the foe and his multitude's throng—  
Thy pillar, oh Lord, was our guide through the Day,  
And in Night's starless gloom it illumined our way.

In the mount of thy heritage, Lord, wilt thou place  
The people who serve thee—thine own chosen race.  
In the Sanctuary, God, shall thy habitation be,  
Till their might be established in rich Galilee!

Then let praise from the timbrels and tabrets be heard,  
For the God of our fathers his people preferred;  
This hour is the hour of our triumph, for He  
The charger and chariot hath whelmed in the sea.

#### MINUTES OF CONFERENCE.

Minutes of a general conference, held at Batavia, Genesee Co., N. Y., the 24 and 25 of January, 1847.

Conference convened at the usual hour. Meeting called to order by Brother Josiah Tyler. On motion, Brother Reuben T. Nichols was appointed president, and Brother Tyler, clerk. Meeting opened by singing and prayer by the president, who then proceeded to lay before the conference the object of the meeting, which was to reorganize the Genesee General Conference, and the different branches that compose said conference. Adjourned until 11 o'clock on Sunday morning.

Met pursuant to adjournment. Singing and prayer by Brother J. Tyler. Brother Nichols preached a discourse from Isaiah 20. He showed the order of the kingdom of God in this last dispensation, and proved beyond contradiction that Joseph Smith was a prophet of God; and that he sealed his testimony with his blood. And also that through him (Joseph) God had appointed James J. Strang his (Joseph's) successor to the first presidency of the church, a prophet, seer, revelator, and translator. Elder Hiram Thompson made some appropriate remarks, followed by Elder Sanford Cooper, who bore testimony that J. J. Strang is a prophet. Adjourned 15 minutes.

Met again. Prayer by Elder S. Cooper. Address upon the law of God according to the Covenant Book, by Brother R. T. Nichols, when, upon motion, the following resolutions were unanimously sustained.

Resolved,—That we believe Joseph Smith, late president of the church, was a prophet of the Most High God, called to be a prophet, seer, revelator, and translator, an apostle of the Lord Jesus Christ, and an elder of the church, and that God ministered to him by holy angels, and gave him covenants and power to introduce this dispensation, and institute this church according to the will of God.

Resolved,—That we acknowledge, uphold, and sustain by our faith and prayers in his administration, James J. Strang as first president of this church, and as the duly appointed successor of Joseph Smith, as prophet, seer, revelator, and translator unto this church according to the law of the church and the word of God.

Resolved,—That we will uphold, by our faith and prayers all the

authorities, priesthoods, presidencies, and quorums of this church, according to the laws and commandments of God, as laid down in the Book of Doctrine and Covenants.

Resolved,—That we acknowledge the authority of the Bible, Book of Mormon, Book of Doctrine and Covenants, as it shall be ascertained they have been originally established.

Resolved,—That we will be governed in all things by the law of God.

Resolved,—That we hold in suspense all those holding any priesthood in this church that is in rebellion against the first presidency of the church, as long as they are in such rebellion.

Resolved,—That this conference be called the Genesee General Conference to be held once a year.

Resolved,—That we have a quarterly conference on the 6th and 7th of April next at Brother Sanford Cooper's, in Bevington, Wyoming Co.

On motion, it was Resolved that Elders Josiah Tyler, Hiram Thompson, and Sanford Cooper be ordained high priests. They were ordained under the hands of Brother R. T. Nichols.

Branch was organized by choosing and re-ordaining Brother Elisha Merrill presiding elder, and appointing Brother J. Tyler clerk.

Resolved,—That the minutes of the conference be revised and forwarded to the seat of the first presidency, at Voree, for publication.

REUBEN T. NICHOLS, President.

JOSIAH TYLER, Clerk.

In vol. 2, No. 4, p. 16, of Zion's Revelle, we made a statement in relation to Dr. Wm. E. McEllin's immoral conduct upon the authority of Hazen Aldrich; which, though true; Brother Aldrich much regrets, from the fact that he does not wish his name to appear in connection with the controversy; more especially as he says Dr. McEllin has always treated him with kindness and becoming respect. Brother Aldrich made the statement in a private conversation respecting Dr. McEllin's repeated defections, and gave no authority for its publication. This apology is due Brother Aldrich, though we had no idea until now that he regarded the matter as confidential.

The Warsaw Signal is out with a full column of Anti-Mormonism, for the special benefit of Voree. As he is not quite so severe on us as our ANTI-MORMON NEIGHBOURS, the PSEUDOES, we are hardly disposed to take up a controversy with him. We choose to contend first with those who hate Mormonism most.

It was stated in one of Pemberton's forged placards, that Daniel Fox Botsford, of Chicago, had been cut off from the church. If any one has ever given the least credence to this statement, it is but just to say that Brother Botsford is in good standing, and is presiding high priest of the branch at Chicago. There has been no charge or accusation of any kind against him.

#### THE TEN COMMANDMENTS VERSIFIED.

The Decalogue has been thus tersely and quaintly rendered into rhyme, and in this shape would be a good exercise for the memories of young children:—

1. I am the Lord thy God—serve only me;
2. Before no idols bow thy impious knee;
3. Use not my name in trifles or in jest;
4. Dare not profane my sacred day of rest;
5. Ever to parents due obedience pay;
6. Thy fellow-creature, man, thou shalt not slay;
7. In no adulterous commerce bear a part;
8. From stealing keep with care thy hand and heart;
9. All false reports against thy neighbor hate;
10. And ne'er indulge a wish for his estate.

#### EXTRACT OF A LETTER TO PRESIDENT STRANG.

Theresa, Jan. 3, 1848.

BELOVED BROTHER STRANG,

I have a few leisure moments that I will occupy in dropping a few lines to you, for it is a time of rejoicing with me. Since we received the 11th, 12th, and last numbers of your paper it has changed the countenance of the brethren very much, for Miller's pamphlet, and other libels, seemed to have thrown a damp on the minds of some. But the three last papers came, backing me up like three 76-pound.

ers, behind a pop-gun, for since my return I have been east two months, 80 miles. The harps of some were on the bush, until those papers came, and the Indian mission and other matters, seems to give us new life. I hope I shall see some of the elders here before long. I am glad to hear of the prosperity of our beloved brother, Elsworth, in Michigan. I have not heard from him since the 2d of December. May God bless him, and all the rest that devote all their time to the work of the ministry; for there ought to be one hundred employed where there is but one. For the field is white already for the harvest.

Dear brother, I shall always remember the last blessing you gave me, which has been fulfilled to the letter. I am now at I. J. Patten's whose heart is right, and he is a man in whom abides the love of God, and the faith of the covenant. I think all is about right. I ask an interest in all your petitions. Amen.

Give my love to all, and allow me to subscribe myself your sincere friend.

EBENEZER PAGE.

EXTRACT OF A LETTER TO PRESIDENT STRANG.  
Genesee Co., N. Y., Jan. 27, 1847.

PRESIDENT STRANG,

Dear Brother, having just arrived from a short mission in the south part of this district, where I had been hunting after Israel, whose steps had faltered by reason of usurpers. And having, by the help of the Lord, set before them the order of the church, which has caused many of them to rejoice, the signs also following as testimonies of the truth of the appointment, finding the minutes of conference yet on hand, by request of Brother J. Tyler, I have copied, revised, and forwarded them to you for examination; revising if needful, and publishing. There are a few Brighamites here, but they do us no harm; they can do nothing against the truth, but for it. The work begins to roll in this district; prejudice gives way before the truth. Truth shall prevail. We had a good season at the conference. Peace and union prevailed. Some of the Brighamites were saying to a neighbour, after the conference that there was nothing legal done. The neighbour asked him if it was because they did not quarrel. The fact is, there has not been a conference held here for some year or more without a quarrel. Peace seems to be a stranger among them, it is, the peace that is of God. Perhaps their peace is like H. C. Kimball's preparation of the gospel of peace—six shooters, &c., as all things have their likeness.

Your faithful friend,

REUBEN T. NICHOLS.

[Enclosed money received.]

TITLES OF OLD BOOKS.

The following are the titles of some of the old books which were in circulation in the time of Cromwell. The authors of those days must have thought there was "something in the name!"—"A most delectable, sweet perfumed Nose Gay, for God's saints to smell at." "A pair of bellows to blow off the dust east upon John Fry." "The Snuffers of Divine Love." "Hooks and Eyes for Believers' Breaches." "Crumbs of Comfort for the Chickens of the Covenant!" "High heeled Shoes for Dwarfs in Holiness." "A Sigh of Sorrow for the Sinners of Zion, breathed out of a hole in the wall of an earthen vessel, known among men by the name of Samuel Fish." "The Spiritual Mustard Pot, to Make the Soul Sneeze with devotion." "Salvation's Vantage Ground, or a Looping Stand for heavy believers." "A Shot aimed at the Devil's head-quarters, through the tube of the Cannon of the Covenant." "A Reaping Hook well tempered for the Stubborn Ears of the Coming Crop; or, Biscuits baked in the oven of Charity, carefully conserved for the Chickens of the Church, Sparrows of the Spirit, and the Sweet Swallows of Salvation." "Seven Sobs of a Sorrowful Soul for Sin; or, seven Penitential Psalms of the Princely Prophet David, whereunto are also annexed William Humin's handful of Honey Suckles, and Divers Godly and Pithy Duties now newly augmented."

SIDNEY RIGDON.

This man has been a very prominent man in the Church of Jesus Christ of Latter Day Saints, and I for one, and I trust many of my brethren, feel much respect for him; and have questions naturally arises, Will he come into the present organization of the church, and retain his standing in the church which he has held? Let us reason a little from analogy, and then form our conclusions. Sidney presided in the church as spokesman and councillor unto Joseph, like as Aaron did unto Moses. Sidney's power was to be mighty in expounding all scriptures, and Joseph a revelator unto him.—D. and

C. 94, 3. In Joseph's having a spokesman raised up unto him, an ancient prophecy was fulfilled, which is found recorded in the Book of Mormon. "I will raise up unto thy seed, &c., and will make for him a spokesman." Joseph the son of Jacob, was sure that a Mes would be raised up—power given him in a rod, and a spokesman given him. Also that Moses would lead his people out of Egypt. He was just as sure that a Joseph should be raised up unto the remnant of his seed, a spokesman made to him, and that this seed the Lord would bless; and the thing that the Lord would work by his hand, should lead the remnant of his seed, as well as the house of Israel, to salvation. Now for the fulfilment. Moses led the children of Israel out of Egypt, gave them laws; "they were all baptized unto Moses," &c. Aaron went forth as his spokesman, conspired to be a revelator, but was signally rebuked of the Lord. Finally, Moses and Aaron both fell before Israel possessed the land of Canaan. Joseph has been an instrument in the hands of God to bring forth his covenants, which shall be proclaimed, and go before the face of the Lord, to prepare the way before him, when he shall enter into his rest, and all his saints with him.

All who believe God's words, which he has brought forth by the hand of Joseph, are baptized into his new and everlasting covenant. Joseph has given laws and ordinances for the establishing of "The Church of Jesus Christ," "The Zion of the Holy One of Israel."

Moses died before the Lord in Mount Abarim. Joseph died by the hands of a mob, at Carthage.

Moses led the children of Israel through much affliction, but did not lead them to rest in Canaan.

Joseph has led the church through much persecution and affliction, but has not led it into the Lord's rest.

Aaron died in Mount Hor, and was gathered unto his fathers. Sidney died in the estimation of Joseph, as a councillor, in 1843, and his life was prolonged for a season and time, at the intercession of Hyrum.

Moses was absent from the camp for a time, and Aaron made a calf for the salvation of Israel.

Joseph was taken from the church and his spokesman raised up, not the Mormon church, as he said, but another, for the salvation of the world, as a righteous branch from the escape of Israel.

If the calf was a leader, who now was Aaron's God? If Sidney's revelator was gone, who will say that he might not be left to follow something as dumb as a calf. Also,

Moses' spokesman did not succeed him in the priesthood, as a leader of Israel.

Then can we expect Joseph's spokesman to succeed him in leading the church to rest.

The twelve princes of the congregation or heads of tribes, neither the seventy elders succeeded Moses to lead Israel. Neither can the 12 or 70 lead the church. A young man, Joshua, who had confidence in Moses and God, led Israel into Canaan. Why? because a little of Moses' spirit and authority was placed upon him.

A young man, James, who had confidence in Joseph and in God, will lead spiritual Israel to prosperity and peace, such as they have not known. Why? because a little of Joseph's spirit and authority has been placed upon him.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet he will preserve." Hosea 12, 13.

Moses led Israel out of Egypt, but Joshua led Israel into Canaan. Joseph led the church from the midst of darkness and spiritual Babylon, but it is left to James to lead it to peace and prosperity.

—STEPHEN POST.

Centreville Pa., Dec. 11, 1846.

EXTRACT OF A LETTER TO PRESIDENT STRANG.  
Philadelphia, Feb. 6, 1847.

DEAR BROTHER,

I received yours of the 12th January, in answer to mine. I was glad to hear from you, and the answer you sent me was satisfactory to me, in relation to the SPIRITUAL. We are getting on slowly. If we could have got an elder from Voree I do think we should have prospered. Brother Greenhow promised he would use his influence to send us a man here, but up to this moment I never received a line from him, though I have written to him three or four times. Common courtesy demands that of him. We hear from Voree once in a while, chiefly by the Brighamites, and they tell us some curious tales. I do not believe them. I do wish you would write me immediately, if you have any thing to cheer us up here.

Your brother,

PETER HESS.

[We have written to Brothers Hess and Flagg twice, and will write again immediately. Enclosed money received.]

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# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, FEBRUARY 25, 1847.

[No. 7.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JOHN GREENHOW.

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### HISTORY OF THE LATE APOSTACY AT VOREE.

The apostacy at Voree, of which the world has heard so much recently, had its beginning at the last April conference, and originated in disappointed ambition rather than in any real question as to the law of God. Nearly all the quorum of the twelve had been summoned to answer, before the first presidency, for various derelictions of duty. Among them John E. Page had appeared, and made full satisfaction, and the conference had voted *unanimously* to uphold and sustain him.

After this Collins Pemberton started the idea that Brother Page was not an apostle, nor even a member of the church. Aaron Smith and some others coincided with him, contending that *no man could hold his standing in the church, in the future, unless he would be RE-BAPTIZED*. After President Strang had spoken at length on the subject, the proposition was voted down. Still many adhered to that doctrine, and, among others, Aaron Smith carried it to the length of teaching that members gathering in from the branches, with regular testimonials, and who had *always* been in good standing, could have no privilege in the church in Voree till they were baptized again.

These principles, though utterly repudiated by the more intelligent, found many adherents, who kept up a continual controversy till into July, by means of which the faith of many was shaken, and some were prevented from gathering to Voree. Intelligent brethren, who had always been in the faith, and kept the law of God, were offended at being told they could have no privilege in the church, but would be received only as heathens.

President Strang's voice was always plainly given against this heresy, but they who held it were among the oldest members of the church, and at one time, it is believed, were quite in the majority. In the midst of this controversy Gen. Bennett arrived, and was restored to his standing by a *unanimous vote* of the church. Soon after which, by the most assiduous labours of himself, William Smith, and a few others, who had themselves been baptized, union and harmony were restored.

It is not amiss to notice in this place that when General Bennett applied, by letter, for restoration to the church, President Strang asked advice of several members what course he ought to pursue. Aaron Smith took the ground, (as he did in all cases) that he could only be restored by baptism, but that when restored it would be to his priesthood as well as membership. The facts in the case were involved in so much mystery that President Strang, without deciding the right, avowed the determination to extend to him the mere gospel privilege of baptism, and take no further action in the matter; but on General Bennett making his statement before the church, a motion was made, and carried *unanimously*, that, on being baptized, he be restored to his former standing in the church. As soon as he was baptized another vote was carried *unanimously*, that he be confirmed in his priesthood by the laying on of hands. After all these proceedings President Strang called on General Bennett for his original appointment, and it was endorsed by President Strang and Silbert Watson, the general church clerk and recorder. This appointment is made by revelation, and is in the hand writing of R. B. Thompson, and signed by Joseph Smith, and bears date Jan. 19th, 1841. The very men who carried this measure, contrary to the express wish of President Strang, now *deny the fact*, because he will not put the same man out of office without any cause whatever. All men may understand that the trouble here is not because of the covenant, but because Mordicai sits in the king's gate.

President Strang had long been anxious to visit the eastern churches, and seizing on the occasion of this perfect harmony, prepared to leave home the first Monday in August. The previous day he addressed an immense congregation in the open air, at Voree, and the prophetic spirit, which dwells so abundantly within him, opening the future too clearly, he admonished them for three successive hours, in pathetic and burning eloquence, against every appearance of disagreement, and every subject of controversy, and would have engaged up his journey east but that others had preceded him, and his engagements were extensively made.

The same restless spirits who had stirred up dissension at the first began again as soon as President Strang was away. Aaron Smith, who had preceded President Strang as far as Kirtland, made haste to return, saying that it was his time to work while President Strang was absent. New questions were raised by the same men, as they were put down in the old, and so violent had they become previous to the October conference, that some said President Strang should not preside in the conference, and others, that if they could not carry their measures they would bring a mob on the place to drive out such as opposed them. Numbers of every faction that has ever sprung up in the church, all joined, intent on one object—the overthrow of the present order in the church—many of them, doubtless, acting on the maxim of broken-down politicians, that as they were at the bottom, whatever turn the wheel of fortune might take, they must bring them up. Having no bond of union, but hatred of each other, the existing authorities, they all were willing to act in concert to overthrow them, and then fight out among themselves whose ism should prevail.

To make all sure, as President Strang was not expected home till the day conference should open, they called a special conference, six a few days before the regular conference, on the 6th Oct. Quite to their surprise, as soon as their conference was organized, before a single vote was taken, a motion was made to adjourn *sine die*, and PREVAILED. Here was a perfect rally of all the various cliques of apostates—Brighamites, Aaronites, Carterites, and infidels, with Aaron Smith to preside over them altogether, voted down by the true faith, and yet each faction of them boasts of being in the majority in the church!

The general conference was opened Oct. 6. President Strang still being absent—detained by storms on the lakes. For eight days the apostates kept up a scene of perfect confusion, but being continually in the minority, they laid all business on the table till the return of President Strang, whom many of them professed to believe would be with them, and turn the scale in their favour. By this means they got many of the faithful brethren away, when they rallied themselves in full force to vote on the very question, when they laid on the table. In this way an *irregular* vote was obtained in the absence of a majority of the conference, to reject one of the revelations.

President Strang returned Oct. 14th, adjourned the conference till the 19th, when a large amount of business was laid before them, and transacted with great dispatch and PERFECT UNANIMITY. Nearly all the leading men of the apostate party called on President Strang, with projects of their own proposing, if they could carry particular favourite points to waive all other questions. Hughey asked authority to establish a stake in the Mississippi precincts. Carter asked to be substituted in place of General Bennett. Pemberton asked to be made an apostle, and have charge in New York, and all proposed to support the presidency, and all its measures, if these concessions were made to them.

Previous to this, Pemberton and Carter had urged Aaron Smith to come out against the covenant of peace and fraternity, which he, with many of the brethren, had entered into; and stirred up his jealousy by pretending that Gen. Bennett was more consulted than he, as they had before, by making the same pretence about John E. Page and William Marks, until he had become the head of what was termed the Anti-Covenant party. Still those who were his especial friends, nearly all proposed to forego all opposition to the covenant if Gen. Bennett could be put down. But to all such propositions President Strang constantly referred them to the proper tribunals of the church, telling them that he must stand or fall by regular discipline. He (Gen. Bennett) himself came before the church and de-

manded of his defamers to bring him to trial, if they thought they could find any thing against him, but they refused to do so.

Nearly half of the High Council and Carter gave their voices that on and the trials of Pemberton and Strang they gave their hands to excommunicate them, and they were guilty, and raised their hands to excommunicate them, and deliver them over to the buffetings of Satan. Soon after this Aaron Smith asked President Strang to inquire the mind of the Lord concerning his standing as counsellor which he did, and the answer of the Lord was that he should be removed, and another appointed in his stead. Directly the apostates began to hold separate meetings to barter against their brethren, at the same hour of the public meetings of the church, and most of them were in favour of organizing themselves into a new church; Aaron Smith, however, said it was contrary to the will of God, and that they were destitute of authority to do so.

Pemberton went off to Chicago and called together a few persons, who had once been Mormons, and a minority of whom had once acknowledged President Strang, and got a vote to reject him; not as in transgression, but as an impostor from the beginning. And, with their proceedings, with a view to reorganize the church, under the authority of Aaron Smith, who received his appointment in conjunction with President Strang; taking the position that the devil appointed Strang to bind up the tares, and the Lord made Aaron his counsellor to save the wheat.

After meeting six evenings in succession they effected a union of all factions of apostates, with Aaron Smith to preside over them, though as late as the fifth evening he told them, in the name of the Lord, that they could not do it. Isaac Scott, and Duty Griffith, who had voted to excommunicate Pemberton and Carter, and deliver them over to the buffetings of Satan, acted with them in these measures, as regular members, and without any confession whatever from them. Appointed them to offices, and sent them out to preach.

From that time forward they have occupied themselves constantly in inventing and repeating scandal on the elders of the church. Divided on all points but one—they agree in putting every possible obstruction in the way of God's work, and are equally rejoiced whether they hear that a brother has turned to Brighamism, McLellinism, or infidelity, so he has left the true church. Certainly no apostates have ever laboured as faithfully to turn the hate of mankind on the prophet of God in particular, and Mormonism in general, as these. When they finally separated from the church, many who had previously acted with them, returned to the true fold, and only the more violent and desperate went out. Yet they have the hardihood to call themselves a church, and pretend that their Anti-Mormon placards are issued under the supervision of the high council. Only one single person (Jared Carter) who ever was a member of the high council acts with them, and only three persons who were ever members of the high council of a stake. I need not inform that one of the branches in the east had ceased to meet, and an elder in high standing had left preaching for other business, when all its life among them, and they stired about diligently to issue another Anti-Mormon paper.

#### HISTORY OF NAUVOO.

(From the Illinois Annual Register, and Business Directory.)

**THE MORMONS.**—In 1839 and '40, this singular people, came to Illinois. They were a religious sect, the followers of Joseph Smith, commonly known as the prophet. They originated in Western New York, from whence they removed to Kirtland in Ohio, and being compelled to leave that State, they took refuge in Far West, Missouri; being again driven out, they finally came to this State, and settled at a place they called Nauvoo, and immediately commenced building a Temple and a city.

When they first came here, considerable sympathy was felt and expressed for them, as a persecuted people. In Missouri, the Mormons had been Democrats; but being driven out by a Democratic Governor—and President Martin Van Buren having refused their petitions—they were at first inclined to be Whigs; so much so that they voted with that party at the Presidential election in 1841, reducing the Democratic majority to 1900, the lowest it has ever been known.

The Mormons were numerous and fast increasing; their importance in politics was, of course, duly appreciated. At the session of 1840-'41, John C. Bennett appeared at the seat of Government, to solicit, on behalf of the Mormons, Charters of Nauvoo, a military legion, and other similar privileges. Both parties were equally anxious to promote the success of their measures, and the charters were passed.

The Governor of Missouri in 1841, demanded of Gov. Carlin, the

arrest and delivery of Jo Smith and several other leading Mormons, as fugitives from justice. The writ was granted, but subsequently returned unserved. It was again issued, and Joe arrested. He was brought before the Circuit Court, Judge Douglass presiding, and John C. Bennett, Master in Chancery, on habeas corpus, and discharged.

#### PRONOUNCIAMENTOS.

As we predicted in No. 5, vol. 2 of the Revelle. all who are, worth having are returning to the bosom of their alma mater—the true church. Perverse and rebellious men have deceived them. It will be seen from the following that Amos Babcock, one of the Counsellors to the President of the late stake of Kirtland; and Amos Ranney, one of the High-Counsellors, at Kirtland; have pronounced in favor of President Strang. The honest are beginning to see the knavery and treachery of such vile impostors as Wm. E. Mc Lellin, Collins Pemberton, and Isaac Scott, the inglorious trio of nefarious pseudos.

They should be scorned, like other scorpion-pseudos, by all respectable men, for their pens are like asps, their tongues like adders, and their breath like a breeze from the Bóhon Uras; they have charmed like the Sirens; but like Lucifer they have been cast out as evil by the fiat of the Almighty, to receive the perdition of ungodly men.

We hope brothers Babcock and Ranney will not again be seduced into the meshes of pseudoism, for it leads to infidelity and the destruction of the soul. God will forgive the penitent, and the honest seeker after truth will at all times be received with open arms.

#### BROTHER STRANG.

This is to certify that through the influence of others, and in consequence of the many false reports heaped upon you, I became busied against you, and made a hasty and unwise move in withdrawing the hand of fellowship from you. I fellowship you as a prophet of the Lord, and feel to stand in my office in which you placed me. May God and my brethren forgive me of my faltering.

#### AMOS BABCOCK.

I also wish to stand in my lot as high counsellor and ask forgiveness of God and my brethren for forsaking the Lord's anointed. I am determined to stand by him until he gains the victory.

#### AMOS RANNEY.

Brother Babcock and those who abide in the faith are desired to keep up meetings.

When Gen. Bennett published his Exposé he had no idea that it would ever be received as gospel by any body of men having the semblance of a church organization; but no sooner had we suggested the propriety of the pseudos extracting from its contents for their Anti-Mormon New Era, supplemental to the Western Star, than they congregated at the house of the notorious Isaac Scott, the traitor, and adopted it as their *theological text book and gospel reflector*, and Scott bore testimony to its unerring truth. Now if they will read *homilies* from the writings of Paine and Voltaire, and adopt Chirvey Chase as their *psalter*, and walk with Heber C. Kimball's "a preparation of the gospel of peace," (as Scott has set the "example with his staff"), we will give them due credit for *consistency*. When men are *infidels*, as most of the pseudos are, either avowed or covert, we like to see them unfurl their banners to the breeze: but as *pseudos* are bogus or spurious Mormons, they are *hypocrites* and we must look for them consequently to show false colors. Matthew xxiii, 13—15, describes them thus:—

"But woe unto you scribes and Pharisees, pseudos! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering, to go in. Woe unto you, scribes and Pharisees, pseudos! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, pseudos! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

"Ere now in my Mormon love'd faith I have met Some vile cliques of pseudos unconquered as yet; But they shrunk in dismay, through their ranks as I past O'erthrown like a bulrush when torn by the blast.

Away, foolish pseudos, approach not my face,  
Ere I come in my fury, your footsteps retrace.  
Bow down to the dust, hide your face in the ground,  
And dare not to breathe while past you I bound.

When the pseudos of Yoree renovan defied,  
And Israel dismayed with their fierceness and pride,

In the strength of the Lord 'mong the boasters I sped,  
And the saints now behold them lie powerless and dead.

In the realms where I revel no pseudoes are found;  
And the blessings of Jesus are strown all around.  
The pseudoes, vile rebels, lie shrivelled and dead  
Wherever the feet of my comrades did tread."

The notorious Willard Griffith and Isaac Scott made a personal attack upon Gen. Bennett in his absence on the 23d inst. in a public meeting; but were severely reprimanded for their ungentlemanly and cowardly conduct by Lewis Royce, Esq., of Burlington, who happened to be present. The ruffians, as they deserved, received the just execration of the auditory, and sneaked off like prowling wolves.

The libelous Anti-Mormon New Era, supplemental to the Western Star, (for February,) has just come to hand, with the LIBEL on its front of John Gaylord, Isaac Scott, and Robert Maltby, as editors—when every body who know them are aware that they are a set of stupid people who cannot write a correct English sentence to save themselves from the gallows. The fact is that the Tory Doctor Utter the rabid Anti-Masonic editor of their foster sheet—the Western Star—is the Era editor. Speaking of the personal illumination, symbolical or illustrative of the mental illumination by the Spirit, he says Gen. Bennett had a galvanic battery to operate upon phosphorus instead of oil! O profound chemist! Will ignorance and stupidity never cease! You had better enter school again, as you seem to be troubled with the simples. Do you suppose that even a novice in chemistry could not detect such a sophism! Such consummate folly requires no serious notice. It is a gull-trap of the Anti-Mormon party.

In this same paper Hazen Aldrich's name is again FORGED. He never signed the article which purports to be from the pseudo high council: but as FORGERY is one of their cardinal virtues we will let it pass. The saints now understand their knavery and abominable hypocrisy.

#### IMPORTANT FROM "THE CAMP OF ISRAEL."

It was with sorrow we read the following communication from Brother Nickerson, and we suppose it is but a fair average of wretchedness and woe throughout the whole of that infatuated people, led on to destruction by a set of base usurpers. Such accounts, however, do not at all surprise us:—

BROTHER GREENHOW,

I have just received a letter from my mother, in the Western Mormon Camp, dated Feb. 6th, 1847, detailing unparalleled sufferings. My father (Freeman Nickerson) died of exposure and suffering. Three others of our family, making four out of six, have fallen victims to this rash undertaking. And my mother, now 66 years of age, has been compelled to sleep on the open prairie, in the snow, without tent or bed. This is but the common tale of woe in all the camp.

Dear brother, is not this sufficient, with the many evidences we have of the sufferings of those who have gone west, to prove that God has rejected them—See D. & C., page 400, 3d edition. Search, then, to know the truth and obey it, as God will not be mocked. If Mormonism is true, then Joseph was a prophet, and if so, then his word is truth, and James is his lawful successor, as his word plainly proves.

U. C. H. NICKERSON.

Voree, Feb. 25, 1847.

We make the following extracts from two letters from President Adams, which have just come to hand, not, however, by express, as the truth-loving pseudoes say they received one from Boston, but by regular mail:—

Great Falls, N. H., Feb. 5, 1847.

PRESIDENT STRANG,

My ever dear brother, I have not received a word from you for some time. I have been away from Boston for three weeks. I have been preaching in New Hampshire. I preached last Sunday to over one thousand people at Dover, N. H., six miles from this place; and delivered a temperance lecture in the evening. I preach in this place next Sunday, three times. I am to have a large baptist church to preach in. Thousands are eager to hear the word of life in every

direction, where Brighamism has never flourished—but where it has flourished it has left a blight. I am anxious to visit all the states and provinces under my charge, and set the ball a-rolling. I am preparing to set all New England on a blaze, when the spring shall once open. I am getting tired of "old hunkers."

Monday, Feb. 7.

My dear brother, I preached yesterday to over one thousand people, three times; they listened with profound attention. I shall probably go to the capital of this state by next Sunday. I am very anxious to hear from you to know how matters and things are getting along. Where is Brother J. E. Page? What is he doing? Where is William Smith, what is he doing?

May God bless you, and give you great wisdom and uphold you, and may those that surround you be men of truth, of virtue, and of righteousness!

As ever believe me yours,

G. J. ADAMS.

#### LETTER FROM GEORGE W. GREGG.

To the brethren in the State of New York:

The fact that you have been annoyed for some time past by the blighting influences of infidelity and Anti-Mormonism, through the pseudoe organization, induces me to address you a few lines. The gross libels, impious frauds, and diabolical pervasions, heralded through the licentious columns of the Anti-Mormon New Era, which is an issue supplemental to the Elkhorn Western Star, deserve the execration of all good men. My opinion is that all such wicked and perverse men as the conductors of that nefarious sheet should be left to revel in their own ungodliness. "Ephraim is joined to idols: let him alone." While pseudoes persecute the Lord's anointed, and revile the Holy One of Israel, and desecrate our holy religion, let us be true and faithful, unflinching in word and work, and devote ourselves to the service of our Divine Master. Let the rock of revelation, the living law of God, guide us into all truth, and may we perfect holiness in the fear of the Lord. The shield of faith is impenetrable by the venomous shafts of the adversary—we are safe in Jesus: while with the sword of the spirit we shall be able to vanquish every foe. Yes, we shall stand upon the hill of the Lord, and dwell in the tabernacles of our God, when the rebellious shall be hurled to the perdition of ungodly men. Let your faith, then, be like the adamant rock—firmer than the nether millstone; and the God of Heaven will crown you with brilliant diadems, and clothe you with celestial glory. I hope to see you face to face, at the eastern conferences, on the opening of navigation, in company with Gen. Bennett, for the confirmation of your faith, when I trust our joy will be full in the Lord.

Yours in the covenant of promise,

GEORGE W. GREGG.

#### EXTRACT OF A LETTER TO PRESIDENT STRANG.

Cincinnati, Feb. 8, 1847.

DEAR BROTHER STRANG,

I have returned from a long journey in the south, the probability is I shall be in Voree about the same time I was last year. You begin to see proved what I told you about Pemberton, whose own mother said that she would not believe him if he spoke the truth. My wife wishes Dr. Bennett to write her a long letter. She sends her love to you and Sister Strang. The Black Indian has blown out, and all his followers here are ashamed. Don't forget to write to me. Do not listen to every tale you may hear concerning me, as some people love to talk. I received two letters from McCallin and Cole, both exhorting me not to go with the twelve, when I had no more idea of it than you have. We will talk over these things when we meet, which I trust, in the providence of God, will be this spring. Remember me to all the brethren in Voree and believe me ever your brother in the faith once delivered to the saints.

F. MERRYWEATHER.

#### LETTER FROM THE PATRIARCH.

Knoxville, Feb. 10th, A. D. 1847.

BROTHER STRANG:—

I have seen Miller's second rejoinder, and the faithful manner that Doctor Bennett and others have stood for the cause, calls on me to say a few words on the subject. I perfectly agree with General Bennett in his explanation of the charge made by Miller on the "ordination." I never told Mr. Miller that we had "ordained Mr. Strang," neither did my friend, Doctor Bennett, tell him so in my hearing. It is in my opinion a wilful lie, tho' it is possible that Mr. Miller mis-

understood, but it does not appear to me very probable, as the subject had been talked over often, and preached in public, and it was no secret or mystery that James J. Strang, the true prophet of God, was ordained by an angel of God. This Mr. Miller is well aware of, and was before he denied the faith. I shall notice Mr. Miller at length as soon as I arrive in Voree, and I may relate some truths which will be quite interesting to him. At first I thought I would not notice him, but he has made entirely too free a use of my name for him to pass unvisited of justice. It will take a more accomplished teacher than Reuben Miller to instruct me, or the true church, relative to the acts and teachings of my martyred brothers Joseph and Hyrum. In haste.

Yours, &c.

WM. SMITH, Patriarch.

Burlington, Feb. 23, A. D. 1847.

BROTHER GREENHOW,

Permit me to say, through the columns of the Revue, that, in compliance with repeated solicitations, I contemplate visiting the eastern conferences, in company with Brother George W. Gregg, immediately upon the opening of the lake navigation. I am favoured by my numerous correspondents, with the most cheering intelligence from all sections of the republic; and an epoch of unparalleled prosperity is evidently dawning upon the church; and we now hope to see her awake, and put on her strength, and attire herself in her beautiful garments, that hereafter there shall no more come into her the unclean, the wayward, nor the pseudo, to mar her verdant foliage which will ever remain undimmed and unfading for the decoration of the saints of God.

Yours, Respectfully,

JOHN C. BENNETT.

“The Philistines be upon thee, Samson.” The Greek word *pseudo* may be rendered into the vulgar, and then translated *hypocrite*, *hypocritical*, *false*, or *spurious*; so to return to the original scriptures, the body of which is Greek, and the soul Hebrew, wherever the word *hypocrites* occurs in King James’ version, (Protestant,) or the Dowsy version, (Catholic,) the Anglicised-Greek word *pseudos* should be substituted, thus:—

“Woe unto you *scribes and pharisees, PSEUDOS!*”

Now the *pseudos* are constantly annoying the prophet with the cry—“Tell us, we pray thee wherein thy great strength lieth,” “for as a prince hast thou power with God, and with men, and hast prevailed.”

Forgetting that he holds all the keys of the priesthood, and the dispensing of them, and not knowing that

“With those that fear him, is

The secret of the Lord:

The knowledge of this covenant

He will to them afford.”

So when they bind him with new ropes and cry—“The Philistines be upon thee, Samson!” “He will break them from off his arms like a thread,” and stand free before the people. The powers of the royal priesthood are sufficient to overcome all the secret works of darkness, and to suppress pseudo abominations, and crime.

“Though *pseudos* at first seem distinction to claim,

Their end is destruction, their glory is shame,

Though scorned by humility, great is its part,

For God dwells in the humble and penitent heart.”

“Men ought always to pray, and not to faint.” True prayer is always accompanied with corresponding actions, an essential concomitant of prayer. “Not every one that saith Lord, Lord” prays, “but he that doeth the will of” God. Consequently the *PSEUDOS* NEVER PRAY. Those only who work for God offer acceptable prayer, or will receive answers to their prayers. Prayer is not simply an utterance. If it were, the *pseudos*, as well as the *seins*, might engage in it, and equally expect the granting of their petitions.

#### PSEUDO JOY.

The *pseudos* have just got information that one of the branches in the east has suspended meetings, and a distinguished preacher gone to other avocations, and they are in ecstasies. Their chief joy is to see Mormonism prostrate—and nothing delights them so much as to hear of some dereliction on the part of its professors.—It is all one to them whether a brother turns pseudo, sectarian, or infidel so he ceases to be a Mormon.

In the last supplement to the Elkhorn Star, the *pseudos*

make a proposition or challenge that they will meet us if we will tell ten lies to one truth. This is quite a reform in them, as we had no hopes that they would ever meet us where any truth would have been told. We must, however, decline the offer, for if the scale of pseudism can stretch no further than this we cannot come down. In fact, had it been size *vera*, (one lie to ten truths) we could not have met them. They say that if we will tell *but* one truth to ten lies, we shall be ready to meet you!” It seems they are not quite prepared to meet us *yet* on their terms. We are glad of any improvement, even in *pseudos*, but must tell them that except they can meet us on the broad bases of TRUTH, and truth alone, we must consent to let them go on to perdition. We are much obliged to little Johnny for the few lines he has furnished us with, respecting a calf, which he says Aaron Smith made of chaff, and they “all fell down to worship.” If Mr. Gaylord furnished this, thinking by such things to induce us to adopt their scale we shall have to disappoint him. (Has Aaron only made one calf?) John will excuse us in not publishing his doggeral before, but he will see our columns have been filled with more important matter, than telling the world that they worshipped a calf! It is still on hand and contains as much truth as most of his productions. Johnny, doubtless, will declare it *all* to be true, for he says they pen nothing but the truth. They also say they received an express from Boston which is *verax*. It further denies the fact of an hundred copies of the Revue having been ordered from Boston which is likewise FALSE. For the letter, in the hand-writing of the clerk of that branch, is yet in our possession. But as lying is one of their cardinal virtues, and the foundation on which they are built, no respectable person here gives the least credence to any thing coming from the pseudo clique.

#### ORIGIN OF NEGRO SLAVERY.

Mr. Bancroft, in the first volume of his history of the United States, gives an account of the early traffic of the Europeans in slaves.

In the middle ages the Venetians purchased white men and Christians, and others, and sold them to the Saracens in Sicily and Spain.

In England, the Anglo Saxon nobility sold their servants as slaves to foreigners. The Portuguese first imported negro slaves from Western Africa into Europe 1442. Spain soon engaged in the traffic, and negro slaves abounded in some places of that kingdom. After America was discovered, the Indians of Hispaniola were imported into Spain and made slaves. The Spaniards visited the coasts of North America and kidnapped thousands of the Indians, whom they transported into slavery in Europe, and the West Indies. Columbus himself enslaved 500 native Americans, and sent them into Spain that they might be publicly sold at Seville. The practice of selling North American Indians into foreign bondage continued for nearly two centuries. Negro slavery was introduced into America by Spanish slave holders, who emigrated with their negroes. A royal edict of Spain authorized negro slavery in America in 1503. King Ferdinand himself sent from Seville 20 slaves to labor in the mines. In 1511, the direct traffic in slaves between Africa and Hispaniola was enjoined by a royal ordinance. Las Casas, who had seen the Indians vanish away like dew before the cruelties of the Spaniards, suggested the expedient that the negroes, who alone could endure severe toils, might be still further employed. This was in 1517.

The mistaken benevolence of Las Casas extended the slave trade which had been previously established.

Sir John Hawkins was the first English-man that engaged in the slave trade. In 1562 he transported a large cargo of Africans to Hispaniola. In 1567 another expedition was prepared, and Queen Elizabeth protected and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African city, and out of 6000 inhabitants, succeeded in seizing 560. James Smith of Boston and Thomas Keyser first brought upon the colonies, guilt of participating in the African slave trade. In 1645 they imported a cargo of negroes from Africa.

Throughout Massachusetts the cry of justice was raised against them as malefactors and murderers; the guilty men were committed for the offence, and representatives of the people ordered the negroes to be restored to their native country at the public charge. At the latter period there were both Indian and negro slave in Massachusetts.

In 1720 a Dutch ship entered James River, and landed 10 negroes for sale. This is the sad epoch of the introduction of negro slavery into Virginia. For many years, the Dutch were principally concerned in the slave trade in the market of Virginia.

News.—The Warsaw Signal of Feb. 6, says—“Gen. James Arlington Bennett, the other great Bennett, has joined the Strangites at Voree.”

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, MARCH 4, 1847.

[No. 8.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JOHN GREENHOW.

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### TO THE SAINTS IN ENGLAND.

BELOVED BRETHREN,

I have long desired an opportunity of addressing you on the all-important subject of salvation, especially as many of our brethren have got into darkness since the death of the prophet Joseph—not understanding the purposes and will of the Lord. I rejoice to be enabled to say that God is true, and he has not given the kingdom to another people, but sent his holy angel, as at first, to ordain his servant James, (who was appointed of him through Joseph to lead his people), a prophet mighty in word and in deed. And I say unto you, inasmuch as you will listen to the word of the Lord, through his servant, all darkness will vanish as the dew before the rays of the sun, and you will be able to bear your testimony, as in days gone by, for you will receive the spirit as when you first covenanted to keep the commandments of God. I am known to many of you, and we have often taken sweet counsel together, and I love you all as brethren in Christ, and your fellow-countryman, and therefore feel induced and emboldened to write unto you. The twelve, (so called from holding that office in the days of Joseph) show clearly that Joseph was a prophet of the Most High, for John Taylor told us, in the house of Brother Whitaker, in Liverpool, six years ago, that Joseph had prophesied, and warned them of it again and again, that nearly all the twelve would forsake the prophet called to lead them, and the paths of righteousness, and it is now before your eyes how remarkably this prophecy has been fulfilled. [At the time J. Taylor mentioned this prophecy it was as a thing, in his mind, which would never be fulfilled.] They declared, on the stand at Nauvoo, that they would have no prophet to lead them. But, to be brief, they are fallen, like the Sun of the Morning, and become vile usurpers, to lead their followers to destruction; but God will judge them, and their works will be made manifest. But, oh, my heart swells with gratitude to my Heavenly Father, that he has not left us to grope our way in uncertainty, but has made the path so plain that a wayfarer man need not err therein.

As I ever did whilst in your midst, so do I still after five years' absence, in which I have been called to suffer affliction with the people of God, (and they have not been joyous) bear my testimony that God has commenced his work in these last days, and given wisdom and power to his servant James to lead his people into his rest. The faithful have had to wade through deep waters, but their trust is in God. And if Joseph felt his need of your prayers, much more James, for it may be truly said of him, that he was called, like David, from the sheepfold, to lead the people of God. For up to the time that the Lord sent his angel to ordain him to this work he might be said to be but a babe in Christ, having been but a little time in the church. But, brethren, he of good cheer, he is well able to lead us in all the paths of righteousness; and if we be but faithful we shall ere long be presented faultless before the Father. Let me entreat you therefore, to pray for him without ceasing, that his faith fail not. And while you are praying for him your hearts will be enlarged, and your joy will be full, and the gifts and blessings of the Holy Ghost made manifest in your midst, and your glad hearts dance for joy, and thus shall you, my brethren in England, as well as us in America, sing—

"So sweetly o'rdowing, so plentiful the store,

Thou still art bestowing, and giving us more."

Brethren, you are the saints of the Most High. Your prayers will avail much—and the prophet needs them. Can I entreat you

to pray for him? Though he has not seen you, he is continually, talking about you. And his prayer is unceasing, and the Lord will raise him up faithful men to send to England—and his prayer will not be in vain. But, brethren, can I not prevail on some of you to lift up your voices and let the churches throughout England know that the Lord has not left the sheep without a shepherd. Praise the Lord, oh, my soul; for our God is the Lord, and he cannot lie! He has raised up his servant James to prepare us for the coming of the Son of Man. Brethren, be strong, be bold, and God will bless you. This day I declare unto you that God is true, and a covenant keeping God. No God is like our God, and he has done all things well.

Yours in the truth,

JOHN GREENHOW,  
President of the High Priests' Quorum.

Voree, March 1, 1847.

BROTHER GREENHOW,

Having been called to act as one of your counsellors, I feel it my duty to bear my testimony to the things which I know and steadfastly believe, in conjunction with my brethren. Feeling deeply for the saints in my native land, I should be obliged if you would publish in your excellent paper these few lines,

### TO THE SAINTS IN SCOTLAND.

Brethren,—I should feel myself remiss and coming short of my duty, did I not say something respecting the work of the Lord in this last dispensation. It is true I have passed through many afflictions since I left my native land, but have been enabled to bear them, the Lord being my helper. On the death of Joseph the Lord called his servant James to succeed him, and gave him great wisdom and knowledge in the deep things of God, and abundantly qualified him to lead his people, and put down all the abominations that had ever crept into the church, and thoroughly purify it. I write these few lines at this time to tell you that my faith in James is as firm as the pillars of the earth, and to strengthen you in the work of the Lord, for he will surely accomplish the work unto which he has set his hand. Then, brethren, let us give him thanks always, for all things are working together for good. If it be the will of the Lord I would be glad to see your faces in the coming summer, for I long to see you once more, and talk with you of the work of our God. Believe me, as ever, your brother in the kingdom and patience of Christ.

DAVID KEMP.

Burlington, Wis., March 1, A. D., 1847.

BROTHER GREENHOW,

Permit me to present you with the following reflections. What is the rationale of the ordinances pertaining to the priesthood? The absolute dictum of God. What is the object of the ordinance or sacrament of baptism? Remission of sins. Acts 2, 38 says—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And again, 22, 16—"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." How are sins thus forgiven? By the *fact* of Jehovah, in the ACT OF OBEDIENCE: not that baptism is better than any other ordinance, but simply because God appointed it for that purpose. Why could not the waters of Abana and Pharpar cure Naaman, the Syrian, of his leprosy, as well as the waters of the Jordan? Simply because God willed it otherwise. Did the waters of Jordan possess any medicinal virtues over those of Abana and Pharpar? No. How then was Naaman healed? In the ACT OF OBEDIENCE. Did the brazen serpent which Moses set upon a pole, in the wilderness, possess medicinal virtues over any other piece of brass? No. How, then, were the children of Israel, who were bitten by fiery serpents, healed by looking upon it? Because God told them they should be—*they were healed in the ACT OF OBEDIENCE*. Exodus 30, 23—25, reads thus—"Moreover the Lord spake unto Moses, saying, take thou also unto thee principal spices, of pure myrrh, five hundred shekels, and of sweet cinnamon half so much,

even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive a hin : and thou shalt make it an oil of holy ointment, an ointment compound after the art of the APOTHECARY : it shall be a HOLY ANOINTING OIL. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy : whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priests' office. And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it : it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people."

This was the HOLY ANOINTING OIL, MADE BY THE ART OF THE APOTHECARY. The perfume of incense was made, AFTER THE ART OF THE APOTHECARY, as follows, same chapter, 34—38, "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each there shall be a like weight : and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee : it shall be unto you most holy." And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof : it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." Now, why was this better than any other oil or perfume? Because God ordained it, and for no other reason. Is the single *ipse dixit* of Jehovah always to be taken, then, whether it appears reasonable to us or not? It is : God's WILL is always right, *no matter what it is*, and in the act of OBEEDIENCE we are *always blessed*. Then "be strong in the Lord and in the power of his might," remembering that it is always *RATIONAL* to obey God, whether we see the *reasonableness* of the thing at the time, or not : for reason would never teach us that baptism with all its prerequisites, is for the remission of sins, or that looking at a brazen serpent would heal snake-bites. God brings order out of confusion, takes the most simple means to confound human philosophy—gives knowledge and power to his priesthood, and secures eternal life to ALL who OBEY HIM. Jesus said to his disciples—"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" and then he took a loaf of bread, and said—"This is my body," and then he took a chalice of wine, and said—"This is my blood," and the pseudos said, "This is a hard saying; who can bear it?"—"it is an IMPOSITION!" and "from that time many of his disciples went back, and walked no more with him." They could not discern the Lord's body. When we obey God, all is safe—when we disobey or cavil, we stand on slippery rocks. Let us obey God and live.

Yours respectfully,

GEORGE W. GREGG.

[The holy anointing oil, directed by the Lord, through the prophet Joseph, for the "Holy Order," was made as follows—"And thou shalt take of oil of sweet olives, six quarts; otto of roses, one ounce; and cinnamon, two drachms; and shalt compound them, after the art of the apothecary, and it shall be a holy oil for the anointings by the priesthood, into the HOLY ORDERS set up."—En.]

Burlington, Wis., March 4, A. D., 1847.

BROTHER GREENHOW,

Suffer me to obtrude a few compendious remarks upon your observation, by way of soliloquy : I will commence by propounding the following interrogatories—*What is the rule of right? The revealed WILL of God, be that what it may; GOD CANNOT DO WRONG.* "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them;" for this is the LAW and the PROPHETS. "Will God refuse to grant the prayers of the faithful Christian?" No. "For the Son of God, Jesus Christ (is) not yet and *not*, but in him (is) YEA, and in him AMEN, unto the glory of God *eternally*." Are acts right or wrong in themselves? No. A person may *do*, and it is wrong; whereas, if he obtained permission of the

owner to take the property, it would be RIGHT—the act of taking is extrinsically and intrinsically the same, but the *change of circumstances* TRANSFORMS the MORAL TURPITUDE INTO INNOCENCE. Is the priesthood, which is *for the order of the Son of God fully invested without an oath*? No, but "WITH AN OATH." Has this priesthood, when fully invested, keys and authority? Jesus says—"I will give unto thee the KEYS of the kingdom of heaven," and "whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven," and "whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." How are the sins of the sinner forgiven? By baptism—Repent, and be baptized every one of you, in the name of Jesus Christ, FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost." And now why tarriest thou? arise, and BE BAPTIZED, and WASH AWAY THY SINS, calling on the name of the Lord." How are the sins of the saints forgiven? By confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To whom are sins to be confessed? "Confess your faults ONE to ANOTHER, and pray one for another, that ye may be healed." Does God remember sins after they are once forgiven? No. God says—"I WILL FORGIVE their iniquity, and I WILL REMEMBER their sin NO MORE." And again he says, "Though your sins be as SCARLET, they shall be AS WHITE AS SNOW; though they be RED LIKE CRIMSON, they shall be AS WOOL." Let all the saints be OBEIDENT unto God, for "NO GOOD THING WILL HE WITHHOLD from them that walk uprightly."

Yours respectfully,

JOHN C. BENNETT.

Foree, March 4th, 1847.

To my brethren in the Southern States—

It has been a long time since I had the pleasure of your loved society in the mansions of the balmy south, but I hope soon to see you face to face. Since I left you I have been most of the time in the immediate vicinity of our beloved prophet James. I have been an eyewitness to his persecutions by false-phetied and soul-less brethren. A blighting disease, known as the "PSEUDO TREMBLES," which shakes all vital piety out of the soul, and transforms saints into malignants, has afflicted some malecontents and impious heretics, but I have never experienced its withering influences, or its morbo-phobia. I glory in the faith of the gospel of Christ, and in my unwavering confidence in the prophet—all our noble southerners have stood, like Jachin and Boaz, pillars in the temple of our God. Father Griffin with me, firm as adamant, and will probably accompany me to the south. Never put your hand to the plough and look back! It would be a disgrace to our progenitors, and a stigma on our noble race. It shall never be said of the saints of the south that they have ingloriously fled from the support of the prophet, or staggered at the word. We hate the vestment of pseudoism, for it is like a moth-eaten garment; but the robe of Christ's righteousness, with which the true saints are clad, is rich and unfading. The truly religious man is not vacillating, clamorous, or restive, under the yoke of Christ; but obeys God in ALL THINGS. Wherever a "verity thus saith the Lord" comes, through the prophet, they obey, BE THAT WORD WHAT IT MAY. I hate cowards and apostates, and God hates them—I mean such pretended Mormons as reject James the prophet: I do not hate them but their villainous acts of *imposture and fraud*. Let me stir up your pure minds by way of remembrance, that primitive Mormonism may again flourish like the cedars of Lebanon. The pseudo conductors of the New Era, in consequence of their imbecility, being unable to fabricate lies sufficiently potent to answer their fendish purposes against the prophet, have employed the sapient editor of the Western Star to UTTER falsehoods for them; but their abortive efforts have fallen powerless from the press. God says—"Touch not mine anointed, and do my prophets no harm." This is the savoury doctrine of Heaven, and he who lives to it will be crowned with celestial glory, when Christ comes.

Yours in the covenant of promise,

REUBEN COPELAND.

Foree, March 4, 1847.

TO THE SAINTS SCATTERED ABROAD.

DEAR BROTHERS,

At this time I should come short of my duty, did I not call your attention to the necessity of gathering yourselves together at the places appointed of God, for the gathering of the saints. The spring will soon open, when with most of you it will be necessary to

range your business for the year. Consequently it is then more necessary that you forget not the gathering of yourselves together. Infidelity is growing apace in the land, apostasy is becoming bold, Babylon has lifted her hundred heads, and is babbling with her thousand tongues. And the voice of the Lord God is, "Come out of her, Come out of her, oh my people." Very recently he has said of them "If they scatter, the ungodly shall swallow them up." Nothing now need delay your gathering. Voree affords all facilities necessary for the sustenance of any number. Those who may be ready to come in; and men of almost every avocation and business can get employment, and employ their capital here as well as in any other place. Every honest business which has been undertaken has prospered, and every thing necessary exists here to build up a prosperous manufacturing town, with all its markets at its door. The country around is a most desirable agricultural country. Those who have capital can purchase farms on the most favourable terms. Such as are unable to make purchases will find uncommon facilities for obtaining land of superior quality to work on favourable terms. More might be said in detail if it was necessary, but it is sufficient to say, in general terms, that Voree is among the most desirable, most beautiful, most healthy, and best watered places in the west, possessing all the elements of prosperity for an industrious and happy population.

Nor need any one have the least fear of mobs or public violence here. I feel a strong confidence in the promise of God, "that he will here give us peace;" and on that alone would rest with strong assurance, though appearances might be unpropitious. But since a few of us have been assembled here God has justified his word, and rebuked our enemies in the most signal manner, by giving us peace, and the good-will and friendship of the more enlightened and influential of the population around, in spite of the efforts of a numerous band of apostates, whose avowed purpose was to bring down a mob upon us; and who, in seeking that end, have not hesitated to make any accusation which would tend to that result. Have no fears, therefore, but come up to the city of our God, and prepare a refuge for the oppressed and down-trodden of his servants. Strengthen one another in your works of charity and Godliness. And learn the law of him who shall be our king and our law-giver. Let us here, with united hand, erect a house to our God, and therein offer him an acceptable offering and receive knowledge and intelligence from on high; for the time draws near when Christ shall be revealed in flaming fire, taking vengeance on all who know not God, and obey not the law of the gospel.

Your brother in the patience of the saints.

JAMES J. STRANG.

Voree, March 1, 1847.

DEAR BROTHER GREENHOW,

I feel very grateful to my Heavenly Father, that I am spared at this time to indict a few words to the saints abroad; and especially to those of my acquaintance. After hearing many ill-famed reports abroad on the presidency of the church of Christ, I pursued my way to this stake of Zion, and landed upon her borders on Saturday the 13th of Feb. 1847, and feel happy to say (to those saints who know of my integrity) that I feel no less confidence, in the first presidency of this church than when I first became acquainted with the legitimacy of his (J. J. Strang's) appointment and character, and feel to say the meetings I have attended in Voree have handed out great and pious instruction, which, in my opinion, if adhered to by all the saints would bring life and salvation to every soul. I feel to recommend the gathering of the saints to the stakes, and also feel to recommend the strict adherence to piety, virtue, hospitality, and charity, which is the bond of perfectness, not forgetting to pray always, and in every thing give thanks (not in show, as man-service) but from the heart, and out-pouring of the spirit, that we may all be able (after we arrive here) to walk side by side in the likeness and character of our blessed prophet James, even as he follows Christ Jesus our Redeemer.

I would be highly gratified if so be that I can take a mission east in company with Brother Bennett, for the field is large, and already white for the harvest, and let us pray the Lord that he may send other laborers into the field.

With high respect to the saints throughout the world, your fellow labourer.

JOHN W. CRANE.

#### OFFICIAL NOTICES.

The members of the quorum of the Twelve Apostles, or travelling

high council; also the members of the seven quorums of seventies of the Church of Jesus Christ of Latter Day Saints, are respectfully solicited to attend the next general conference of the church, to be held at Voree, on the sixth day of April next, at which time an effort will be made to fill the vacancies in said quorums, and a selection made (of such, whose circumstances will admit of it) to send on foreign missions. Also to occupy different stations in the United States.

The high priests also are requested to attend said conference, to receive their appointments to preside over the several districts which will be designated at the conference.

The quorums of elders will please attend also, that out of their quorums such elders may be selected by the conference as may be esteemed worthy to fill vacancies in the several quorums of the seventies.

Such are especially called for whose circumstances will permit of their immediately entering into the discharge of those duties which their grade of priesthood demands, to which they may be appointed.

Each president of the several branches of the church, whose great distance and circumstances are such, that it is not practicable for them to attend conference is requested on the receipt of this notice to call a meeting of his respective branch and inquire who among them are prepared to enter immediately into the ministerial duties of the gospel, and report them to President Strang, at Voree, *post-paid*, with this particular caution, to report none but such as are positively decided to sustain James J. Strang as the first president of the church—giving their names, and their office in the church; making particular mention of those who are competent and willing to be sent on foreign missions.

Respectfully,

JOHN E. PAGE,  
President of the Twelve.

#### TO THE CORRESPONDENTS AND PATRONS OF ZION'S REVUEILLE.

The editorial and publishing department of the paper, having some time since passed entirely into the hands of John Greenhow, I desire that all communications relating thereto may be addressed to him, and all remittances made to him. The many calls continually made upon my time and labours, induce me also to request all persons addressing me on any subject to make their communications as brief as possible. It is proper to add that I am utterly unable to pay postage on my extensive correspondence, and do not take unpaid letters from the office.

JAMES J. STRANG.

"The magicians, astrologers, Chaldeans, and soothsayers," successors to the Egyptians, met last evening, at Isaac Scott's, to perform necromantic feats, and revel in obscenity. They are adepts at such things, so consonant to their taste; but like their progenitors, the Nicolaitans, they are "aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world."

Amos B. Fuller has resigned the office of bishop.

As the meetings of the pseudos are a simple congregating of blackguards and magicians; as their New Era is the receptacle of vulgarity and malignant rallery; as they are so profane and licentious in their conversation and deportment; and as they have denied the prophet, and are evidently Brightmites in disguise, and here to bring odium on the true church, and on the prophet James; we warn the brethren not to be deceived by such impostors, into the meshes of their defilements. Truth and decency are utter strangers to them; and they ridicule the virtues of a Christian life. When men become so lost to shame, and so sunk in the mire of depravity and crime, as to teach for doctrine the most revolting and degrading practices, we cannot disgrace our columns by a more protracted notice of them. O, that saints would praise the Lord with the same fidelity that pseudos do their master! Then would Zion blossom like the rose, and her fragrance be like sweet odors.

Kings Mill, Kane Co., Ill.

BROTHER J. GREENHOW,  
Sir—Please find a place for the following in the columns of Zion's Revueille:—

Many Editors of "The New Era," have read, and carefully considered the matters pertaining to the church, as found in your paper.

which rather savors of low satire and vulgar blackguardism, than it does of sound reason, logic, philosophy, or common sense; and I am far from being alone in this view of the subject. Your course is no go with the saints in this branch of the church; the reasons are these—you have advertised Aaron Smith as junior president of the church, for which you have not a warrant in all the records of the church.

Suppose he was, and suppose that J. J. Strang was not continued in Christ, and has by transgression fallen from his office as the first president of the church; also prophet, seer, revelator, and translator to God's people. We ask, in all candour and sincerity, who is J. J. Strang's true successor in office? The saints here must be satisfied on this point; until you do this to their full satisfaction (which, by the way, the first thing you ought to have done) they will consider your representation of President Strang and Dr. J. C. Bennett, as the fruits of envy, malice, and vain ambition. You know, or rather ought to know, (unless you are given over entirely to the powers of blackness and darkness forever) that the law and faith of the church of Jesus Christ of Latter Day Saints, is, that the church cannot exist, at its militant head, without a prophet, seer, revelator, and translator, as God has said, and And such a character "must come in at the door," as God has said, and be ordained by an angel of God, and James J. Strang (Smith's) successor. There has been too many cats, who have been endeavouring to catch rats—whitening their coats by rolling themselves in the meal-tub, such as W. Parish, of Kirtland, of 1837. Russell, of Missouri, of 1838. G. M. Hinkle, of London, of 1839. Wm. Law, of Nauvoo, 1842. Sidney Rigdon, of Pittsburgh, Pa., of 1844. B. Young, of 1846. And last and least of all, Aaron Smith, of Voree, of 1846. These all in their times and seasons, have had their career-like Thaddaeus and Judas of old, they have set themselves up to be "somebody," and each in their turn have succeeded in catching inexperienced rats, and leading away a few people after them, and each in their turn have come to naught, and such as have not are on the down-hill side of decline, to be "dispersed." Read Acts 5, 34—37, inclusive. Why has it been so? Answer—Because the God of heaven is not to be deceived with long faces and apocryphal groans, crocodile tears, and false pretences to an outward piety and love to God; not based on the rock revelation.

Talk of love to God, the keeping of his commandments, of being virtuous, holy, just, humble, and true to the faith of "Primitive Mormonism," and at the same time deny or neglect to build on the rock, or foundation on which the church originated, which is direct revelation, with a president at its head, whose calling and office is, to be a prophet, revelator, seer, and translator—and what does such talk amount to? Answer—Folly in the extreme. I would advise such to repent and obey the truth, or go and unite with the friend quakers, who want neither priesthood nor ordinances. Such a course would be more in keeping with consistency and common sense.

I see in "the Era" frequent reference to what you have said was the conduct of J. C. Bennett, in Nauvoo, &c. I ask what has that to do with Brother Bennett at this time, he has since then come into the church in a proper manner. The question now is, not what he has done, but what he is doing now. If he is doing well, it is well indeed; if not, take the gospel steps with him, and treat him with all that care and respect that he due to him as a man, and a brother in the gospel faith; that he, with the Apostle Paul, may be saved. Paul says she was a "blasphemer," and I hope Brother Bennett's case never was worse than his. We do boldly say, that last induction into the church, to rake up their private character or conduct, to do them injury in the eyes of the world, and thus attempt to destroy their influence in striving to do good, such persons' hearts are as devoid of the true principles of saving gospel charity as the veritable heathen, midnight assassin, or highway robbers. "Charity covereth all things, (or forgiveth) a multitude of sins." The true principles of the gospel, and the business of the true gospel church is, to save men, even the "chief of sinners," and not to destroy.

I have not yet, with my own hand, with my own blood, signed the "covenant," to which you seem to take such strong and unwarranted exceptions, but in heart, and rejoice to say, I have stood subscribed to all, and every measure that has been, or may be ordained of God, through the true and most holy priesthood of Jesus Christ; to unite the hearts, and strengthen the bands of the true Christian priesthood, which is to do good, and not hurt, to all men, and especially to the household of faith.

In the "Era" you have said your names were subscribed to "a certain covenant," in a book called the "Bloody Book." In the same paper, you have said, you "knew" that that same covenant was in the hands of J. C. Bennett one year and a half ago." Poor simpletons! How did you come to sign it as a covenant given by revelation last July? Forthly, the revelation given last July is proving true. Read it, in the "Herald," July No.

O, pseudoes! Children will laugh at you, and men of sense will pity you for your folly.

In haste,

JOHN E. PAGE.

## PRONUNCIAMENTO.

(From the Cincinnati Commercial.)

MORE OF SHARP.—Sharp, of the Warsaw (Ill.) Signal, is just about half crazy. He fancies the Mormons are the most desperate animals on the face of creation. If he were in a forest, where the sight of beasts, formidable to excess, came frequently to pass, he would still cry "Mormon!" Nothing startles his shackled nerves like that word. Doubtless the echoes play it for him while his hair dances mad as a sign of his terror. We pity this fellow being—this disturbed "Sucker"—we do. In his last Signal he states that Bennett, one of the Voree Mormons, wrote a letter to this paper, &c. Now, how does Mr. Sharp know our correspondents? Why just as he knows so many other things destitute of foundation. We tell this knowing gentleman—this frightened Sucker, that our correspondents are beyond his reach. Now Sharp knows he slanders the people of Voree when he calls them "knaves." Dupes they undoubtedly are, but we learn from our correspondents that the Mormons at Voree are very sober, orderly persons. So much for Sharp's last.

[We have been favoured with two letters from Brother Adams, but from the number of communications we have found it impossible to make room for more than one this week. Many other brethren will have to take the above apology; but we will endeavour to publish them in our next.]

TO RICHARD STEVENS, ILL.

I now redeem my pledge to you, when we last parted in the land of Voree, the spot which the God of Israel has consecrated for the peace, happiness, safety, and welfare of his people, who dwell upon the earth at the present time. I feel to rejoice when I contemplate upon the happy change that has taken place in the church of God during the past year. One year ago, as you will recollect, the saints in general were entirely destitute of knowledge of the individual whom the Almighty had appointed as successor to our beloved yet martyred prophet Joseph; and many of us were contemplating upon the wilderness, contrary to the appointment of God. But, praise be to our Heavenly Father, the voice of the good shepherd came in season to save us from that destruction, which not only lurks in midnight darkness, but stalks forth boldly at noon-day. And this is not all. Our eyes have surveyed that sacred place which in the economy of Heaven is destined to become a delightful habitation, for the saints, a holy city unto our God. And in connection with this our ears have been saluted with those heaven-born principles, which has flowed from the lips of our beloved prophet James, whom the great Jehovah has placed as a lamp to our path, and a guide to our steps, in order that we might be perfected, and prepared for the coming of our Lord and Saviour, Jesus Christ.

And, in connection with those principles, reflect upon the glorious intelligence contained in that portion of the record that has been translated by the gift and power of God, which came forth from the Hill of Promise—the spot that will be as sacred to Latter Day Saints as Mount Sinai was to ancient Israel. In this we learn that the mighty had once dwelt upon this blessed spot, but had fallen. Yet the sure promise of God, that the escaped of his people there should dwell, when the flock disowned the shepherd, and built not on the rock. Also the promise, by the revelation of Jesus Christ, that Daniel would stand upon the hill, looking down upon the prairie, and there instruct the children of God in the great things relative to the final establishment of that kingdom, to be thrown no more down forever, and prepare us for that august period when the bursting heavens will reveal the Son of God, and he will come to reign on the earth, and be admired by all his saints. But time and room would fail me to speak of the abundance of revelation which has been given during the past year, for the rolling forth of the work of God, and the perfecting of the saints. Suffice it to say that the church is now thoroughly purged and re-organized according to the pattern of heaven. Seeing, therefore, we are compassed about with so great a cloud of witnesses, let us arise and put on the whole armour of God, and with cheerfulness and diligence do all things required at our hands, that we may gain an inheritance in the purchased possession, and be saved in the fullness of celestial glory.

With sentiments of high respect, I subscribe myself your brother in the gospel of Christ.

JAMES M. ADAMS.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, MARCH 11, 1847.

[No. 9.]

"Truth will prevail."

## ZION'S REVEILLE, EDITED BY JOHN GREENHOW.

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—\$3 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, must be directed to the editor, POST-PAID, or they will not be taken from the post-office.

### TO THE CORRESPONDENTS AND PATRONS OF ZION'S REVEILLE.

The editorial and publishing department of the paper, having some time since passed entirely into the hands of John Greenhow, I desire that all communications relating thereto may be addressed to him, and all remittances made to him. The many calls continually made upon my time and labours, induce me also to request all persons addressing me on any subject to make their communications as brief as possible. It is proper to add that I am utterly unable to pay postage on my extensive correspondence, and do not take unpaid letters from the office.

JAMES J. STRANG.

### HYMN.

The prophet says in latter days,  
The work of God again,  
It shall come forth, from south to north,  
A wonder unto man

The world that lays in darkest maze,  
A stranger to its God;  
On it shall shine a light divine,  
And lamp the heav'nly road,

In darkness deep where mortals sleep,  
The truth again appear,  
To point the road that leads to God,  
And hasten on the year,

When Jesus shall the world appal;  
His holy arm make bare;  
His truth sustain, his pow'r make known,  
And fill the world with fear.

Exalt his name and send his fame,  
To earth's remotest bound;  
That nations all may learn his will,  
And tremble at his word.

As Zion's king his praise we sing,  
In raptures of delight;  
We hail the day when all shall say,  
He has done all things right.

Thy children, Lord, trust in thy word,  
And wait the glorious day;  
When we are bless'd, our fathers rest,  
For vast eternity.

### LETTER TO PRESIDENTS STRANG AND GREENHOW. Michigantown, Feb. 27, 1847.

DEAR SIRS,

Though you are strangers to us, yet you are near and dear to many faithful saints in this vicinity, who are beginning to acknowledge

the claims of our worthy brother and highly esteemed friend, James J. Strang, though some in this vicinity have been hurt with the blaze of Kigdon's folly, and that of others, yet they are firm in the faith of primitive Mormonism, and we rejoice exceedingly to hear of your great success and prosperity in the west. I might justly be charged with ingratitude by my faithful brethren was I to neglect making some apology for not writing to you sooner. Soon after I wrote to B. C. Elsworth, the high waters washed the bridges away to that degree that it was impossible for the mails to pass but seldom for several weeks, and then with great danger and damage. I did think of coming to see you this spring, in time for the April conference, but finding it impossible to come that soon, I take this opportunity to forward you five dollars subscription for your valuable paper. I shall write to you again in the course of two or three weeks, and in it I shall send you some more money, unless I can come with it in a short time. Although I have done but little, yet you may rest assured that I have not been idle; and I hope always to be found faithful in the cause of my Master. Tell brother James M. Adams that his letter was thankfully received, and that I hope to be further acquainted with him. We think the time long when some faithful brother, having authority, shall visit and instruct us in the path of duty. The brethren here will universally be ready to do all they possibly can towards establishing peace and righteousness on the face of the earth. I must close, with my respects to all inquiring friends.

JAMES W. COOPER.

We have to make the following remarks on Brother Brooks' letter, which will be found on our last page, and are sorry that want of room has compelled us to abridge it considerably:—It is not correct, as Aaron Smith represents, that the saints west of here, or in any other direction, are generally returning to Brighamism. They are generally remaining in the faith, and increasing in numbers. The effect of the work of the pseudos is to make some infidels, and retard the work of God much by producing groundless fears, &c. But very few, scarcely any, leave the church to join any other organization. The very few who are said to have returned to Brighamism, were probably always Brighamites, and were sent here to produce divisions and discord among us, and to be spies upon our work. They raised a route because, having no confidence in them, we kept some things secret from them. Aaron Smith, and a few others have been caught in their coils.

Moreover the statement that President Strang is obliged to leave Voree, is totally false. He not only is not obliged to leave, but has not the least intention of leaving, and never has had. It is probable that he may spend half his time, during the summer, among the Lamanites, and in various works connected with the Indian mission, but his house is in Voree, and will remain there indefinitely. There is no talk of mobs here, and never has been, except among the very little clique who led Aaron Smith. They tried to get up a mob and only got laughed at. President Strang is not a man to be mobbed, and the people in this section of Wisconsin are too much civilized to mob any one, and the saints dwell here with as much safety as do any other people. The Indian mission was established by revelation, to carry the gospel to the Lamanites; and is made a place of gathering for two reasons. First to give the Indians the arts of civilization; second, to get lands at such price that we can furnish a farm to every man according as he shall need, though he may be himself entirely poor.

Fearing that navigation will not open on the upper lakes in season to allow some of the brethren appointed to attend the general conference, at Theresa, on Friday and Saturday, the 28th and 29th of May, to arrive there in season, as they have an important mission to consummate prior to that time—the Theresa General Conference is postponed until FRIDAY, SATURDAY, AND SUNDAY, the 18th, 19th, and 20th of JUNE, at which time all can be present who desire it. Much important business will be transacted at that conference.

Aaron Smith has returned, and confirms the statement that

he has joined McLellin, and acknowledges that he has been under the power of the devil for some years. That it was an evil spirit that has given him revelations for a long time, but thinks that he has now got a telegraphic communication with God. His former followers here (the famous nine) do not go with him. We look upon this fact as a harbinger of returning sanity, and of better feeling.

It is said that McLellin has not yet s. u. d more than seven out of his ten, except Aaron; we have not yet been informed whether he s. u. d Aaron or not, but think it probable that he did, as he has always been attentive to that kind of business.

Letters from Brothers Benjamin C. Elsworth, Reuben T. Nichols, Samuel Shaw, and Walter M. Blanchard, crowded out of this number for want of room, will appear in our next. Brother Elsworth is desired to prosecute his mission vigorously. Our thanks are due to Brother Nichols for the numerous subscribers he is continually forwarding us. He has assisted us more in that way than any other member in the church. My success always crown his efforts. If the elders generally would follow Brother Nichols' example they would relieve us very much.

Brothers Dow Hickey, and Asa Curtiss, have been fully restored to all their former powers and prerogatives in the church. Brother Marvin M. Aldrich was instructed to investigate their cases, and reports them perfectly innocent of the charges preferred against them. This public notice of their restoration is due to them, as their suspension was made public.

We have seen a letter from Kirtland, stating that Aaron Smith has acknowledged W. E. McLellin president of the church, and been baptized by him. Thus he has fallen back on an apostasy of ten years' standing. What will the Voree apostates now do for a leader? What says Aaron to his testimony concerning Voree? The letter further states that McLellin's church consists of some ten members. Here he has none. And Aaron, when a leader had about the same number, besides some he led out of the church, but could not lead to any system of his getting up.

#### A QUESTION ANSWERED.

Brother Greenhow, you will tell us how it has happened so, that Brother John E. Page, who was one of the quorum of the twelve for eight years past, and, from all that we could ever learn, has laboured as faithfully in the ministry as any of his brethren; how is it that he is so poor and destitute relative to this world's goods, to sustain him and his family, while, at the same time, the most, or all of his brethren in the same quorum have seemingly enjoyed a competency?

The above interrogation is so frequently propounded to us, we wish thus publicly to answer once for all, as far as we are able, and for further particulars would refer the inquirers to Brother Page himself, and we have no doubt he will be fully able to explain the matter. We are not surprised that this should be the case, but sorry that his brethren who have the means should *allow it to be so*! Any letter, post-paid, addressed to him, at King's Mills Post-office, Kane Co., Ill., will find him.

We understand, from Brother Page, that he never at any time, borrowed even one dollar to sustain himself or family while engaged in the ministry, from the first of June, 1836, to the 21st Dec., 1844, on which day he landed in Nauvoo, with his family, all of which time he had devoted to the ministry, and engaged in no other employment. In said time he never contracted any debt for the sustenance of himself or family; consequently no person holds notes of \$50, or \$150, and from that to \$500, of from five to ten, or more or less years standing, unpaid. At no time did the trustees in trust for the church, give him city lots, nor from \$300 to \$1000 each to sell for the use of his family or himself, either for pocket change, or to build houses; or to buy fine horses and splendid carriages, or to buy piano-fortes, or rich carpets, or to pay debts with. While the others were engaged in speculations for their own aggrandizement, Brother Page's time was solely occupied in preaching the gospel. As the fowls of the air have been sustained, which neither buy nor sell to speculate, nor gather into store-houses, or barns, which warble their own notes, independent of pianos; so Brother Page has been sustained, and we hope he ever will be sustained. We wonder if any body will take the hint! We will see.

The Anti-Mormon New Era contains an article of seven columns "on priesthood," the object of which is to show that the

pseudes have the priesthood and keys of authority in the church of God, and that all the authorities, presidencies, & governments of the church are destitute of them. In looking it through we can find but one point in it, which is, that as the pseudes are good, faithful, and Godly men, they most certainly have the priesthood; and as the prophet, and all who are associated with him most certainly are ungodly wicked blasphemers, therefore they are as certainly destitute of all authority from Him. A good sectarian argument—rather hackneyed, to be sure, but has answered many a turn. Joseph was no prophet because he was lazy, a money-digger, profane swearer, adulterer, &c. &c., but all the sects have the priesthood because they are "so good," say the apostates.

Brethren, let us continue to pray God to "have mercy on us, sinners." The pseudes, in the exuberance of their gratitude, will doubtless "thank the Lord that they are not like other men, especially James, the false prophet."

Now, therefore, hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do them, that ye may live and go in and possess the land, which the Lord God of you, fathers giveth you.

Ye shall not add unto the word which I command you, neither, shall ye diminish ought from it.—Deut. ch. 4, v. 42.

The Anti-Mormon "Era," No. 2, p. 4, contains the following, "They have the law of God in their hands which says: 'Of the Melchizedek priesthood three presiding high priests, chosen by the body, and appointed and ordained to that office, form the quorum of the first presidency of the church.' " "A quorum of the presidency," and "THE quorum of the first presidency" are quite different things.

Is it necessary to say more than that this is simply false without a shadow or semblance of truth? The change of a few words in a sentence makes a mighty difference. No such law is found in the law of God. Nothing that looks like it. The book of Doc. & Cov. sec. 3, p. 11, speaking of the presidency of the High Priests quorum, says thus:—"Of the Melchizedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church." The first presidency of the church is appointed by REVELATION. Is it not spies rather than watchmen who make a false cry on the walls of Zion!

#### ORDER AND CONSISTENCY.

The pseudes say, (see New Era 'on priesthood') that Joseph was made president by the joint act of God and the church, and after a few years was cut off for his corruptions. That God then took the matter solely into his own hands, and made James president, but that in less than two years he lost his authority by transgression. So God has finally put the whole power of making presidents into the hands of the people, to the end that better men may be selected, who will not thus transgress. They will choose better men; doubtless. When they once agree at what time from 1834 to 1844 Joseph fell, we can make a fair estimate how long a president will be likely to stand, who has his appointment solely from men, without any interference on the part of higher powers.

#### STUPIDITY.

The pseudes contend that every transgression forfeits priesthood, *ipso facto*, without any act of discipline on the part of the church whatever. If this be sound it behooves men to be careful who baptizes them. When will you know that the elder has committed no secret sin? If he has, say the pseudes, "he has lost his priesthood! If he has lost his priesthood he cannot administer the ordinances. If he has no authority his baptisms are invalid, and Christ says "Except a man be born of water (baptized) he cannot enter into the kingdom of God."

But they say further, that unless their rule is to prevail, "the present pope of Rome holds the power, and is the president of the only true church." Oh, dreadful! The present pope of Rome, and his predecessors for many centuries, have not been born of water, consequently have not entered into the kingdom of God; and if they have not entered in, it is at least curious how they came to possess all its keys and powers. When the church changed the ordinance of baptism to sprinkling she ceased to receive members "into the kingdom of God." These sprinkled persons, though ordained, obtained no priesthood. So that if there were nothing else in the way the catholic priesthood died out with those who were born of water previous to ordination.

## AN EPISTLE.

JAMES J. STRANG, a Prophet of the most High God, and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.

I am in continual remembrance of your past works in the upbuilding of the Kingdom of God and of the evils done at the hands of ungodly men, and I would that you remain no longer ignorant of the refuge that God has appointed you, and follow not after any who usurp the authority of God in the Holy City.

Be not unmindful of the flock who know not the true Shepherd, but are following hirelings, among whom are grievous wolves and they bleat like sheep by day and devour by night. God be praised that some of you have escaped them. I would that none of you go astray but that you all untiedly might follow after the true Shepherd; lest coming short after escaping the first peril you enter not into your rest.

I beseech you, brethren, that you be not unmindful of the words of the Lord by the mouth of the Prophet Joseph: that you be not deceived, that you receive not the teachings of any that come before you as revelations and commandments, except they come in at the gate and be ordained according to the command of God, (D. & C. Sec. 14, p. 2.)

I wish ye were not ignorant of the office and place of the Prophet Joseph, that he was an Elder and an Apostle (D. & C., Sec. 46, p. 1).

A Prophet, Seer, Revelator and Translator called to go before the Church as Moses went before Israel, (D. & C. Sec. 3, p. 43.)

Suffer me in all patience to remind you of the law of the Lord which he revealed unto us aforetime that the place of the Prophet Joseph should be filled by another; (D. & C. 14, p. 1, 2, Sec. 11, p. 4 last clause; Sec. 51, p. 2 last clause; Sec. 84, p. 2) that the appointment of his successor is by revelation from God: (D. & C. Sec. 5, p. 6—Sec. 11, p. 4.) and that through Joseph only could that appointment be made, (D. & C., Sec. 14, p. 2—Sec. 84, p. 2.)

For it is said in one place that if his gift be taken from him he shall not have power except to appoint another in his stead; and in another place it is said, if he abide not in me another will I plant in his stead. And at the organization of the High Council of the Church it was written, that the President of the Church who is also President of the Council is appointed by revelation. Finally it is said I have given unto him the keys of mysteries and revelations which are sealed until I appoint unto them [the Church] another in his stead.

By these testimonies and by many more it doth clearly appear that it was the duty of the Prophet Joseph before his martyrdom to appoint another to fill his place when he should be removed. If he has not done so then have we no evidence that he was a Prophet, for what he has spoken has not come to pass.

The only rational conclusion which any man can arrive at in view of these testimonies is that in the order of this Church the Presidency with its several gifts offices and duties, is perpetual. God having thus organized the Church, and the power of the Devil having accomplished the martyrdom of two of the chief officers, will any saint teach that Satan has changed the order of the Church and abolished those offices which God instituted and by the martyrdom of Prophets established a new and better order?—I trust not.

I am well aware that Sidney Rigdon claimed his place above the Twelve, and that he sought to do some acts by virtue of his office as one of the first Presidency, which were generally very much disapproved of, but though he had a perfect right to officiate in his place he had no right to place himself at the head of the Church.

His office as an associate or member of the first Presidency does not constitute him a regular successor to Joseph Smith, the claim in his favor to succeed as the highest surviving officer of the Church, not being a claim of an appointment of God by revelation through Joseph Smith to fill his place, which is the only form of appointment known to the law of God.

I am well aware also that the Twelve claim in their first Apostolic letter after the death of Joseph [Letter of Brigham Young, Aug. 15, 1844, in the Times and Seasons of that date] to preside over and dictate all the affairs of the Church in all the world. And they emphatically charge us let no man presume for a moment that his place [Joseph's] will be filled by another.—Thus they assume to abolish the first Presidency of the Church and usurp its duties to themselves.

This claim however is not only utterly unsupported by any one testimony but is in many points directly contrary to the word of God.

The Twelve are a travelling and not a local or general High Council, and though they are required to build up the Church and regulate all the affairs thereof in all nations; they are to do so expressly under the direction of the Presidency of the Church agreeable to the institution of

Heaven. (D. & C. Sec. 3, p. 12.) They hold the keys of the opening of the Gospel to the nations (D. & C. Sec. 3, p. 13,) [but the keys of mysteries and revelations belong to Joseph as first President, Prophet, Seer and so forth, and to his successors regularly appointed by revelation through him, (D. & C. Sec. 5, p. 10—Sec. 11, p. 4; Sec. 14, p. 1, 2.) The keys of the Kingdom belong to Joseph, for time and eternity, but still with a regular succession as to the oracles or gift of receiving revelation for the Church, (D. & C. Sec. 84, p. 2.)]

The Melchizedek priesthood by its Presidency holds the keys of ordinances and spiritual blessings. (D. & C. Sec. 3, p. 9; Sec. 3, p. 31.) And in all these things the Twelve are without power their duties being to open the preaching of the Gospel.

Moreover it cannot be that the Twelve should dictate all the affairs of the Church in all the world, because they not only are under the direction of the first Presidency but the High Council is above them and they are amenable to it. "The most important business of the Church and the most difficult cases of the Church in as much as there is not satisfaction upon the decision of the Bishop or Judges it shall be handed over and carried up to the Council of the Church before the Presidency of the High Priesthood and the Presidency of the Council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood shall have power to decide upon testimony according to the laws of the Church. And thus after this decision it shall be had in remembrance no more before the Lord, for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters, (D. & C., sec. 3, p. 35.) There is not any person belonging to the church who is exempt from this council of the church." (Do. p. 36, sec. also sec. 5, p. 13.)

Upon what pretence is this claim of the twelve founded! Upon the trial of Sidney Rigdon they took pains to state it as strongly as possibly, and they made out no more than this, that when Joseph Smith was candidate for president of the United States, and knew by the spirit that some great thing was to happen, but did not know what it was, he gave them an endowment of ordinances, (not the oracles,) and told them that on their shoulders would rest the responsibility, (see trial of S. Rigdon, Times and Seasons, Sept. 15, 1844, page 641, remarks of Orson Hyde.) These ordinances are intended for the whole church, men, women, and children. Will they all have power to dictate all the affairs of the church in all the world then? If not, how do these ordinances give the Apostles that power now! If these ordinances gave certain power to some men, why not to others?

All the Twelve were not present, and did not receive these ordinances. Whence their claim of power! Several persons, not of the Twelve, were present and received all these ordinances with such of the Twelve as were there. Why are they not included in the favoured number? Joseph survived this meeting some months. Why did they not find out that he had resigned his office and devolved its duties on them, till after he was dead? If his giving an endowment of ordinances and rolling the responsibility of giving council, &c., upon some twenty-five men with their wives, as he commenced a political career vacated his office, and those of his counsellors, and superseded the first presidency, and an entire quorum of the church, it is certainly most extraordinary. A very moderate share of common sense, or any acquaintance whatever with the laws of the church, accompanied with integrity of heart, will reject so preposterous a claim at first blush. The responsibility of leading the church by good counsels, in proper order, would devolve on a few of its most influential members necessarily whenever Joseph's attention was turned from them, by any means whatever, not in virtue of any offices they might hold but as leading men. Since the death of Joseph they have used that responsibility to lead the church from the rock of revelation, out of the true order, and from the place of refuge God has appointed us to them. Thus have a few led, sanctioned by the votes of conferences instead of the voice of God, till the destruction which not only lurks in midnight darkness but stalks boldly at noonday is upon them.

The Twelve have never in any known publication claimed either for themselves or any one of their number to be the first president of the church or president of the high priesthood. Their claim is to supersede the first presidency, put the high council which God has made the highest council of the church, (d. & c. sec. 3, p. 35,) below themselves and put a bishop over it where God placed a president, (d. & c. sec. 3, p. 9,) and finally that *Ex-officio* as apostles and not as presidents of the high priesthood they are to hold the keys and powers which devolved on the first presidency and its counsellors, and to discontinue the offices of seer, revelator and translator in the church.

Nothing is more certain than that no law was made at the death

of Joseph or for some years previous changing the order of the church or abolishing any of its offices or quorums. Down to the time of his death it was properly understood by the whole church that he alone received revelations from God to be taught by way of commandment in the church. That he and his two associates in the presidency had the chief administration of the affairs of the church and that they with twelve high councillors were a court of judicatory of final resort, in all important cases, and that the twelve apostles were the chief travelling elders and under the direction of the presidency. And the man who, during the lifetime of Joseph had said that the twelve were at the head of the church would have been looked upon either as a reckless and hair-brained liar or utterly insane. To have held this then was unblushing apostasy. To hold now they are not so, is equally apostasy with the leaders in Nauvoo; whence is the change? in God or man? Does truth thus belie itself?

Why should not the place of Joseph be filled by another? Says Brigham Young because he stands in his own place and always will. [Apostolic letter Aug. 15, 1844.] But in the same paragraph he also says the twelve apostles of this dispensation stand in their own places and always will. Brother Young, will not their places be filled by others when they fill the measure of their days? Then why was Brother Patten's place filled? Again, who will be at the head of the church when the twelve are all fallen asleep. Will not the high priests and the seventies all hold their own places? If so shall any one succeed them? Then where will the priesthood be when the present generation is dead?

But, says some one, God promised Joseph that the keys of the kingdom should never be taken from him in this world, neither in the world to come. Very well. They were never taken from Christ, but his holding them did not prevent Joseph, and in the eternal worlds all who are joint heirs with Jesus Christ will hold them at one and the same time.

Brethren, I exhort you as you look for the coming of the Lord Jesus, follow not after these blinding fables. Set up no more the work of men's hands against the voice of God. Trust not in your own wisdom to improve or alter the Law of God. You that have gone astray return to the order of God's own house. Let all the quorums take their proper order as God has established them. Let the President who has wandered in darkness return to his proper place which God gave, nor aver that which men may offer.—Let the Twelve, take their place as a travelling High Council with the keys of the opening of the gospel to the nations. Let the High Counsellors give council and assistance to the Presidency which has been called to the high and responsible calling of leading the church to peace and happiness and preparing a people for the coming of the Son of God. Let the high priests teach the law of God unto the people.

Let all the elders learn not to put their faith in some great man and say all is well, but let them buckle on the armor of God and stand up bold defenders of truth rather than men.

Now in my weakness and in the infancy of my ministry I call upon you to assist me. It hath pleased God to put it into the heart of Joseph to appoint me to receive mysteries and revelations unto this church. And he has been faithful unto the vision and voice of God, by sending me his epistle containing the revelation which God gave him, the Lord God confirmed the same by sending his Angel unto me to charge me with this ministry in the same hour that Joseph was taken away and by witnessing the same to the brethren in those wonderful works which the brethren here are ready to testify unto you.

Let not my call unto you be vain. The destroyer has gone forth among you and has prevailed. You are preparing to resign country and houses and lands to him. Many of you are about to leave the haunts of civilization and of men to go into an unexplored wilderness among savages, and in trackless deserts to seek a home in the wilds where the foot print of the white man is not found. The voice of God has not called you to this. His promise has not gone before to prepare a habitation for you. The hearts of the Lamenites are not turned unto you and they will not regard you. When the herd comes the savages shall pursue. The cloud which surrounds you by day shall bewilder, and the pillar of fire by night shall consume and reveal you to the destroyer, and the men in whom you trusted when you rejected the promise of God shall leave you early and not be found among you in your greatest need.

Let the oppressed flee for safety to Voree, and let the gathering of the people be there. Let the evil who have gone to the holy city be rejected and given to the law. Let the twelve go out and preach the gospel to the nations according to the command of God instead of staying at home as a prominent mark to bring cruel enemies on their

brethren. Let the filth of Zion be cleansed and her garments of peace put on. Let neither gun nor sword be lifted in defiance, nor rest be taken upon arm of flesh, and the city of our God shall be saved and the temple of his holiness be unpolished by the hand of the gentile.

Causeless the curse has come, and causeless it shall not fall. They that ask justice let them do it. They that cry out against mobs let them abstain from violence. Those who hate persecution let them regard the rights of others. They that preach God and the gospel let them remember the law and forget not the order which he has revealed and their own mouths have proclaimed. Let them not build others, for changing the ordinances and breaking the everlasting covenant unless they themselves will abide the word of God.

## LETTER FROM BROTHER BROOKS TO BROTHER ADAMS.

Leopore, Feb. 10, 1847.

BROTHER ADAMS,

Sir, I received your letter in answer to my last. I was glad to hear from you. I had heard from Voree often by way of the paper, "Mormon Doings," and also the "New Era," so called, which have been sent into this section gratuitously and freely; and finally Aaron Smith has made his appearance also. He is circulating a little scurrilous sheet through the country, claiming to have been issued by a branch of the church at Chicago. It is the most filthy publication that I have ever seen come out from any department of the Mormon Church. I see some of the same names attached to it that have been signed to every certificate that has been published for the purpose of injuring Brother Strang. Aaron Smith's course, together with that paper, will remove much prejudice against Brother Strang, which had been begotten by letters and other publications. I can already discover a great change in the feelings of some of the best men in the country. For my own part my feelings towards Brother Strang were very warm. I have been very unwilling to believe anything against him, and have at all times, and under all circumstances, defended his claims and character as well as I could. I now look upon the course of his enemies to be wicked in the extreme, and have no confidence at all in their course. I find that Aaron Smith has an aspiring spirit. The clause in the revelation, through Brother Joseph, saying that he understandeth the doctrine of the gospel, and erreth not therein, has a bad tendency, for when he is disputed upon any point of doctrine, he quotes that saying. I learn that he talks in this country as if he should build up Voree. He seems to be aspiring to the presidency of the church. You can assure Brother Strang of my friendship towards him, and that I shall do all that I have power to do to build up the church.

I have no other motive than to keep the commandments of God and be saved. The course pursued by Aaron Smith's party, throws a great influence into the hands of the twelve. Smith himself says that the brethren west of Voree are all turning to the twelve. The earth never bore up a more corrupt set of beings than the Brightmeters are. How long the Lord will suffer them to pursue such a course he only knows. Not long I trust. When I shall be at your place is quite uncertain.

My health is some better than when I wrote before. Be assured I will do as far as I can to advance the truth. If I should not be at your place this spring, do not think there is anything wrong with me. Now, Brother Adams, I have written before, and I write again, that suitable men ought to be sent to England; I have named them, I feel very anxious about the saints in England. I cannot endure the idea that the saints there should be deceived and ruined, as they must be by these unrighteous men.

Aaron Smith has been reporting through the country that Boother Strang's course has been such, that you are obliged to leave Voree, or be mobbed away; he thinks Brother Strang very wicked, that he will not let him (Smith) have the plates, inasmuch as Strang has fallen. He says Strang has not had a revelation since he turned him off, but he (Smith) has had several. He makes me think of Martin Harris, who says that Joseph went to the devil as soon as he would not let him rule, for the Lord showed him one hundred times as much as he did Joseph. That he has taught the church all they know about the things of God, and if Strang does not let him dictate the church will go to the devil, and Strang with it. I do not want to go to the heaven that either Smith or Harris will lead me to with their spirit that they have at present. If Martin Harris ever knew any thing about the principles of the gospel he has lost that knowledge, or I never had any. Either Harris or myself are decidedly wrong.

Your brother,

LESTER BROOKS.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, MARCH 18, 1847.

[No. 10.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JOHN GREENHOW.

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### HYMN.

All ye that love the Lord rejoice,  
And let your song be new;  
Amidst the church with cheerful voice  
His latter wonders shew.

The Jews, the people of his grace,  
Shall their Redeemer sing;  
And Gentile nations join the praise,  
While Zion owns her king.

The Lord takes pleasure in the just,  
Whom sinners beat with scorn;  
The meek, that lie despised in dust  
Salvation shall allorn.

Then his high praise shall fill their tongues,  
Their hand shall wield their sword;  
And vengeance shall attend their songs,  
The vengeance of the Lord.

Saints should be joyful in their king,  
E'en on a dying bed;  
And like the souls in glory sing;  
For God shall raise the dead.

When Christ the judgment seat ascends  
And bids the world appear,  
Thrones are prepared for all his friends,  
Who humbly lov'd him here

(For Zion's Reveille.)

Kirtland, Feb. 13, 1847.

Astonishing facts! thrilling incidents! Ho! all ye professed saints of these the last days, who inhabit the land of Joseph (America) hearken, and ye who dwell on the islands of the sea, listen together. Behold, as saints, you are not acknowledged! your faith is false, your repentance unavailing, your baptisms without authority; the gifts of the Spirit that you have received are but the power of necromancy! Ye are yet in your sins—in the gall of bitterness and bonds of iniquity! For, lo! a voice is heard in Kirtland, from under the heavens! A mighty and strong angel hath visited us! whose height is above that of his fellows. Whose name, in our tongue, is William E. McLellin. His eyes and his hair are black, and his voice is as the sound of a trumpet. His gestures are energetic and powerful, his words are professedly the inspiration of heaven. And behold this is his testimony—that the prophet was fallen, and lost his priesthood before 1835. That the authority of the church ceased when it was denominated the Church of Jesus Christ of Latter Day Saints. But that he retained his, although he resigned his office, denied the prophet, made war with the saints, carried his priesthood through his campaign in the Methodist church, the church called the Bride the Lamb's Wife; hiding up the Record of Joseph, (the Book of Mormon) on which his priesthood was first predicated, through all of which he brings his priesthood safe and unpolluted; therefore, to be

consistent with the doctrine of this angel, let all the apostles, high-priest, elders, bishops, priests, teachers, deacons, in every land, cease to deceive the people by preaching to them the gospel or law of the kingdom, not having power to build it but on a sandy foundation. Now, this mighty angel of whom I write, was made an apostle of Joseph Smith, in 1835, but died in 1836, and was raised from the dead on the 2d day of January 1847, (having been dead ten years) and for this cause mighty works do show forth themselves in him. Now the history of his body during the interval between his death and resurrection was on this wise. His body was first interred, after his death, in the land of Indiana, thence it was removed to the land of Missouri, about 25 miles from Far West, the city of the saints, from thence it was carried to the land of Illinois, and was buried in a Methodist sepulcher; it was next removed to West Buffalo, Iowa, and laid in a new tomb, that was hewn out by G. M. Hinkle, called the Bride the Lamb's Wife; it was transported from thence by steam boat navigation to Hampton, Illinois, and deposited safely in the same place in which it was when in the Methodist tomb; it was borne from thence in a carriage to the city of Pittsburgh, Pennsylvania, where it was washed in the waters of the river, and then laid in Sidney Rigdon's splendid tomb. It was next found in the land of the gentiles—Shalersville, Ohio, where it was visited by a messenger, who inspired it with signs of returning life; from thence it was conveyed to Kirtland. Now, in all this time (ten years) though according to his own testimony, since his resurrection, his soul was left in hell, (the region of darkness yet his flesh saw not corruption. But the spirit of this mighty angel, though in torment, going too and fro in the earth, and walking up and down in it, was ever mindful of the body, watched over it in all the graves in which it had been entombed—guarded it by day and night unceasingly, until having inspired the people to hold a solemn fast for the resurrection thereof, on the 2d day of January, 1847, having the body in the house of the Lord, and all the quorums of the church set in order, the spirit of this holy angel did then and there reveal itself; for we both heard and saw, and do bear record, that it fell on the congregation, and laboured for more than five hours in might and power to bring to pass the resurrection of the body. Now there were but two spirits of darkness in the congregation, and they left the house, as not being able to endure the light manifested by this great spirit, the key being turned upon them, so that they might not again enter, there remained no darkness to oppose the light, hence light increased as the spirit proceeded, until the faith of the church waxed so strong that, between the hours of four and five, the spirit, exercising the body, it stood upon its feet—an apostle of Joseph! after a dissolution of ten years!! Since which time he has showed himself alive by many infallible proofs, being seen of us more than forty days, and preaching to us the things of his kingdom. But we must not omit to write that there were a few spirits that did not vote in his resurrection, not being so enlightened as to know that this angel had not lost his priesthood during his sleep in death. Now if the angel, William E., be preached that he is risen from the dead, how dare any hereafter say there is no resurrection of the dead. Behold! there are more than a score of witnesses of the fact, and the infallible signs that he lives, are beyond the power of successful controversy, some of which I give, but if all the things that he has done were written, we suppose that even the saints could not retain or believe the things he has done. But these things are written that you may not only believe, but that you may know that he liveth, and is dwelling with us, and we behold his glory as the mighty angel who, in his resurrection has spoiled principalities and powers (the whole church of Jesus Christ of Latter Day Saints) making a show of it openly. Triumphant over it in his resurrection! The first mighty work, after he was risen from the dead, was to omit, in the name of the church, the words "Jesus" and "of Latter Day Saints," making the saints believe after that they were not saints of the last days, or that saints of the last days could not compose the church of Christ! The second was to convert Counsellor Aaron Smith, who "understandeth the doctrine, and erreth not therein," from the error of his ways, in believing that J. J. Strang was duly appointed of God to guide the church. The circumstance was on this wise:—Aaron

came to us, and on Tuesday evening the ninth instant, testified to the fact of his (Strang's) legal appointment, when this mighty angel came down upon him with a flat contradiction, and in two days so completely converted him from that knowledge that he did not retain it, but on Thursday evening he confessed his error! The third mighty work was in secret council (!) and cannot be therefore given but from report. This was to get a revelation, concerning what the will of the Lord would have them do! The word of the Lord was, that it was their privilege to go and be baptized anew into the church of Christ; and, lo! on Saturday evening the waters of the Chagrin were permitted the privilege of receiving the consecrated bodies of four holy men into its bosom. Yea, men who had not defiled their priesthood! to wit, the angel himself first, to fulfil all righteousness, next Martin Harris, next Leonard Rich, the president of the stake, and Councillor Aaron were baptized—perhaps for the remission of their sins, for having borne witness that they knew that J. J. Strang was a prophet of the Lord by revelation. The fourth and last mighty work that we shall mention, in this epistle to all the saints was on Sunday the 14th, when the mighty angel manifested his matchless power, and subdued all priesthood and all authority under his feet, in all the church of Jesus Christ of Latter Day Saints. Hear, O, hear! ye ministers of every office, in every land! Angels of mercy to the nations stand still! In the midst of your sermons hold your lips! Ye elders, with your believing penitent candidate already in the liquid stream for baptism, avast! There stay of sins, by virtue do not immerse the mourning soul for the remission of sins, by virtue of your authority of Jesus Christ, for behold a greater than Jesus Christ is in Kirtland—under the lightning of whose eyes who can stand! and the thunder of his voice who can hear? Hear him!—“You who are members of the church of Latter Day Saints, who may be baptized, will not be ordained with any reference to your former priesthood. But it shall be shown to three of us—the afore-said angel, Leonard Rich, and Martin Harris!!!”

Jesus Christ had formerly claimed the prerogative to give the offices to his saints, and has said that no person shall be ordained to any office in the church where there is an organized branch, but by the voice of that church—Doc. & Cov. sec. 2, p. 16. But since these angelic beings have taken the kingdom, His power and authority is *withdrawn*!

Now none need suppose that we should dare to write these things, of this bright angel, and his two shining satellites, and sign our real names to it, lest Tophet, that was ordained of old for apostates, as we are called, should be inhabited by us speedily. But as the great angel did not know whether “Old Sid” or his emissaries had written to Dr. Bennett, to his injury, it may be that he will not find us out till we can have time to repent, and escape the Valley of the son of Hiram, if we anonymously subscribe ourselves

#### SCRUTATOR.

[When a man seeks the usurpation of power or authority over his fellow-men, to which he has no legal or moral right. When, to obtain that dominion he shows himself reckless of every moral principle and honourable sentiment.

When his course of action has been so absurd that he dare not meet in public examination.

When in three campaigns for ecclesiastical power he has sought the preeminence, and three times, like Lucifer, has fallen as lightning to the ground. When in each of these campaigns he has professed to have revelations justifying his course, and each contradicting the other.

When experience, counsel, argument or law have no power to instruct him.

When this is the unhappy situation of a man, we conceive no more feasible method to bring him to his senses than to write of him ironically, and represent him all that his haughty and ambitious spirit aspires to be, that he, seeing that we discern his spirit, may humble himself in shame for his folly.

This religious monomania, of whom has been spoken above, W. K. McLellan, is (as we are informed) getting printed two documents, one to justify Oliver Cowdery and David Whitmer. The other the Ensign of Liberty, a periodical for the Church of Christ in his new dispensation.

Of nearly one hundred saints in Kirtland, he has deposed twelve, including Councillor Aaron Smith, to believe in his fanaticism and be re-baptized and re-ordained, denying all authority in the church, that the Lord hath said he hath made a judge, and sitting on his throne to judge the nations; yea, to judge all things pertaining to Zion.—Doc. & Cov. sec. 21, p. 7. What intelligent saint will patronize a work that puts down all authority in the church, after the year 1834, and which can only emanate from a perfidious

heart or a disordered brain? We think the Doctor's kingdom is nearly numbered and finished—So let it be.

We shall be happy to hear frequently from Scrutator.]

Genesee, Co. N. Y., Feb. 18, 1847.

#### BROTHER GREENHOW,

I take my pen this morning to inform you something relative to the latter day work in this district. The work moves slowly. The wheel is large, and is moving; the honest in heart both in and out of the church are awaking to the truth. I find some warm hearted brethren that are rejoicing in the appointment of the successor prophet, and of the confirmation of the work in the bringing forth the records, and also the word of God through him, which sounds like primitive Mormonism. Almon Babbit has been at Batavia, and Gen. Co., preached and baptized same, and the Brighamites are greatly aroused there. It puts me in mind of a small bunch of straw burning—a great smoke, a little light, and less fire—only momentary at most. They are a wonderful people to search out the characters of the servants of God, and not investigate their principles by which they stand. Amidst all their false sayings and humbugs they are trying very hard to stumblen over brothers and sisters, and others that they will doubtless fall over, and strike on the stone spoken of in Matt. 21:41, and be broken, or it may fall on them and grind them to powder. They appear very much like sectarians. They want no more prophets. Twelve apostles is prophet enough for them! I am willing they should enjoy it as they please. When a man chooses his delusion, God seals it upon him, so he may be damned his own way.

Brother Greenhow, you must excuse me, for so I must call you, for I am with you in this latter day work. I will give you a short history of my mission. The 12th of last December I received a letter of appointment from Brother J. J. Strang to a high priests' presidency in this district. I wrote him under date Dec. 14, my acceptance of this appointment, in which I enclosed one dollar for your valuable paper. On the 20th of the same month I set out without purse or scrip, asking God to speed me, on my trusting in him. I soon arrived in the field of my labours, where I have been sowing the seed ever since amidst Brighamite opposition. I attended a conference at Batavia, on the 3d Jan., 1847, organized one branch there, and the Genesee Conference. We appointed a conference on the 6th and 7th of April next, in Benington. I travelled about 400 miles through mud, rain, hail, and sleet. Preached all I could. Received \$5 for your paper, which I forwarded to Brother Strang. Since I last wrote I have travelled about 200 miles, met with five more branches; held eight meetings; left my testimony with every Mormon I met, whether he was spiritually dead or not; and I am on my way to them again. I expect to organize some branches as I pass through this time. I have received \$3 more for Zion's Revelle, which I enclose in this letter to you. I am bound for a temporal and eternal salvation, and to assist all that I can in attaining to it, even those whose hearts are honest, and they become willing and obedient, for it is then that shall eat the good of the land of Zion in the last days. May the Lord bless and preserve you all from your enemies, and ever keep you from evil and from harm, and save you with an everlasting salvation, with all the faithful saints of God in all the world.

O, Brother Greenhow, I nearly forgot to tell you that I had a first-rate treat yesterday. Zion's Revelle, of Jan. 21, came into my hands, containing President Strang's Pastoral Letter, which refreshed me much, and some others. I got it of Brother J. Tyler, to carry with me to refresh others also, for I am a friend of righteousness and righteous people.

Your friend and brother in the new covenant.

REUBEN T. NICHOLS.

[Brother Bennett will be at the general conference, at Theresa, on the 18th 19th and 20th of June, when and where he will give you all the information you desire. Brother Nichols is requested to be at that conference.]

#### AUTHORITIES REFERRED TO IN THE BOOK OF DOCTRINES AND COVENANTS IN THE EPISTLE IN OUR LAST NUMBER.

And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.—S. 14, P. 1.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power, except to appoint another in his stead: and

and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before.—S. 14, P. 2.

The power and authority of the higher or Melchizedec priesthood, is to hold the Keys of all the spiritual blessings of the church.—S. 3, P. 9.

The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of Heaven.—S. 3, P. 12.

And again the duty of the president of the office of the high priesthood is to preside over the whole church, and be like unto Moses. Behold here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.—S. 3, P. 42.

I have sent forth the fulness of my gospel by the hand of my servant Joseph; and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.—S. 11, P. 4.

But behold, verily I say unto thee no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr. for he receiveth them even as Moses. And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and revelations which are sealed, until I shall appoint unto them another in his stead.—S. 51, P. 2.

Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another, even unto the church.—S. 85, P. 2.

The president of the church, who is also the president of the council is appointed by revelation.—S. 5, P. 6.

The president may inquire and obtain the mind of the Lord by revelation.—S. 5, P. 10.

The twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles then to the Jews.—S. 3, P. 13.

Wherefore, it must needs be that one be appointed of the high priesthood to preside over the priesthood, and shall be called president of the high priesthood of the church or, in other words, the presiding high priest over the high priesthood of the church, from the same comes the administering of ordinances and blessings upon the church by laying on of the hands.—S. 3, P. 31.

Vorce, March 12, 1847.

#### DEAR BRETHREN,

I have often thought that were all the ills, woes, perplexities, trials, privations, apostacies, disappointments, persecutions, and afflictions faithfully portrayed before the minds of the Latter Day Saints, they would sink down disheartened, and wish to be absent rather than take upon them those high and responsible duties which is obligatory upon them to perform, while on the earth. There are many hazards, and but little real, substantial, and lasting enjoyment obtained. It is no doubt for the best that the curtain which hides the next moment's opening scene from us should carefully enclose its troubles and its joys, lest by the one we should be held back from duty, or by the other propelled to folly and exaltation. A wise Creator has so fixed our state that, by disappointments and crosses, if not by prosperity and success, we may be admonished of our approaching end; and that this life is not our abiding place. Realizing, as we do, these things, suffer a word of exhortation from the apostle:—But the end of all things is at hand, be ye therefore sober, and watch unto prayer.—1 Peter, 4, 7. The author of these words, all will admit, must have been well qualified to give instruction to the children of God, inasmuch as he was privileged to accompany the Saviour during his public teachings till the consummation of that bloody tragedy that removed him from the midst of an ungrateful and ruthless world. He was qualified to teach from another consideration. God, our Heavenly Father, had revealed to him that Jesus was the Christ, the son of the living God.

The reader will hear pause for a moment and consider that the apostle possessed the spirit of prophecy, although the event to which he alluded has not yet transpired, but we believe he looked down through the vista of opening years, and beheld what is yet in futu-

rity (viz.) that the end of all things is at hand. Hear let us reflect a moment. If the apostle, with any degree of propriety, could urge such a course of conduct upon the saints in his day, with how much greater propriety may the same sentiments be urged upon the saints of the last days, seeing that eighteen hundred years have passed away. The time to which he alluded must inevitably be nearer at hand than it was then.

We, therefore, take the liberty to recommend to our brethren and sisters more particularly be sober, and watch unto prayer. This is one among the many duties that is required of us as saints of the most high God, and one admirably calculated to keep us from "partaking of those spirits that is not of God, and preserve us from the follies and abominations of this generation, which is directly calculated to corrupt the taste for mental improvement vitiate the habits, grieve the spirit of God, and cause it to withdraw its vivifying influences from our souls. If the Holy Spirit of God reign in you, and rule over you, it will be your meat and your drink to do the will of your Heavenly Father. You will therefore consider this not among the least of his commandments, to be sober, and watch unto prayer. It will make you that ye shall neither be barren nor unfruitful in the work of the Lord. Think not, because you have been baptized for the remission of your sins, that you are now perfectly safe—sealed up unto eternal life. That God will save you in his celestial kingdom, when you neglect the duties he requires of you, demoralize yourselves, exert a baneful influence around you. Whatever course of conduct we pursue which is not in strict accordance with that growth in grace, and that increase in the knowledge of our Lord and Saviour Jesus Christ, required of his saints, we may justly conclude is not pleasing in the sight of our Heavenly Father, and the unpleasant reflection that will ere long force itself upon us like an unbidden and unwelcome guest—will gnaw like a viper at the root of our filicity.

We shall then be compelled, from necessity, to view the great contrast there is between virtue and vice, and many, very many, we have reason to fear, will, when too late, have to make this bitter lamentation, "The harvest is passed, the summer is ended, and we are not saved." In conclusion, we say, if you would enjoy the approbation of a good conscience; if you would be free from the contaminating influence of vice and folly, and be prepared to meet the Saviour in peace, when he comes to reign on the earth, we say, deny yourselves of all ungodliness and worldly lust, and be sober, and watch unto prayer, for the end of all things is at hand.

JAMES M. ADAMS,

Burlington, Wis., March 18, 1847.

#### Brethren of the Black River Conference:

Having held epistolary communications with Brothers Patten, Cheesman, Page, and Ellsworth, of your district, for some time past, I take the liberty of addressing you through the *Reveille*, on the subject of our holy religion. The religion of Jesus is tolerant, merciful, forgiving—not denunciatory, arrogant, and revengeful. The *hallowed* *Goethe* says, "As I grow older I become more lenient to the sins of frail humanity. The man who loudly denounces I always suspect. He knows too much of crime who denounces a fellow-creature unkindly—a knowledge which can only be obtained by criminality itself." The hypocrite always strives to divert attention from his own wickedness, by denouncing unparaphrasingly that of others. He thinks he shall never be good in exact ratio as he makes others seem bad." It is much better to suffer wrong than to do wrong, for the injunction is "fulfill peace with all men, and kindness, without which no man can see the Lord," knowing that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Brawling, contention, and embittered strife, are most clearly incompatible with a Christian life, and the man who strives to destroy and not to save his fellow-man, is a child of the evil one, fitted for his master's use; while the true saint cleaves to unsophisticated charity.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity boasteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth."

An honest difference of opinion does not affect the purity of the heart or the goodness of the person, though we may be right, men may differ

from us widely, and still be most excellent men, and they deserve the sincerity of treatment which becomes the Christian, and not the bravado of the demon. The Christian, who is truly such, assimilates himself to the character of his God. "God is love," and his children are lovely; while Satan is vile, and his servants as vicious—the former are excellent in goodness, showing mercy to the latter, growing in wickedness, relentless and cruel. Therefore "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him."

"We have heard much said as to fallen prophets, than which nothing is more incompatible with the word of God. If a prophet deceives the people, and falls away from his God; the Lord says "I will stretch out my hand upon him, and will destroy him from the midst of my people Israel," "that the house of Israel may go no more astray from me." And again he says—"if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet." Let no one, therefore, put forth his hand without authority to steady the ark of God, lest he be smitten of the Lord. Whom God PUTS UP HE will PUT DOWN when they become derelict, without reference to the opinions of any one—he is an independent God, and DOTH ALL THINGS WELL. When a prophet disobeys God HE will "destroy" that prophet: but when rebellious spirits usurp the prerogative of Jehovah he will smite them. "The wisdom of this world is foolishness with God," and "the foolishness of God is wiser than men." Therefore be not troubled about fallen prophets, for "the that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." Let us preform well our part in the fear of the Lord and in love to all men, and all will be well—God will by no means neglect his part: he will do his own business in his own way.

As to slander I have only to endorse the just remarks of a contemporary: "It is a poor soul that cannot bear slander. No decent man can get along without it—at least none who are engaged in the business pursuits of life. Have you had a bad fellow in your employment and discharged him—he goes round and slanders you; refused another more modest boon which he has asked, he goes round and slanders you; let your conduct be such as to create the envy of another, he goes round and slanders you. In fine, we would not give a cent for a person who is not slandered—he is either a milkop or a fool. No, no, earn a bad name by a bad fellow, (and you can easily do so by correct conduct,) it is the only way to prove you are entitled to a good one."

Wicked and perverse men will revile the just, though they be as immaculate as God himself; for of his son Jesus they said—crucify him, crucify him!

Infidels stalk abroad with unparalleled strides, and its hydra-head presents the name of MYSTERY on its brow, and its virtuous glory in the degradation of Christianity. In speaking of the first miracle of Jesus, in turning water into wine, at a marriage in Cana, of Galilee, they say "it was a bacchanalian feast, the guests of which were so inebriated that they could not discriminate between the juice of the grape, and chemical wine produced according to the art of oriental wine merchants." When you speak of the restoration of Lazarus to life they say—"he was not dead, but under the soporific influence of magnetic sleep, superinduced by the potency of the nerve-aura." When allusion is made to the circumstance of Elijah calling down a fire from heaven to consume his sacrifice in the presence of Baal's worshipers, (so great was his power with God,) they say "the altar was built of quick lime, which when combined with water, ignited." Adverting to the act of Moses, the servant of God when he smote the rock and water gushed forth to quench the thirst of the children of Israel, they say—"he first found a spring and hermetically sealed it, and then smote the obstruction by chemical decomposition, in the presence of the people." Joshua once said "Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Now in speaking of this attestation of the power of God they say—

"Whether this lengthening of the day, by the standing still of the sun and moon were physical and real, by the miraculous stoppage of the diurnal motion of the earth for about half a revolution, or whether only apparent, by aerial phosphori imitating the sun and moon as stationary so long, while clouds and night hid the real ones, and this phraeillon, or mock sun, affording sufficient light for Joshua's pursuit and complete victory, (which aerial phosphori in other shapes have been more than ordinarily common of late years,) cannot now be determined; philosophers and astronomers will naturally incline to this latter hypothesis. In the mean time, the fact itself was mentioned in the book of Jasher, now lost, Josh. x: 13; and is confirmed by Isaiah, xxviii. 21; by Habakkuk, iii. 11, and by the son of Sirach,

Ecclesi. xlvii 5; in the Wisdom of Solomon, it is said of the luminaries, with relation, no doubt, to this, as the like miraculous standing still and going back, in the days of Joshua and Hezekiah, "They have not wandered from the day that he created them; they have not forsaken their way from ancient generations, unless it were when God enjoined them [so to do] by the command of his servants. See Authen. Rec. part i. p. 154."

See Flavius Josephus Book, v. Chap. 1, page 101, Note.

Thus do the impious prostrate, and seel at super-human acts, when the least sober reflection would teach them that the resurrection of Christ fully establishes the truth of his mission, the validity of his miracles, and the universal benevolence of his divine purposes. This, likewise, is peculiarly applicable to all the disciples of Jesus, acting by his authority, but the enemies of God are so lost to every sense of justice and humanity, so regardless of duty and honor, and so degraded, abused and craven, as to persecute the true followers of the Lamb, though the execution of their fame be as unsullied as the spotless snow, and their acts bear the impress of Jehovah.

"Wee unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." Finally brethren, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

Hoping soon to see you face to face, I commend you to God, and the word of his grace, that ye may be found blameless in the day of the Lord Jesus.

Yours, Respectfully,

JOHN C. BENNETT.

[We have seen so much of the daring depravity of human nature, and the works of infidelity, that we are not surprised at Brother Bennett lifting up a warning voice to the saints, and crying aloud without sparing. Twelve years ago we were in London, when the impious Robert Taylor, who presumptuously styled himself Chaplain to the Devil, undertook to perform all the miracles which Christ and his apostles, and all the prophets had ever done. By means of aerial phosphori he undertook that his audience should each receive a cloven tongue of fire; and explained the affliction of Job by stating that he had merely got the small pox. That when Moses came down from the mount he had rubbed himself with phosphoric oil, which accounted for the shining of his face. In fact there are but few who ever recognized the power of God in any miracle ever wrought. Those who had not faith, on the day of Pentecost, spread the news abroad that the saints were all drunk. Those who could not discern the Lord's body in the breaking of bread, walked no more with him! And we think that Brother Bennett, as well as ourself, has often seen the power of God manifested in these last days, and whilst he has been glad, and glorified Israel's God, some of the saints have been ready to say, "Where is the promise of his coming? for since the father's fell asleep all things continue as they were?"]

At the General Conference to be held at this place, April 6th, there will be preaching on the following subjects:—

The doctrines of the gospel.

The resurrection and judgment.

The order and organization of the church, and the duties and succession of the presidency and apostles.

The scriptural doctrine of oaths, vows, and covenants.

The covenant which God made with Abraham.

The covenant which God made with the house of Israel in the days of Moses.

The promises in these two covenants, which lay hold on eternal life, and on which the gospel is engrafed.

The gospel covenant.

The new and everlasting covenant to be made with the house of Israel and the house of Judah, in the last days.

The computation of prophetic time.

The gathering of Israel.

The conference is expected to sit during the week, including the Sunday following its opening.

JAMES J. STRANG.

We have been compelled, for want of room, to omit several letters. B. C. Elsworth has been superceded by Sernator, as being of later date from Kirtland.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, MARCH 25, 1847.

[No. 11.]

"Truth will prevail."

ZION'S REVEILLE,  
EDITED BY JOHN GREENHOW.

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## HYMN.

We come, O God, thy praise to sing,  
Thy goodness to admire;  
Thy great salvation to proclaim;  
Thy majesty adore.

For light and truth, and life divine,  
And hopes of endless rest.  
We tell thy word 'round us grace to men  
Who, hearing may be bless'd.

The gospel sound again, is heard;  
Brought forth by thine own word;  
Thy pow'r return'd to earth again,  
That all may know the Lord.

The promise by thy servant told,  
In ages past and gone;  
To men on earth is now fulfilled,  
And we in praises join.

The promis'd angel has come down;  
Through heaven's midst hath flown,  
And brought the gospel to the earth,  
And tidings glad has borne.

The day's announce'd that all may know  
The hour will hasten on;  
When judgments shall the world destroy,  
And Babylon come down.

The way of rest will be prepared;  
The day in swiftness come,  
When all the saints in glory dress'd,  
Shall sure be gathered home.

With songs and honors sounding loud,  
To Zion they'll return,  
Joy and gladness will obtain,  
And cease to bleed and mourn.

## REVELATION GIVEN TO JAMES J. STRANG, SEPT. 1, 1845.

The Angel of the Lord came unto me James, on the first day of September, in the year eighteen hundred and forty-five, and the light shined about him above the brightness of the sun, and he showed unto me the plates of the sealed record, and he gave into my hands the Urim and Thummim. And out of the light came the voice of the Lord saying:—"My servant James, in blessing I will bless thee, and in multiplying I will multiply thee, because I have tried thee, and found thee faithful. Behold my servant James I am about to bless thee with a great blessing, which shall be to those who love me, an immutable testimony; to those who know me not, a stumbling block; but to those who have known me a rock of offence. Yea, let them beware, for shame and destruction walk in their tracks, and their time abideth, but not long

A work shall come forth, and the secrets of the past shalt thou reveal. Yea, by little and little shalt thou reveal it, according to the ability and faithfulness of my Church, and of my servant whom I have placed above them. Behold the record which was sealed from my servant Joseph. Unto thee it is reserved. Take heed that thou count it not a light thing, nor exalt thyself lest thou be stricken, for by myself I swear that as thou servest me faithfully and comest not short, thou shalt unlock the mysteries thereof, which I have kept hid from the world. Yea as my servants serve me, so shalt thou translate unto them.

But in their weakness I have not forgotten them. Go to the place which the Angel of the presence will show thee, and there shalt thou dig for the record of my people in whose possession thou dwellest. Take with thee faithful witnesses, for in evil will the unfaithful speak of thee, but the faithful and true shall know that they are liars and shall not stumble for their words.

Speak thou unto the elders of my church and say unto them, hear my voice and hearken to my words for they are true and faithful. Testify, testify unto all the saints. Testify, testify in all the world. He that rejecteth you, him will I reject in the day that I come in my kingdom. Testify, testify unto him who has received my word and turned away. Let him now return unto me and obey and serve his God lest he be smitten with a curse and his children curse him and his name be blotted out of the Book of Life.

Yea those to whom I have revealed myself, let them hearken unto me now lest they be cast off in the day of my indignation, lest the consuming fire of the day of trial burn them up. Yea, lest the second death make them his prey, and they be cast into the lake which burns with fire and brimstone.

Repent, ye holy for the day of your deliverance is near, and the time of your exaltation is at hand. Faithful and true are my words dividing the marrow from the bones, and truth from rottenness. He that rejecteth them will I reject when I come in my kingdom. And while I was yet in the spirit, the Angel of the Lord took me away to the hill in the east of Walworth, against White River in Voree, and there he showed unto me the record buried under an oak tree as large as the body of a large man, it was enclosed in an earthen case, and buried in the ground as deep as to a man's waist, and I beheld it as a man can see a light stone in clear water, for I saw it by Urim and Thummim, and I returned the Urim and Thummim to the Angel of the Lord and he departed out of sight.

## TRANSLATION OF THE PLATES MADE BY THE PROPHET JAMES BY URIM AND THUMMIM, SEPTEMBER 18th, 1845.

My people are no more. The mighty are fallen and the young slain in battle. Their bones bleached on the plain by the noonday shadow. The houses are leveled to the dust and in the moat are the walls. They shall be inhabited.

I have in the burial served them, and their bones in the Death-shade, towards the sun's rising, are covered. They sleep with the mighty dead, and they rest with their fathers. They have fallen in transgression and are not, but the elect and faithful there shall dwell.

The word hath revealed it. God hath sworn to give an inheritance to his people where transgressors perished. The word of God came to me while I mourned in the Death-shade, saying I will avenge me on the destroyer. He shall be driven out. Other strangers shall inhabit thy land. I an sign there will set up. The escaped of my people there shall dwell when the flock disown the Shepherd and build not on the rock.

The forerunner men shall kill, but a mighty Prophet there shall dwell. I will be his strength and he shall bring forth thy record. Record my words and bury it in the hill of Promise.

At a time when the Church of God is suffering with schism, unworthy members and false teachers within, and from scandal and persecution from without, it becomes peculiarly necessary that those who love the cause of truth and purity should speak forth to the world. The brethren here have labored faithfully in poverty and discouragement since the death of our beloved prophet to save the church from the calamities which are impending over it. With no

other motives than the service of God and the salvation of our fellow creatures both temporal and spiritual.

God has appointed you a place of refuge and safety in a land of health and peace amidst a friendly and law abiding people. We want peaceful, upright, citizens and good saints only, to come and build up a city to our God.

It is hardly possible at this time to serve God faithfully until one has become thoroughly reconciled to live and die hated. Nevertheless it has pleased God to turn the hearts of men unto us wherever we go. The friends we have gained among men of liberality and integrity are not few.

Let none come with arms in his hands or breathing defiance to the people or the laws. Let none look to us for protection from deserved punishment.

On the 8th of August, a special meeting of the church of Jesus Christ of Latter Day Saints convened at the stand in the city of Nauvoo, President Brigham Young asked the saints what they wanted. Do you want a guardian, a prophet, a spokesman, or what do you want? If you want any of these officers, signify it by raising the right hand. *Not a hand was raised.*—Times and Seasons, page 637.

You are now without a prophet, present with you in the flesh to guide you." Brigham Young's Apostolic Epistle, T. & S.

"A church without a prophet, is not the church for me,

It has no head to lead it, in it I would not be."—P. P. Pratt.

### IRRESISTABLE CONCLUSIONS.

BY JOHN E. PAGE.

The documents presented above, show forth some few irresistible facts:—

1. If Joseph Smith was a prophet of the Most High God, the Lord was bound by his own veracity, to appoint through Mr. Smith, his (Smith's) successor in the prophetic office. If he did not do so, we have no evidence that Mr. Smith was a prophet.

2. The Lord could not consistently, with his own attributes, appoint the Twelve, or travelling high council to that office agreeable to the "institutions of heaven?" because the twelve travelling high councilors were to travel into all the world, while the first presidency of the church is a stationary council, at home, in the stakes of Zion, to receive revelations, and direct the twelve travelling high councilors, and they (the twelve) call forth and direct the seventies. For the twelve travelling high councilors to discharge the duties of both a stationary and a travelling capacity, is a moral impossibility. But to have appointed one of the twelve to the office of the first presidency, and then fill the vacancy in the quorum, by the appointment of another in his place, would have been perfectly consistent. The appointment of Mr. Smith's successor depends solely, totally and entirely on Mr. Smith himself, for there is not a word known in the book of Doctrine and Covenants, to warrant a successor to the office of the presidency of the whole church, but by revelation.

To say that the immutable laws of the institution of heaven in the organization of the church of Christ has become changed, is equally inconsistent and preposterous, as it is to say that baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and all the spiritual gifts are done away. To say that Joseph Smith did not appoint his successor before his death, is as much as to say, that Mr. Smith was an impostor, and his failure in this thing proves it to mathematical demonstration.

3. For the Latter Day Saints to discharge a duty as unto God, without a thus saith the Lord, as a commandment, is perfectly sectarianism. It is said that they (the saints) are going to the western wilds to discharge a duty to God. How was this duty made known? Ans. By a ruthless mob, and the smoke of some scores of buildings in the Morley Settlement, in Hancock county. This kind of revelation spoke like peeling thunder, saying, GO! The response of the Twelve was, "We will go." But did God say, go west, east, north, or south? NO. Who then said go west? Ans. Brigham Young, and his brethren of the Twelve. By revelation? NO. Why, because, Brigham Young had said "You have no prophet in the flesh to lead you," and that too some five weeks after Joseph Smith had been killed, and under circumstances too, that if Mr. B. Young knew himself to be Mr. Smith's legal successor, he ought to have owned it like a man of God, instead of saying, "you have no prophet to lead you."

4. For the Twelve to assume the duties of the first presidency of the church, is an imposition on the church, the most mild and modest you can say of it. To follow Mr. Strang as a prophet, is purely non-sensical in point of form and theory, according to the letter of the text of the Book of Doctrine and Covenants, leaving every one to judge

for themselves, from the documents which he presents, whether his claims, in his case, are true or not.

To those who are resolved on following B. Young into the wilderness, he exhorted, in the name of Jesus Christ, to stop a moment and soberly think of this one thing; ask yourselves this one question. Who is the prophet through whom God has required it at your hand, that you should sacrifice life, health, and every other endowment of life, to seek a home in the savage haunts of the wilderness? Remember this, unless you have the positive assurance that God, and not mere man, requires it at your hands, that your wives, children and friends, who are under your control, will rise up in judgment and testify against you, and charge you with being the means of their untimely death. When God speaks, do it as unto God; but when men speak, remember, it is only men like yourself, and that they are bound as much to hear and obey them.

### REUBEN MILLER AND HIS PUBLICATIONS.

We had not thought to notice this individual or his publications further, because we do not consider the game worth the ammunition. Still, as he has in his last publication made a most unfounded attack on some of the brethren, and the means has been put into our hands to show his falsehood, with a request that it be noticed, we return to the subject again. Mr. Miller, instead of introducing any evidence to controvert the testimony of Brothers Shaw and McDougall, merely calls them hard names, and says "they are men that God hates, and devils love and esteem."

We do not know as mere hard names, from a defeated party, discredit the testimony of witnesses, nor do we think it would add any thing to their credit to state, these two men were chosen by this said Miller, as his coadjutors and assistants, before he renounced Brighamism. Indeed, we think this the hardest accusation that can in truth be made against either of them.

We add the following certificate confirming their testimony:—

St. Charles, Kane County, Ill.

To whom it may concern:

We whose names are herewith annexed, do hereby certify that we heard James J. Strang, in the fore part of January, 1846, in the presence of Reuben Miller, say distinctly that he received the ministering of an holy angel, who laid his hand on him and anointed him with oil.

ORIN R. HILL,  
AL JAIL A. HILL,  
ELIZA MCCOY,  
SUSAN ANN HILL,  
PHILO HOWARD,  
LUDLOW HILL,  
ALFRED MCCOY.

The last three names are not members of the church. We have in our hands a similar certificate, signed by D. W. Ellmore, a very credible baptist preacher: Quite an array of witnesses to prove that on the very first two day's acquaintance of Miller with Strang, he was distinctly informed of the same facts that he pretends to have heard with surprise some months after.

But Miller has introduced the certificates of four Norwegians to prove that Strang gave a different account of the matter a few days after. If these certificates are genuine, it is a little singular that Miller did not then reject Strang as a deceiver. It is also strange that Ole Hyer should consent to be ordained a presiding high priest, by President Strang, if he believed that the angel which appeared to Strang was the devil transformed, as stated in his certificate. As the majority of the Norwegians do not speak English, possibly they may not know the difference between "not say an angel touch him," and "say an angel not touch him."

We have seen so many forged certificates lately in the hands and publications of apostates that we are getting suspicious of any thing that originates among them. If these Norwegians signed these certificates, what is the reason their names are not spelled correctly? "Ole Hyer" is good spelling either in English or Norwegian, and is the spelling that Brother Hyer always uses. If Mr. Miller is turning former he should learn how men spell their names before writing them. We know that in the minutes of a conference, of which Miller was appointed clerk, he wrote O-l-e-y H-i-a-y-e-r, but this is no reason for believing that the owner can not spell his own name.

Similar remarks might be made on the other names, but we select this because the name O-l-e has been so much in public prints that the spelling is generally as well known as English names in common use.

# THE DOCTRINE OF PRIMITIVE MORMONISM. DEGENERATED MORMONISM.

And this ye shall know assuredly; that there shall be no other commandments and revelations; until they be taken. sec. 14.

But verily I say unto you that none shall be appointed unto this gift except it be through him; you, that none else shall be appointed unto this gift, except it be through the church; for if it be taken from him he shall not have power, except to appoint twelve in that ye receive not the teachings of any that shall come before you as revelations or commandments.

And this I give unto you, that ye may know they are not of me, that come before you without revelation. For verily, I say unto you, that he that is ordained of me, shall come in at the gate and be ordained, as that you may know that they are I have told you before, to teach of me.

Those revelations which ye have received, and shall receive through him that is ordained of me shall bring forth, whom I have appointed. sec. NOT come in at the gate and be ordained as I have told you, for 14, p. 2.

For I have given him the keys of the Book of Covenants is null and of the mysteries and revelations void to this people, and you have which are sealed, until I shall appoint no prophet present in the flesh to point unto them another in his guide you.

Another will I plant in his keys of the mysteries; but he has gone beyond the VAIL.

The twelve travelling high-councillors are called to be the twelve in his stead. And the church need no other Apostles, or special witnesses of the name of Christ in all the world. sec. Twelve will the church plant in the name of Christ in all the world. his stead.

The twelve are a travelling high council to officiate in the name of high counsellors, called to be the Lord under the direction of the twelve Apostles to be special witnesses of the name of Christ in all the world. Presidency.

In cases of difficulty respecting the doctrine or principle the President and New York, at least a small may inquire and obtain the mind of the Lord by revelation.

so we have filled our mission, and apostles are no longer needed.

The Twelve are no more to be sent out under the first Presidency, but are to be a local high council at the stake of Zion.

We have no difficulty now, for we have twelve men to lead us, and being led by the Spirit can lead us into truth. ALL ERROR.

## BROTHER W. M. BLANCHARD TO ELDER J. M. ADAMS.

We have only room for a few brief extracts from Brother Blanchard's letter to James M. Adams.

Brother Adams,—I will assure you that it raised my heart to hear and think of the transactions of the brethren in Kirtland. I was requested to answer the letter or come; I have not done either. I have no confidence in their works, for they are works of darkness—so no more of this stuff. I am just as firm in the gospel of the Son of God, as I ever was, and that is as firm as the Rock of Ages. I give my testimony to you, and all the servants of God, in all the world, that this is the work of God. My respects to Brother Strang and all the brethren.

Brother Adams, I feel in duty bound to prove Brother Strang's appointment. We have tried Brighamism, and found it false. I asked the God of Israel to give me a testimony concerning the appointment of Brother Strang, and received it to my satisfaction, and that is forever settled with me.

I subscribe myself your brother in the gospel of Jesus Christ, WALTER M. BLANCHARD.

The idea of establishing a church by revelation in the present day is loudly proclaimed against and ridiculed by the pious folks, and the

principle as being no longer needed, alledging that the canon of Scripture was full, and proving that God can never speak again to man without annihilating all pure religion from the face of earth, but they have merely exposed their own folly, for it must be well known to every man, who has not spent all his time in herding his father's hogs, that the church had become corrupt and abominable, that their spurious systems were staggering one against another, and the grossest superstition and confusion prevailed among them. Well did the prophet exclaim:—They are drunk, but not with wine! they stagger, but not with strong drink!

It is an easy matter to trace the gradual decline of truth and Godliness, as the rise and progress of Anti-Christ, in a short sketch of the church, from the time of the apostles to the present time, showing the absolute necessity of the gospel being revealed from heaven again in the last days. It is very difficult, it is true, to come at any thing in the shape of church history, that can be relied on, as it has been mostly handed down to us by religious bigots, who have sacrificed truth for party purposes.—But by comparing all in our reach, we may then cast a line and come at something near the truth.

It would be needless for us to say anything of the church in the days of the Lord, for no one will doubt but he established a perfect order: nothing superfluous, nor lacking ought.—As soon as this system became changed or modified it was no longer the church of Christ, else he had not established a perfect order: for if it was perfect it could not be improved, if any thing taken from it it could not be perfect, and therefore could not accomplish the object intended.

Through the instrumentality of the apostles the gospel made rapid strides: till persecutions broke out on every hand. The first general persecution commenced in the year 64, by Nero, in which multitudes suffered the most cruel deaths, that men fitted out as demons, could invent. A second general persecution broke out about the year 74, under Domitian. Forty thousand Christians were put to death, and the church almost extirpated, and John banished to the Isle of Patmos. Even at this early age the most abominable doctrines were propagated, which called forth the threats of the Almighty upon them, except they repented. And the church, at that early day was divided into two parties, viz.: the Docetæ and the Ebionites. The former denied the supreme divinity of Christ, and also that the Son of God had any proper humanity; and asserted that he died on the cross in appearance only. The latter asserted that Jesus Christ was a mere man, though of a most excellent character. They both denied atonement by his blood, and expected salvation by their own works. Among the former were the Nicolaitans, whom Christ mentioned to John with utter abhorrence. They had many disgusting peculiarities; allowed a community of wives, and indulged their sensual appetites without restraint. The Ebionites considered that salvation came by observing the law of Moses, and thus called forth Paul's strong appeal; whether salvation was of works or of grace.

The history of the church from this time to the end of the fourth century, is one of gradual and deep declension, though vast numbers were added to them, and they passed through serious persecutions. In the second century Montanus made his appearance, who pretended that he was the Holy Ghost, the Comforter, whom Jesus Christ promised to send. He had many followers in Asia and Africa, and added new precepts, requiring seclusion from the world. Numbers of rites and ceremonies were introduced into the church; and they began to modify their religion so as to please the Jews and heathens; and adopted forms and ceremonies from their religious temples, and days of fasting. Peculiarities of dress, and splendid ceremonies were multiplied in abundance; and military rites and phrases were introduced into the church in this century.

In the third century a wild and monkish superstition spread itself among them, and the clergy became very corrupt, and excessively ambitious, so that at the persecution, raised by Decius, nearly whole of the church renounced christianity, and sacrificed, and burnt incense to the heathen Gods; and useless rites and ceremonies continued to increase.

In the third century Origen introduced a new mode of explaining the scriptures, (now known as the spiritualizing system) the mystical sense which he put on the word of God was wild and enthusiastic. He made a great deviation in the church, became very popular with philosophers and men of wild and visionary notions, and was honoured by the courts. He introduced the practice of selecting a single text as the subject of a discourse. Though he suffered martyrdom, few men brought in more corruptions than Origen.

The church of Christ sustained its high and holy character but a little period after the age of the apostles. It, however, was comparatively tolerable till after the middle of the 11th century; from which

period scarcely a vestige of Christianity could be found. Cyprian says, that even before the Decian persecution, "long peace had corrupted the discipline. Each had been bent on improving his patrimony, and had forgotten what believers had done under the apostles, and what they ought always to do.—They were brooding over the arts of amassing wealth. The pastors and deacons each forgot their duty. Works of mercy were neglected, and discipline was at its lowest ebb. Luxury and effeminacy prevailed: Meretricious arts in dress were cultivated. Fraud and deceit were practiced among brethren. Christians could unite themselves in matrimony with unbelievers; could swear, not only without reverence, but without veracity. Even bishops deserted their places of residence and their flocks. They travelled through distant provinces in quest of pleasure and gain, gave no assistance to the needy brethren at home, but were insatiable in their thirst for money. They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such conduct!" An awful persecution followed by Dioclesian, and his successor Maximian Galerius, inasmuch that during the reign of the former, medals were struck off with this inscription, "Nominē Christianorum Delecto." "The name of Christians being extinguished."—When suddenly an unexpected and mighty arm was extended towards them in the person of Constantine, who publicly embraced Christianity. He abolished the ancient religion of the Romans, and established the sort of Christianity that then existed. The heathen gods were drawn by cords through the streets for public ridicule and contempt. Their priests were cast out, dispersed and banished. Immense and splendid temples were every where erected, and richly endowed, and the greatest honours put on the professors of Christianity. But yet Constantine was a cruel tyrant and a monstrous villain. The most of those who were exalted to places of power and trust were engaged in pompous rites and ceremonies, and knew little of the doctrines taught by Christ and his apostles. Their elevation to wealth and power was followed by an amazing increase of luxury and vice. Bishops contending with bishops ran to sad extents of debauchery, and the whole mass of people were exceedingly corrupt. Shoals of profligate men, allured by gain or driven by fear, pressed into the church—discipline ceased, and superstition reigned without control. The gentle converts to this Christianity introduced a round of prayers and processions, by which they had been accustomed to appease the wrath of their gods; hastily transferred the virtues which had been supposed to belong to their temples and their altitudes to Christian temples and Christian ordinances. These new converts were easily subjected to the most abominable impositions. Prodiges and miracles, therefore, without number were multiplied. The bones and relics of dead saints performed wonders. Dust and earth brought from Palestine was viewed as a certain and powerful remedy against the violence of wicked spirits; and before the close of the century, the great business of the priests was to impose, in ten thousand ways, in the vilest manner, upon the credulity of the ignorant multitude.

Arius now made a great stir, denying the divinity of Christ, and drew vast numbers over to his opinions, and was assisted by Constantine, but suddenly died in the year 336; but his doctrines continued to spread far and wide.

In the sixth century the world was at ease; and superstition had made rapid strides. The ministers were excessively ignorant, and led away themselves by the strangest phantasies, deluded and destroyed the people. Strange rites were performed; miracles without number believed, and the most superstitious services rendered to departed souls; images were worshipped. Tombs and grave yards were places to meet departed spirits in multitudes. The doctrine of purgatory had gained strong hold upon the minds of the people. Some starved themselves with frantic obsequy; and others erected high pillars and stood on them for years. Simon, a Syrian, who was one of their leaders, spent thirty seven years of his life upon five pillars, with the idea of getting as near heaven as he could, attracting the admiration of a superstitious world.

The first monastic order was instituted about the beginning of the fourth century, by a person of the name of Anthony, who sold his possessions and lived a life of the most rigid self-denial, in the wilderness, and such vast numbers followed his example, that if his wilderness was not glad for them, it literally abounded with them. His monastic regulations rapidly spread into Palestine and Syria, and were soon established throughout Europe, Asia, and Africa. Some followed Anthony's instructions, and lived in monasteries, whilst others followed his example, and dwelt alone in the wildest parts of the wilderness.

In the seventh century, two immense powers, the Mahomedan

and the Papal, arose, which laid the east and the west in desolation and finally swallowed up every fragment of the church, if any was yet remaining, for monachism had prevailed for two centuries in almost all parts of the known earth. The monks had increased to an almost incredible number, and their whole business was to defraud and cheat the poor societies. In the thirteenth century, Gregory reduced the monks to four societies, but the mendicants (established by Innocent III.) were the most popular, inasmuch, that we are informed it was very common for the laity to request in their last wills, that their bodies might be wraped in the rags of some monk, and buried among the mendicants.

Marab says, in his Ecclesiastical History, "To give a full account of all the operations, corruptions, superstitions, frauds, and enormities of the monks: their bitter animosities and contentions, would require volumes. Their history sickens the heart. To see men under pretence of great devotedness to God, leading the most loathsome, filthy lives, sometimes casting off all clothing, and going about all fours, like beasts.

Their bodies covered with vermin; eating, of choice, the most nauseous food; wearing heavy chains; fastening grates upon their breasts and backs; flogging themselves with thorn sticks; and otherwise mutilating themselves, till they frequently expired; and these men commanding reverence and homage as the saints—holy ones. What can be more revolting and distressing to a rational mind? And is this indeed christianity? Is this the church which Christ redeemed to himself, and renewed by his spirit, that he might present it a glorious church, not having spot or wrinkle, or any such thing? Oh no. But we shall see worse things than these."

From the seventh century the whole Christian world was divided between the Pope and Mohammed, and vain has been the search to find out any branch of the church which had not fallen into one or the other of these heresies. It is true that ingenious men have endeavoured to find a loop-hole, and prove a regular descent from the apostles—but the rent has only been made worse; for the only straw they had to catch at was the Albigenses or Waldenses; but we never yet heard that any one could trace them further than the twelfth century, when they were founded by Claudius, but took the name of Waldenses from Peter Waldo, who joined them and became their leader in the year 1160; and greatly improved their discipline, and introduced a more rational system. But it is the easiest matter in the world to prove that they had become corrupt, for Wall says, there was a division among them about the year 1150. One sect declared against the baptism of infants, but the main body rejected their opinions, and they were soon silenced.—The prophet has said, if a man thinks that infants need baptism, he is in the gall of bitterness.

Besides, had they been the church of Christ they would have needed no reform by Waldo, for it must have been a perfect system. Now, let us ask the question—Was there a pure church on the face of the earth, in the twelfth century? We answer, No. Then, shall we begin to mend this old garment? Why the rent will but be worse. Seeing that the fountain is corrupt, shall we begin to purify the stream? or shall we make good the tree first, before we look for good fruit? Job asks the question, Who can bring a clean thing out of an unclean? and then he gives the answer—No one.

Seeing that the church has been disorganized, and altogether overcome, and the Church of Rome (from whence they have all proceeded) is acknowledged to be the mother of harlots, of course her off-spring are no better than they should be! While we were in England, some years back, we were somewhat amused by two *dicines*, one of the Church of Rome, and the other the Church of England, where the latter branded the former as being a propagator of the doctrine of the "great whore." It looked too bad—a daughter having played the harlot, and then to charge her mother with her own infamy!

In the church, as established by Christ and his apostles, mentioned the Holy Ghost, which caused them to dream dreams, see visions, and prophecy; and the power of Godliness was among them? and they could not be carried about by every wind of doctrine; and the gift of the Holy Ghost was as essential to the church as breath to the body, for by it they were to be lead into all truth, and that blessing was lost in the earliest ages—that iniquity abounded in every branch of the church, we presume no one will attempt to deny; and the Holy Ghost could not abide in the midst of sin and corruption. Seeing this blessing was lost, can any man, or all men, bring back or restore that which has been taken from the world? As well might they endeavour to cast a cord around the sun, and drag him to the earth. Their arms are too feeble till God himself shall confer the power on man to bind on earth and in heaven, and the Holy Ghost again given through the ordinances of the gospel.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, APRIL 1, 1847.

[No. 12.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JOHN GREENWOOD.

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### LETTER FROM JOSEPH SMITH TO JAMES J. STRANG.

Nauvoo, June 18th, 1844.

As our friends are continually writing for the first number of the Voree Herald, and there has been already two editions of it published and disposed off; we have deemed it advisable to reprint the principal articles in that number, and so prepare ourselves to commence the proceedings of conference in our next.

Your epistle of May 24th, proposing the planting a Stake of Zion in Wisconsin and the gathering of the saints there, was duly received, and I with most of the brethren whose advice I called in were of opinion that you were deceived by a spirit not of this world, great and not good. Brother Hyrum, however thought otherwise and favored the project, not doubting it was of God. I however determined to return you an unfavorable answer for the present. But oh! the littleness of man in his best earthly state. Not so the will of the Almighty. God had ruled it otherwise and a message from the throne of grace directed me as it hath inspired you, and the faith which thou hast in the Shepherd, the stone of Israel hath been repaid to thee a thousand fold, and thou shalt be like him; but the flock shall find rest with thee, and God shall reveal to thee, his will concerning them.

I have long felt that my present work was almost done and that I should soon be called to rule a mighty host, but something whispers me it will be in the land of spirits where the wicked cease from troubling and the bands of the prisoners fall off. My heart yearns for my little ones, but I know God will be a father to them, and I can claim face to face the fulfilment of promises from him who is a covenant keeping God and who sweareth and fulfilleth not to the uttermost.

The wolves are upon the scent, and I am waiting to be offered up such be the will of God knowing that though my visage be more marred than that of any it will be unscarred and fair when archangels shall place on my brow the double crown of martyr and king in a heavenly world.

In the midst of darkness and boding danger the spirit of Elijah came upon me and I went away to enquire of God how the Church should be saved.

I was upon the hill of the Temple. The calm father of waters rolled below changeless and eternal. I beheld a light in the heavens above, and streams of bright light illuminated the firmament varied and beautiful as the rainbow, gentle yet rapid as the fierce lightning.

The Almighty came from his throne of rest. He clothed himself with light as with a garment. He appeared and noon and stars went out.—The earth dissolved in space. I tread on air and was borne on wings of Cherubim. The sweetest strains of heavenly music thrilled in my ear but the notes were low and sad as though they sounded the requiem of martyred prophets.

I bowed my head to the earth and asked only wisdom and strength for the church. The voice of God answered, My servant Joseph, thou hast been faithful over many things and thy reward is glorious, the crown and scepter are thine and they wait thee. But thou hast sinned in some things and thy punishment is very bitter. The whirlwind goeth before and its clouds are dark, but rest followeth and to its days there shall be no end.—Study the words of the vision for it tarrieth not.

And now behold my servant James J. Strang hath come to thee from far, or truth have he knew it not and I am not rejected it but had faith in thee, the true Shepherd and Stone of Israel, and to him shall the gathering of the people be, for he shall plant a stake of Zion in Wisconsin and I will establish it, and there shall my people have peace and rest, and shall not be moved, for it shall be established on the Prairie, on White River in the lands of Racine and Wabworth, and behold my servants James and Aaron shall plant it for I have given them wisdom and Daniel shall stand in his lot on the hill beside the river looking on the prairie and shall instruct my people and shall plead with them face to face.

Behold my servant James shall lengthen the cords and strengthen the Stakes of Zion and my servant Aaron shall be his counsellor, for he hath wisdom in the gospel and understandeth the doctrines and creeth not therein.

And I will have a house built unto me there of stone, and there will I show myself to my people by many mighty works, and the name of the city shall be called: Voree, which is being interpreted garden of peace, for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies.

But I will again stretch out my arm over the river of waters and on the banks thereof shall the house of my choice be. But now the city of Voree shall be a strong hold of safety to my people and they that are faithful and obey me I will there give them great prosperity; and such as they have not had before, and unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety and none shall hurt or molest them.

And by this shall they know that I have spoken it; the people there and the owners of the land shall show kindness to them, for great calamities are coming on the church and such as have not been, and if they scatter the ungodly of the world shall swallow them up, but if they gather many city of Voree there will I keep them under the shadow of my wings and the cities from whence my people have been driven shall be purged with a high hand for I will do it, and my people shall be again restored to their possessions; but dark clouds are gathering for the church is not wholly purged.

And now I command my servants the Apostles and Priests and Elders of the church of the Saints, that they communicate and proclaim this my word to all the saints of God in all the world that they may be gathered unto and round about my city of Voree and be saved from their enemies for I will have a people to serve me.

And I command my servant Moses Smith, that he go unto the saints with whom he is acquainted and unto many people, and command them in my name to go unto my city of Voree and gain an inheritance therein for he hath left all for my sake and I will add unto him many fold if he is faithful; for he knows the land and can testify unto them that it is very good.

So spake the Almighty God of heaven. Thy duty is made plain

and if thou lackest wisdom ask of God in whose hands I trust thee, and he shall give thee unsparingly, for if evil befall me thou shalt lead the flock to pleasant pastures.

God sustain thee,  
JOSEPH SMITH.

JAMES J. STRANG.

[This letter was received at Burlington by regular course of mail, coming through the distributing office at Chicago, and bears the Nauvoo post mark of June 19, the day following its date.]

## REVELATION GIVEN TO JAMES J. STRANG, SEPT. 1, 1845.

The Angel of the Lord came unto me James, on the first day of September, in the year eighteen hundred and forty-five, and the light shined above him above the brightness of the sun, and he showed unto me the plates of the sealed record, and he gave into my hands the Urim and Thummim. And out of the light came the voice of the Lord saying:—"My servant James, in blessing I will bless thee, and in multiplying I will multiply thee, because I have tried thee and I found thee faithful. Behold my servant James I am about to bless thee with a great blessing, which shall be to those who love me, an immutable testimony; to those who know me not, a stumbling block; but to those who have known me a rock of offence. Yea, let them beware, for shame and destruction walk in their tracks, and their time abideth, but not long.

A war shall come forth, and the secrets of the past shalt thou reveal. Yea, by little and little shalt thou reveal it, according to the ability and faithfulness of my Church, and of my servant whom I have placed above them. Behold the record which was sealed from my servant Joseph. Unto thee it is reserved. Take heed that thou count it not a light thing, nor exalt thyself lest thou be stricken, for by myself I swear that as thou servest me faithfully and comest in short, thou shalt unlock the mysteries thereof, which I have kept hid from the world. Yea as my servants serve me, so shalt thou translate unto them.

But in their weakness I have not forgotten them. Go to the place which the Angel of the presence will show thee, and there shalt thou dig for the record of my people in whose possession thou dwellest. Take with thee faithful witnesses, for in evil will the unfaithful speak of thee, but the faithful and true shall know that they are liars and shall not stumble for their words.

Speak thou unto the elders of my church and say unto them, hear my voice and hearken to my words for they are true and faithful. Testify, testify unto all the saints. Testify, testify in all the world. He that rejecteth you, him will I reject in the day that I come in my kingdom. Testify, testify unto him who has received my word and turned away. Let him now return unto me and obey and serve his God lest he be smitten with a curse and his children curse him and his name be blotted out of the Book of Life.

Yea those to whom I have revealed myself, let them hearken unto me now lest they be cast off in the day of my indignation, lest the consuming fire of the day of trial burn them up. Yea, lest the second death make them his prey, and they be cast into the lake which burns with fire and brimstone.

Rejoice, ye holy for the day of your deliverance is near, and the time of your exaltation is at hand. Faithful and true are my words dividing the marrow from the bones, and truth from rottenness. He that rejecteth them will I reject when I come in my kingdom. And while I was yet in the spirit, the Angel of the Lord took me away to the hill in the east of Walworth, against White River in Voree, and there he showed unto me the record buried under an oak tree as large as the body of a large man, it was enclosed in an earthen case-ment and buried in the ground as deep as to a man's waist, and I beheld it as a man can see a light stone in clear water, for I saw it by Urim and Thummim, and I returned the Urim and Thummim to the Angel of the Lord and he departed out of sight.

### AN EPISTLE.

JAMES J. STRANG, a Prophet of the most High God, and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.

I am in continual remembrance of your past works in the upbuilding of the Kingdom of God and of the evils done at the hands of ungodly men, and I would that you remain no longer ignorant of the refuge that God has appointed you, and follow not after any who usurp the authority of God in the Holy City.

Be not unmindful of the flock who know not the true Shepherd, but are following hirelings, among whom are grievous wolves and they bleed like Sheep by day and devour by night. God be praised that some of you have escaped them. I would that none of you go astray lest coming short after escaping the first peril you enter into your rest.

I beseech you, brethren, that you be not unmindful of the words of the Lord by the mouth of the Prophet Joseph: that you be not deceived, that you receive not the teachings of any that come before you as revelations and commandments, except they come in at the gate and be ordained according to the command of God, (D. & C. Sec. 11, p. 2.)

I wish ye are not ignorant of the office and place of the Prophet Joseph, that he was an Elder and an Apostle (D. & C., Sec. 46, p. 1) A Prophet, Seer, Revelator and Translator called to go before the Church as Moses went before Israel, (D. & C. Sec. 3, p. 12.)

Suffer me in all patience to remind you of the law of the Lord which he revealed unto us aforetime that the place of the Prophet Joseph should be filled by another; (D. & C. 14, p. 1 2, Sec. 11, p. 1 last clause; Sec. 51, p. 2 last clause; Sec. 84, p. 2.) that the appointment of his successor is by revelation from God: (D. & C. Sec. 5, p. 6, Sec. 11, p. 4,) and that through Joseph only could that appointment be made, (D. & C., Sec. 14, p. 2—Sec. 84, p. 2.)

For it is said in one place that if his gift be taken from him he shall not have power except to appoint another in his stead; and in another place it is said, if he abide not in me another will I plant in his stead. And at the organization of the High Council of the Church it was written, that the President of the Church who is also President of the Council is appointed by revelation. Finally it is said I have given unto him the keys of mysteries and revelations which are sealed unto I appoint unto them [the Church] another in his stead.

By these testimonies and by many more it doth clearly appear that it was the duty of the Prophet Joseph before his martyrdom to appoint another to fill his place when he should be removed. If he has not done so then have we no evidence that he was a Prophet, for what he has spoken has not come to pass.

The only rational conclusion which any man can arrive at in view of these testimonies is that in the order of this Church the Presidency with its several gifts offices and duties, is perpetual. God having thus organized the Church, and the power of the Devil having not accomplished the martyrdom of two of the chief officers, will any saint teach that Satan has changed the order of the Church and abolished those offices which God instituted and by the martyrdom of Prophets established a new and better order!—I trust not.

I am well aware that Sidney Rigdon claimed his place above the Twelve, and that he sought to do some acts by virtue of his office as one of the first Presidency which were generally very much disapproved, but though he had a perfect right to officiate in his place he had no right to place himself at the head of the Church.

His office as an associate or member of the first Presidency does not constitute him a regular successor to Joseph Smith, the claim in his favor to succeed as the highest surviving officer of the Church, not being a claim of an appointment of God by revelation through Joseph Smith to fill his place, which is the only form of appointment known to the law of God.

I am well aware also that the Twelve claim in their first Apostolic letter after the death of Joseph [letter of Brigham Young, Aug. 15, 1844, in the Times and Seasons of that date] to preside over and dictate all the affairs of the Church in all the world. And they emphatically charge us let no man presume for a moment that his place [Joseph's] will be filled by another.—Thus they assume to abolish the first Presidency of the Church and usurp its duties to themselves.

This claim however is not only utterly unsupported by any testimony but is in many points directly contrary to the word of God.

The Twelve are a travelling and not a local or general High Council, and though they are required to build up the Church and regulate the affairs thereof in all nations they are to do so expressly under the direction of the Presidency of the Church agreeable to the institution of Heaven. (D. & C. Sec. 3, p. 12.) They hold the keys of the opening of the Gospel to the nations. (D. & C. Sec. 3, p. 13,) but the keys of mysteries and revelations belong to Joseph as first President.

Prophet, Seer and so forth, and to his successors regularly appointed by revelation through him. (D. & C. Sec. 5, p. 10—Sec. 11, p. 4; Sec. 11, p. 1 2.) The keys of the Kingdom belong to Joseph, for time and eternity, but still with a regular succession as to the oracles or gifts of receiving revelation for the Church, (D. & C. Sec. 84, p. 2.)

The Melchizedek priesthood by its Presidency holds the keys of it.

and if thou lackest wisdom ask of God, in whose hands I trust thee, and he shall give thee unsparringly, for if evil befall me thou shalt lead the flock to pleasant pastures.

God sustain thee.

JAMES J. STRANG.

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JOSEPH SMITH.

# REVELATION GIVEN TO JAMES J. STRANG. SEPT. 1, 1845.

The Angel of the Lord came unto me James, on the first day of September, in the year eighteen hundred and forty-five, and the light shined about him above the brightness of the sun, and he showed unto me the plates of the sealed record, and he gave into my hand the Urin and Thummin. And out of the light came the voice of the Lord saying:—My servant James, in blessing I will bless thee, and in multiplying I will multiply thee, because I have tried thee and found thee faithful. Behold my servant James I am about to bless thee with a great blessing, which shall be to those who love me, an inimitable testimony; to those who know me not a stumbling block; but to those who have known me a rock of offence. Yea, let them beware, for shame and destruction walk in their tracks, and their time is short, but not long.

A word shall come forth, and the secrets of the past shall thou reveal. Yea, by little and little shall thou reveal it, according to the ability and faithfulness of my Church, and of my servant whom I have placed above them. Behold this record which was sealed from my servant Joseph. Unto thee it is reserved. Take heed that thou count it not a light thing, nor exalt thyself lest thou be stricken, for by myself I swear that no thou, servant me faithfully and confess not shyness, thou shalt not look the mysteries thereof, which I have kept hid from the world. Yea as my servants serve me, so shalt thou translate unto them.

Blessed be thy witness I have not forgotten them. Go to the place whither the Angel of the presence will show thee; and there shall thou dig for the record of my people in whose possession thou dwellest. Take with thee faithful witnesses, for in evil will the unfaithful speak of thee, but the faithful and true shall know that they are liars and shall not stumble for their words.

Speak thou unto the elders of my church and say unto them, hear my voice and hearken to my words for they are true and faithful. Testify, testify unto all the saints. Testify, testify in all the world. He that rejecteth you, him will I reject in the day that I come in my kingdom. Testify, testify unto him who has received my word and turned away. Let him now return unto me and obey and serve his God lest he be smitten with a curse and his children curse him and his name be blotted out of the Book of Life.

Yea, those to whom I have revealed myself, let them hearken unto me now lest they be cast off in the day of my indignation, lest the consuming fire of the day of trial burn them up. Yea, lest the second death make them his prey, and they be cast into the lake which burns with fire and brimstone.

Rejoice, ye holy for the day of your deliverance is near, and the time of your exaltation is at hand. Faithful and true are my words dividing the narrow from the bones, and truth from righteousness. He that rejecteth them will I reject when I come in my kingdom. And while I was yet in the spirit, the Angel of the Lord took me away to the hill in the east of Walworth, against White River in vesture, and there he showed unto me the record buried under an oak tree as large as the body of a large man, it was enclosed in an earthen casing and buried in the ground as deep as to a man's waist, and I beheld it as a man can see a light stone in clear water, for I saw it by Urin and Thummin, and I returned the Urin and Thummin to the Angel of the Lord and he departed out of sight.

## AN EPISTLE.

JAMES J. STRANG, A Prophet of the most High God, and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.

I am in continual remembrance of your past works in the rebuilding of the Kingdom of God and of the evils done at the hands of ungodly men; and I would that you remain no longer ignorant of the necessity that God has appointed you, and follow not after any who usurp the authority of God in the Holy City.

Be not unmindful of the flock who know not the true Shepherd, but are following hirelings, among whom are grievous wolves and they bleed like sheep by day and devour by night. God be praised that some of you have escaped them. I would that none of you go astray but that you all unitedly might follow after the true Shepherd; lest coming short after escaping the first peril you enter not into your rest.

I beseech you, brethren, that you be not unmindful of the words of the Lord by the mouth of the Prophet Joseph; that you be not deceived, that you receive not the teachings of any that come before you as revelations and commandments, except they come in at the gate and be ordained according to the command of God, (D. & C. Sec. 13, p. 2.)

I wish ye are not ignorant of the office and place of the Prophet Joseph, that he was an Elder and an Apostle (D. & C. Sec. 16, p. 1).

A Prophet, Seer, Revelator and Translator called to go before the Church as Moses went before Israel, (D. & C. Sec. 3, p. 43.)

Suffer me in all patience to remind you of the law of the Lord which he revealed unto us at the time that the place of the Prophet Joseph should be filled by another; (D. & C. Sec. 14, p. 1, 2. Sec. 11, p. 4 last clause; Sec. 51, p. 2 last clause; Sec. 34, p. 2.) that the appointment of his successor is by revelation from God; (D. & C. Sec. 5, p. 6; Sec. 11, p. 4.) and that Joseph only could that appointment be made, (D. & C. Sec. 11, p. 2. Sec. 87, p. 2.)

For it is said in one place that if his gift be taken from him he shall not have power except to appoint another in his stead; and in another place it is said, if he abide not in me another will I plant in his stead. And at the organization of the High Council of the Church it was written, that the President of the Church who is also President of the Council is appointed by revelation. Finally it is said, I have given unto him the keys of mysteries and revelations which are sealed until I appoint unto them [the Church] another in his stead.

By these testimonies and by many more it doth clearly appear that it was the duty of the Prophet Joseph before his martyrdom to appoint another to fill his place when he should be removed. If he has not done so then have we no evidence that he was a Prophet, for what he has spoken has not come to pass.

The only rational conclusion which any man can arrive at in view of these testimonies is that in the order of this Church the Presidency with its several gifts offices and duties, is perpetual. God having thus organized the Church, and the power of the Devil having accomplished the martyrdom of two of the chief officers, will any saint teach that Satan has changed the order of the Church and abolished those offices which God instituted and by the martyrdom of Prophets established a new and better order?—I trust not. I am well aware that Sidney Rigdon claimed his place above the Twelve, and that he sought to do some acts by virtue of his office as one of the first Presidency, which were generally very much disapproved of, but though he had a perfect right to officiate in his place he had no right to place himself at the head of the Church.

His office as an associate or member of the first Presidency does not constitute him a regular successor to Joseph Smith, he claim in his favor to succeed as the highest surviving officer of the Church, not being a claim of an appointment of God by revelation through Joseph Smith to fill his place, which is the only form of appointment known to the law of God.

I am well aware also that the Twelve claim in their first Apostolic letter after the death of Joseph [Letter of Brigham Young, Aug. 15, 1844, in the Times and Seasons of that date] to preside over and dictate all the affairs of the Church in all the world. And they emphatically charge us let no man presume for a moment that his place (Joseph's) will be filled by another.—Thus they assume to abolish the first Presidency of the Church and usurp its duties to themselves.

This claim however is not only utterly unsupported by any one testimony but is in many points directly contrary to the word of God.

The Twelve are a travelling and not a local or general High Council, and though they are required to build up the Church and regulate all the affairs thereof in all nations they are to do so expressly under the direction of the Presidency of the Church agreeable to the institution of Heaven. (D. & C. Sec. 2, p. 12.) They hold the keys of the opening of the Gospel to the nations (D. & C. Sec. 3, p. 12), but the keys of mysteries and revelations belong to Joseph as first President, Prophet, Seer and so forth, and to his successors regularly appointed by revelation through him, (D. & C. Sec. 5, p. 10—Sec. 11, p. 4; Sec. 14, p. 1, 2.) The Keys of the Kingdom belong to Joseph, for time and eternity, but still with a regular succession as to the oracles or gift of receiving revelation for the Church, (D. & C. Sec. 84, p. 2.)

The Melchizedek priesthood by its Presidency holds the keys of ex-

divinances and spiritual blessings. (D. & C. Sec. 3, p. 9; Sec. 3, p. 37.) And in all these things the Twelve are without power their duties being to open the preaching of the Gospel.

Moreover it cannot be that the Twelve should dictate all the affairs of the Church in all the world, because they not only are under the direction of the first Presidency but the High Council is above them and they are amenable to it. "The most important business of the Church and the most difficult cases of the Church in as much as there is not satisfaction upon the decision of the Bishop or Judges it shall be handed over and carried up to the Council of the Church before the Presidency of the High Priesthood and the Presidency of the Council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood shall have power to decide upon testimony according to the laws of the Church. And after this decision it shall be had in remembrance no more before the Lord, for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters; (D. & C., sec. 3, p. 35.) There is not any person belonging to the church who is exempt from this council of the church." (Do. p. 26, sec. also sec. 5, p. 13.)

Upon what pretence is this claim of the Twelve founded? Upon the trial of Sidney Rigdon they took pains to state it as strongly as possible, and they made but no more than this, that when Joseph Smith was candidate for president of the United States, and knew by the spirit that some great thing was to happen, *but did not know what it was*, he gave them an endowment of ordinances, (not the grades), and told them that on their shoulders would rest the responsibility, (see trial of S. Rigdon, Times and Seasons, Sept. 15, 1844, page 611, remarks of Orson Hyde.) These ordinances are intended for the whole church, men, women, and children. Will they all have power to dictate all the affairs of the church in all the world then? If not, how do these ordinances give the Apostles that power now? If these ordinances gave certain power to some men, why not to others?

All the Twelve were not present, and did not receive these ordinances. Whence their claim of power? Several persons, not of the Twelve, were present and received all these ordinances with such of the Twelve as were there. Why are they not included in the favour of number? Joseph survived this meeting some months. Why did they not find out that he had resigned his office and devolved his duties on them, till after he was dead? If his giving an endowment of ordinances and rolling the responsibility of giving counsel, &c., upon some twenty-five men with their wives, as he commenced a political career vacated his office, and those of his counsellors, and superseded the first presidency, and an entire quorum of the church, it is exactly most extraordinary. A very moderate share of common sense, or any acquaintance whatever with the laws of the church, accompanied with integrity of heart, will reject so preposterous a claim at first blush. The responsibility of leading the church by good councils, in proper order, would devolve on a few of its most influential members necessarily whenever Joseph's attention was turned from them; by any means whatever, not in virtue of any offices they might hold but as leading men. Since the death of Joseph they have used said responsibility to lead the church from the rock of revelation; out the true order, and from the place of refuge God has appointed them. Thus have a few led, sanctioned by the votes of conferences instead of the voice of God, till the destruction which not only rakes in midnight darkness but stalks boldly at noonday is upon them.

The Twelve have never in any known publication claimed either for themselves or any one of their number to be the first president of the church or president of the high priesthood. Their claim is to succeed the first presidency, but the high council which God has made the highest council of the church, (D. & C. sec. 3, p. 35,) below themselves put a bishop over it where God placed a president, (D. & C. sec. 3, p. 9,) and finally that *Ex-officio* as apostles and not as presidents of the high priesthood they are to hold the keys and were which devolved on the first presidency and its counsellors, to discontinue the offices of seer, revelator and translator in the church.

Nothing is more certain than that no law was made at the death of Joseph or for some years previous changing the order of the church abolishing any of its offices or quorums. Down to the time of his death it was properly understood by the whole church that he alone received revelations from God to be taught by way of commandment the church. That he and his two associates in the presidency had chief administration of the affairs of the church and that they with the high counsellors were a court of judicatory of final resort, in

all important cases, and that the twelve apostles were the chief travelling elders and under the direction of the presidency. And the man who, during the lifetime of Joseph had said that the twelve were at the head of the church would have been looked upon either as a reckless and hair-brained liar or utterly insane. To have held this then was unblushing apostasy. To hold now they are not so, is equally apostasy with the leaders in Nauvoo; whence is the change? in God or man? Does truth thus belie itself?

Why should not the place of Joseph be filled by another? Says Brigham Young because he stands in his own place and always will. [Apostolic letter Aug. 15, 1844.] But in the same paragraph he also says the twelve apostles of this dispensation stand in their own places and always will. Brother Young will not their places be filled by others when they fill the measure of their days? Then why was Brother Patten's place filled? Again, who will be at the head of the church when the twelve are all fallen asleep? Will not the high priests and the seventies all hold their own places? If so shall any one succeed them? Then where will the priesthood be when the present generation is dead?

But, says some one, God promised Joseph that the keys of the Kingdom should never be taken from him in this world, neither in the world to come. Very well. They were never taken from Christ, but his holding them did not prevent Joseph, and in the eternal worlds all who are joint heirs with Jesus Christ will hold them at one and the same time.

Brethren, I exhort you as you look for the coming of the Lord Jesus, follow not after these blinding fables. Set up no more the work of men's hands against the voice of God. Trust not in your own wisdom to improve or alter the Law of God. You that have gone astray return to the order of God's house. Let all the quorums take their proper order as God as established them. Let the President who has wandered in darkness return to his proper place which God gave, nor covet that which men may offer. Let the Twelve, take their place as a travelling High Council with the keys of the opening of the gospel to the nations. Let the High Counsellors give council and assistance to the Presidency which has been called to the high and responsible calling of leading the church to peace and happiness and preparing a people for the coming of the Son of God. Let the high priests teach the law of God unto the people.

Let all the elders learn not to put their faith in some great man and say all is well, but let them buckle on the armor of God and stand up bold defenders of truth rather than men.

Now in my weakness and in the infancy of my ministry I call upon you to assist me. It hath pleased God to put it into the heart of Joseph to appoint me to receive mysteries and revelations unto this church. And he has been faithful unto the vision and voice of God, by sending me his epistle containing the revelation which God gave him, the Lord God confirmed the same by sending his Angel unto me to charge me with this ministry in the same hour that Joseph was taken away and by witnessing the same to the brethren in those wonderful works which the brethren here are ready to testify unto you.

Let not my call unto you be vain. The destroyer has gone forth among you and has prevailed. You are preparing to resign country and houses and lands to him. Many of you are about to leave the haunts of civilization and of men to go into an unexplored wilderness among savages, and in trackless deserts to seek a home in the wilds where the foot print of the white man is not found. The voice of God has not called you to this. His promise has not gone before to prepare a habitation for you. The hearts of the Lamenters are not turned unto you and they will not regard you. When the herd comes the savages shall pursue. The cloud which surrounds you by day shall bewilder, and the pillar of fire by night shall consume and reveal you to the destroyer, and the men in whom you trusted when you rejected the promise of God shall leave you early and not be found among you in your greatest need.

Let the oppressed flee for safety to Noree, and let the gathering of the people be there. Let the evil who have gone to the holy city be rejected and given to the law. Let the twelve go out and preach the gospel to the nations according to the command of God instead of staying at home as a prominent mark to bring cruel enemies on their brethren. Let the filth of Zion be cleansed and her garments of peace put on. Let neither gun nor sword be lifted in defiance, nor rest be taken upon arm of flesh, and the city of our God shall be saved and the temple of his holiness be unpoluted by the hand of the gentile.

Causeless the curse has not come—causeless it shall not fall. They that ask justice let them do it. They that cry out against mobs let

them abstain from violence. Those who hate persecution let them regard the rights of others.—They that preach God and the gospel let them open unto the law and forget not the order which he has revealed and their own mouths have proclaimed. Let them not buffet others, for changing the ordinances and breaking the everlasting covenant unless they themselves will abide the word of God.

#### AUTHORITIES REFERRED TO IN THE BOOK OF DOCTRINES AND COVENANTS IN THE ABOVE EPISTLE.

And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.—S. 11, P. 1.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power, except to appoint another in his stead: and

and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived, that you may know, if one do me. For verily I say unto you, that he that is ordained of me shall come at the gate and be ordained as I have told you before.—S. 14, P. 2.

The power and authority of the higher or Melchizedec priesthood, is to hold the Keys of all the spiritual blessings of the church.—S. 3, P. 9.

The twelve are a travelling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of Heaven.—S. 3, P. 12.

And again the duty of the president of the office of the high priesthood is to preside over the whole church, and be like unto Moses. Behold here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.—S. 3, P. 12.

I have sent forth thefulness of my gospel by the hand of my servant Joseph; and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.—S. 11, P. 1.

But behold, verily I say unto you, none shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses. And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and revelations which are sealed, until I shall appoint unto them another in his stead.—S. 51, P. 2.

Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world: neither in the world to come; nevertheless, through you shall the oracles be given to another, even unto the church.—S. 87, P. 3.

The president of the church, who is also the president of the council is appointed by revelation.—S. 5, P. 6.

The president may inquire and obtain the mind of the Lord by revelation.—S. 5, P. 10.

The twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles then to the Jews.—S. 3, P. 13.

Wherefore, it must needs be that one be appointed of the high priesthood to preside over the priesthood, and shall be called president of the high priesthood of the church or, in other words, the presiding high priest over the high priesthood of the church, from the same comes the administering of ordinances and blessings upon the church by laying on of the hands.—S. 3, P. 31.

#### TRANSLATION OF THE PLATES MADE BY THE PROPHET JAMES BY URIM AND THUMMIM, SEPTEMBER 18TH, 1845.

My people are no more. The mighty are fallen and the young slain in battle. Their bones bleached on the plain by the noontide shadow. The bones are levelled to the dust and in the moat are the walls. They shall be inhabited.

I have in the burial saved them, and their bones in the Death-shade, towards the sun's rising, are covered. They sleep with the mighty dead, and they rest with their fathers. They have fallen in transgression and are not, but the elect and faithful there shall dwell. The word hath revealed it. God hath sworn to give an inheritance to his people where transgressors perished. The word of God came

to me while I mourned in the Death-shade, saying I will avenge me on the destroyer. He shall be dryen out. Other strangers shall inhabit thy land.—I an ensign there will set up. The escaped of my people there shall dwell when the flock disown the Shepherd and build not on the rock.

The forerunner men shall kill, but a mighty Prophet there shall dwell. I will be his strength and he shall bring forth thy record. Record my words and bury it in the hill of Promise.

#### IRRESISTIBLE CONCLUSIONS.

BY JOHN E. PAGE.

The documents presented above, show forth some few irresistible facts:—

1. If Joseph Smith was a prophet of the Most High God, the Lord was bound by his own veracity, to appoint through Mr. Smith, his (Smith's) successor in the prophetic office. If he did not do so, we have no evidence that Mr. Smith was a prophet.

2. The Lord could not consistently, with his own attributes, appoint the Twelve, or travelling high council to that office agreeable to the "institutions of heaven;" because the twelve travelling high councilors were to travel into all the world, while the first presidency of the church is a stationary council, at home, in the stake of Zion, to receive revelations, and direct the twelve travelling high councilors, and they (the twelve) call forth and direct the seventies. For the twelve travelling high councilors to discharge the duties of both a stationary and a travelling capacity, is a moral impossibility. But to have appointed one of the twelve to the office of the first presidency, and then fill the vacancy in the quorum, by the appointment of another in his place, would have been perfectly constant. The appointment of Mr. Smith's successor depends solely, totally and entirely on Mr. Smith himself, for there is not a word known in the book of Doctrine and Covenants, to warrant a succession to the office of the presidency of the whole church, but by revelation.

To say that the immutable laws of the institution of heaven in the organization of the church of Christ has become changed, is equally inconsistent and preposterous, as it is to say that baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and all the spiritual gifts are done away. To say that Joseph Smith did not appoint his successor before his death, is as much as to say, that Mr. Smith was an impostor, and his failure in this thing proves it to mathematical demonstration.

3. For the Latter Day Saints to discharge a duty as unto God, with out a thus saith the Lord, as a commandment, is perfectly sectarianism. It is said that they (the saints) are going to the western wilds to discharge a duty to God. How was this duty made known? Ans. By a ruthless mob, and the smoke of some scores of buildings in the Morley Settlement, in Hancock county. This kind of revelation spoke like pealing thunder, saying, GO! The response of the Twelve was, "We will go." But did God say, go west, east, north, or south? NO. Who then said go west? Ans. Brigham Young, and his brethren of the Twelve. By revelation! NO. Why, because, Brigham Young had said "You have no prophet in the flesh to lead you," and that too some five weeks after Joseph Smith had been killed, and under circumstances too, that if Mr. B. Young knew himself to be Mr. Smith's legal successor, he ought to have owned it like a man of God, instead of saying, "you have no prophet to lead you."

4. For the Twelve to assume the duties of the first presidency of the church, is an imposition on the church, the most mild and modest you can say of it. To follow Mr. Strang as a prophet, is purely constant in point of form and theory, according to the letter of the text of the Book of Doctrine and Covenants, leaving every one to judge for themselves, from the documents which he presents, whether his claims, in his case, are true or not.

To those who are resolved on following B. Young into the wilderness, he exhorted, in the name of Jesus Christ, to stop a moment and soberly think of this one thing; ask yourselves this one question. Who is the prophet through whom God has required it at your hand, that you should sacrifice life, health, and every other endearment of life, to seek a home in the savage harts of the wilderness? Remember this, unless you have the positive assurance that God, and not mere man, requires it at your hands, that your wives, children and friends, who are under your control, will rise up in judgment and testify against you, and charge you with being the means of their ungodly death. When God speaks, do it as unto God; but when men speak, remember, it is only men like yourself, and that they are bound as much to hear and obey them.

## HISTORY OF THE CHURCH.

he commenced giving an out-line of the church from the days of apostles; but it swelled beyond our expectation, and we were led to leave it about the twelfth century: from which time to reformation by Wickliff in 1360, it was one mass of ignorance and superstition.—For while the Waldenses stood aloof from the church of Rome, they had fallen into the grossest darkness, and they, as brethren every one who protested against the pope no matter to their religious opinions. A Rev. master of arts in Liverpool sought to prove that the Church of England received their priestly authority from the Waldenses; but with all the art he was not able to fail, for it is notorious that the reformation in that age by Henry the Eight was not a reformation in either doctrine or discipline, but a transfer of the same power from the pope to the king, what little reformation the Church of England has experienced has been by peace-meal, for her ministers have been greedy dogs, what the pope had instituted where money was to be received have stuck to it like as many leeches, and sucked the very life out of the people, and yet they are ashamed of, and cry mightily against purgatory, but are very careful, as soon as they hear of a sin in any part of England to apply for a *mortuary*. What is that? *Why, to pray the soul of the deceased out of purgatory!* This M. A. is very boisterous against purgatory, but a firm believer in the mortuary. But to return more directly to the subject: Luther and Melancthon busy in the 16th century endeavour to throw some light around them, and reform the morals of the people. These men were raised up to prepare the way for the establishment of the gospel of peace, and thus was a reform commenced which continued to progress till the true light shone, in 1830, when the Church of Christ was established by the ministry of angels and the voice of God. They drew an out-line of their doctrine and called upon us to draw out creeds for their guidance.

So it is with mankind, that when their minds have been roused to a sense of their privileges, and elated with success, they run to extremes; thus the absurdities of men laid foundations for sects, such, for instance, as the Ana-baptists, who took their rise in 1533, in Westphalia, on the Netherlands. A furious rabble rose up, pretending to have a commission from heaven, whose object to overturn all civil institutions, and establish a republic. They committed the most horrible excesses. Their leaders were Matthias, Ker, and Boccold, a tailor. They contended for having all things in common, a plurality of wives, and that magistrates were unnecessary for baptism by immersion; and as the subjects had been previously sprinkled they received the name of Ana-baptists. Boccold pretended to be a prophet, and marched through the streets crying with a loud voice that the kingdom of Zion was at hand.

He had fourteen wives at one time, one of whom he beheaded with his own hands, because she was "getting weak in the flesh." He arrived at great power; but was finally taken prisoner, after being exhibited through the cities of Germany; was confined to Munster, and put to death in the most cruel manner; but not of which he was the founder, are yet in existence. These excesses caused much trouble to the mind of Luther, for all these fanatics were pointed out as his followers, but both he and the Anabaptists differed from them in the mode of baptism, and many points of doctrine. But the grand link had been broken by the church was connected, and they rapidly began to fill up the mystical number of 666.

The Antinomians, Sacramentarians, Calvinists, Independents, Presbyterians, Unitarians, Baptists, &c. &c. &c., soon sprung up, and were equally persecuted in their turns by their elder sisters, till they were foot-hold. After the first reformers had fought the battle of private judgment and been successful, others arose from them who thought they saw some error; but, say the others, nay!

you have no right to judge in the matter! and sent them to prison. Thus poor Bunyan spent twelve years in "durance vile," in Bedford jail, because he thought for himself. Finally the dissenters, from the reformed churches, became so numerous that they, too, succeeded in establishing private judgment, when men immediately rose up, making division after division, till the one church became nearly a thousand! and infidelity has spread throughout the land, and the one body is nowhere to be found. For the church of God had long been overcome, and scattered to the four winds, like the wreck of a vessel in a mighty storm. There is now a great commotion in the religious world, to find out some way to return to the bosom of the "old lady." Mr. Eusey is sent forth as a pioneer, to prepare the way, and as things were looking desperate he took a desperate step of one half the distance, as a beginning, and we have again nearly all the gaudy ceremonies and splendid exhibitions of idolatrous Rome, in full force in the Church of England, with penance, purgatory, extreme unction, transubstantiation, image worship, &c. &c. &c. The greatest anxiety is displayed to get all safely back again as soon as possible.

There is, at the present time, a general move in the sectarian world, and they all seem to be looking for something; and like those of old, almost to a man, fighting against the truth: seeking the extermination of the Mormons *because they believe in revelation*, and see the need of a prophet to lead them out of all this confusion, and that in the dispensation of the fullness of times the gospel should again be revealed *from heaven*, and God would give revelations as in days gone by, yea speak to them face to face.—"Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." Ep. i. 8—10.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying, with a loud voice, fear God, and give glory to him, for the hour of his judgment is come: and worship him that made the sea, and the fountains of waters." Re. xiv. 6, 7.—"Therefore my people shall know my name: therefore they shall know I am that day that I am he that doth SPEAK; behold it is I." Is. liii. 6.—"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first." Je. xxxiii.—"And will bring you into the wilderness of the people, and there will I plead with you face to face. LIKE AS I PLEADED WITH YOUR FATHERS IN THE WILDERNESS OF THE LAND OF EGYPT, SO WILL I PLEAD WITH YOU, saith the Lord God." Eze. xx., 35, 36.

If there must be no more revelations, nor prophets, then who will tell us which, of all these sects, are right—or the church of Christ? for we are informed that there are upwards of 540, and no one can surely be found foolish enough to say that they are all right; for they all differ in doctrine, and none of them agrees with the Bible! We boldly assert, (and hold ourselves prepared at all times to prove) that they ALL ARE WRONG!!!

We think we showed in our last, that before the twelfth century the whole Christian world had either embraced Popery or Mahometanism, and a corrupt tree does not bring forth good fruit, and no one can bring a clean thing out of an unclean.

They love darkness rather than light, for should they come to the light they would speedily be reformed, for there is no variableness nor shadow of turning with Jehovah—I, the Lord, change not,—and he tells us that Jerusalem was destroyed of old BECAUSE

We commenced giving an out-line of the church from the days of the apostles; but it swelled beyond our expectation, and we were obliged to leave it about the twelfth century: from which time to the reformation by Wickliff in 1360, it was one mass of ignorance and superstition.—For while the Waldenses stood aloof from the Church of Rome, they had fallen into the grossest darkness, and they hailed as brethren every one who protested against the pope no matter as to their religious opinions. A Rev. master of arts in Liverpool attempted to prove that the Church of England received their priesthood and authority from the Waldenses; but with all the art he was master of he failed, for it is notorious that the reformation in that church by Henry the Eighth was not a reformation in either doctrine or discipline, but a transfer of the same power from the pope to the king, and what little reformation the Church of England has experienced has been by peace-meal, for her ministers have been greedy dogs, and what the pope had instituted where money was to be received they have stuck to it like as many leeches, and sucked the very life-blood from the people, and yet they are ashamed of, and cry mightily against purgatory, but are very careful, as soon as they hear of a death in any part of England to apply for a *mortuary*. What is that for? Why, to pray the soul of the deceased out of purgatory! This same M. A. is very boisterous against purgatory, but a firm believer, in receiving the mortuary. But to return more directly to the subject. We find Luther and Melancthon busy in the 16th century, endeavouring to throw some light around them, and reform the morals of the people. These men were raised up to prepare the way for the establishment of the gospel of peace, and thus was a reform commenced which continued to progress till the true light shone, in 1830, when the Church of Christ was established by the ministry of angels and the voice of God. They drew an out-line of their doctrine and called a counsel to draw out creeds for their guidance.

But so it is with mankind, that when their minds have been roused to a sense of their privileges, and elated with success, they run to the extremes; thus the absurdities of men laid foundations for churches, such, for instance, as the Ana-baptists, who took their rise about 1533, in Westphalia, on the Netherlands. A furious rabble rose up, pretending to have a commission from heaven, whose object was to overturn all civil institutions, and establish a republic. They committed the most horrible excesses. Their leaders were Mathias, a baker, and Boecold, a tailor. They contended for having all things common, a plurality of wives, and that magistrates were unnecessary, and for baptism by immersion; and as the subjects had been previously sprinkled they received the name of Ana-baptists. Boecold pretended to be a prophet, and marched through the streets naked, crying with a loud voice that the kingdom of Zion was at hand. He had fourteen wives at one time, one of whom he beheaded with his own hands, because she was "getting weak in the faith."—He arrived at great power, but was finally taken prisoner, and after being exhibited through the cities of Germany, was conveyed to Munster, and put to death in the most cruel manner; but the sect, of which he was the founder, are yet in existence. These excesses caused much trouble to the mind of Luther, for all these wild fanatics were pointed out as his followers, but both he and the Waldenses differed from them in the mode of baptism, and many other points of doctrine. But the grand link had been broken by which the church was connected, and they rapidly began to fill up the mystical number of 666.

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"If there must be no more revelations, nor prophets, then who will tell as which, of all these sects, are right—or the church of Christ? for we are informed that there are upwards of 510, and no one can surely be found foolish enough to say that they are all right; for they all differ in doctrine, and none of them agrees with the Bible! We boldly assert, (and hold ourselves prepared at all times to prove) that they ALL ARE WRONG!!!

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**THEIR PRIESTS PREACHED FOR HIRE!!!** And now, we ask, is he well pleased with them when they are doing the same thing! and yet will they lean upon the Lord, and say, is not God with us! O God, how long are these things to continue, and the people satisfied to have them so?

**BROTHER STRANG.**—How can an elder testify of his priesthood? The word of God says, no one takes this honour on himself, but he that is called of God, as was Aaron. Now we understand that Aaron was called through Moses, by revelation. Can I go forth and explain that none of these various denominations have the priesthood! They would ask, where did you get your's? and I cannot say that I was called of God as was Aaron. I would not have you think that I mean the church when I speak about the authority, for I do not, but merely myself. I want to know what to answer, for I never saw a prophet, and I never could testify of my call, only that an elder ordained me, who held the authority of the Melchisedec priesthood. When this is explained to me, and I know that I am called of God, I for one, am ready to magnify my calling.

**MORRILL CAMPBELL.**

**ANSWER.**

How was Aaron called? The word of the Lord came unto Moses, not unto Aaron. In this church no man should be ordained except as God shall show to those that administer. Consequently those who are properly ordained have the same witness that they are called of God as Aaron had. As a general rule those who have a desire for the salvation of souls are called to the work of the ministry, and having that, if they are ordained according to the established rules of the church, they have at least as good evidence of their call as Aaron had. In order to being called of God as was Aaron, it is not necessary to be called by the mouth of a prophet, but by the mouth of any one who has the authority to ordain. Under the gospel dispensation, when the elders were assembled together, the Holy Ghost said unto them, set apart such an one to the work, &c. Thus were they called of God as was Aaron. Being so called and ordained, those who magnify their office, will obtain knowledge of God, whereby they become witnesses of the things that they know. It is not necessary that an elder should testify of himself so much as of others. The authority of others being proved his is established.

In regard to the priesthood of the sects there are many ways of showing that they have none. Perhaps this is the most convenient and sweeping. The Catholics have no priesthood because they have not been born of water, that is have not been baptized. Not having been born of water they have not entered into the kingdom of God.—John iii. 5. And if they have not entered in, of course they do not hold the keys of initiating others, administering its ordinances, and exercising all its governing powers. They cannot be the governors and rulers of a kingdom without having entered into or become members of it. So that leaving out all minor points, there has clearly been no priesthood in the Catholic church since they changed the ordinance of baptism to that of sprinkling. This difficulty, which I humbly conceive that no man can remove, disposes of all pretensions to priesthood in the Catholic, and all Protestants who follow after the errors of the Catholic church, and the decrees of her councils instead of the words of Christ. As to the various Protestant churches who really practice baptism, and consequently may claim to be born of water, they have no priesthood set apart by the laying on of hands of those already in authority, because they have all come out of the Catholic church since she changed the ordinances, and consequently had no priesthood. If they claim priesthood in the Catholic succession, they are liable to all the objections which exist to that as well as to this additional one that the Catholic church had no good power to excommunicate as to ordain, and has exercised it

on those through whom they derive their succession. On the other hand, if they claim by virtue of their original organization, as protestant churches, as they do not pretend that those organizations were made by revelation, or that God conferred any power on them at that time, therefore they have only a man made priesthood, and have no more right to act in the name of God than any other men, because all their authority begins with the act and will of man instead of God.

**JAMES J. STRANG.**

## CONFERENCES.

The saints in New York, Pennsylvania, the eastern states, and Canada, are requested to attend the General Conference in the Black River district, New York, to be held on the 18th, 19th, and 20th of June. Much important business will be there transacted. Many of the leading members of the church will be in attendance; amongst whom will be a collateral member of the first presidency, three of the quorum of the twelve, &c., &c.

**JOHN E. PAGE.**

President of the Twelve.

## ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, AT VOREE.

On the 6th day of April, 1847, the Annual Conference assembled at Voree.

Opened by singing. Prayer by President Strang.

Resolved, unanimously, that the person present at any conference of this church, holding the highest priesthood and office therein, preside as a matter of right, whereupon President James J. Strang took the chair.

President Strang called the general church clerk to serve as clerk, John W. Crane, was appointed assistant clerk.

President Strang read a message to the conference. [This will be published hereafter.]

The message being under consideration, so much thereof as refers to the standing of the members and counsellors of the First Presidency was referred to J. E. Page, J. M. Adams, and Jehiel Savage. So much thereof as refers to the quorum of the Twelve was referred to James J. Strang, Wm. Marks, John C. Bennett, and Wm. Smith. So much as refers to the standing of the presidents of the several quorums was referred to a committee of five. So much thereof as relates to church property was referred to a committee of three. So much thereof as relates to the time of holding conferences was referred to a committee of three.

## AFTERNOON SESSION.

Opened by singing. Prayer by John E. Page.

Jehiel Savage preached on the gospel.

President Strang announced the following committees:—

On presidents of quorums—J. M. Adams, D. Avery, J. W. Crane, J. E. Page, and Benjamin Wright.

On church property—Wm. Marks, J. E. Page, and J. W. Crane. On time of holding conferences—Wm. Smith, John Greenhow, and Jehiel Savage.

APRIL 7.—Opened by singing. Prayer by William Marks.

The committee on the standing of the First Presidency reported and the conference acted thereon, and adopted the recommendations thereof. Resolving unanimously to receive, uphold, and sustain with our confidence, faith, and prayers all the members and counsellors thereof.

## AFTERNOON SESSION.

Opened by reading Christ's sermon on the mount. Singing. And prayer by Benjamin Wright.

President Strang preached on the law of covenants, and in the

evening on the covenant God made with Abraham.

April 8.—Opened by singing: Prayer by J. E. Page.

The committee to whom was referred the standing of the quorum of the Twelve, reported, and the report was acted upon and disposed of as follows:—John E. Page (president of the quorum), Jehiel Savage, Moses Smith, James M. Adams, Lester Brooks, and Samuel Bennett, were unanimously received, sustained, &c. by the conference. John Greenhow was appointed and ordained to this quorum. B. C. Ellsworth was unanimously recommended to ordination in pursuance of his appointment. Ebenezer Page, and Ira J. Patten were appointed, the conference unanimously concurring.

The committee to whom was referred the standing of the presidents of the several quorums, reported: The conference proceeded to act separately on all the officers named therein. [Their names will appear hereafter in the register of the names of officers of the church.] In the afternoon a large amount of business was transacted, which we omit for want of room.

April 9.—Conference opened with prayer by J. E. Page.

The committee on church property reported by resolutions, which were adopted. [The report will be published hereafter.] John E. Page preached on the subject of the priesthood.

The conference took favourable action on the recommendation of Lester Brooks to send more elders to England. Appointed thirty-four highpriests to preside over various districts, hold conferences, and assist the twelve in the general direction of the affairs of the church throughout the world. Arranged the principle missions, and transacted a great variety of business.

Resolved, unanimously, That we support, to our utmost ability, "Zion's Revueille," as the organ of the church, and recommend it to the saints where we may travel or be located.

Conference continued its sittings till Sunday evening for the purpose of preaching and giving instructions to the elders, &c., when it closed its happy and prosperous session, without one jar to mar its peace, with a buoyancy of spirits, and an assured hope, such as has not before been witnessed since the great apostasy at Nauvoo. The last act of the conference was to raise, by donation, the means necessary to remove John E. Page and Mother Smith to Voree, in pursuance of their expressed desires.

JAMES J. STRANG,  
President.

GILBERT WATSON, } Clerks.  
JOHN W. CRANE, }

#### HYMNS.

The praise of Zion waits for thee,  
My God, and praise becomes thy house;  
There shall thy saints thy glory see,  
And there perform their public vows.

O thou whose mercy bends the skies  
To save thy humble saints who pray,  
All lands to thee shall lift their eyes,  
And islands of the northern sea.

Bless is the man whom thou shalt choose  
And give him kind access to thee;  
Give him a place within thy house,  
To taste thy love divinely free.

Let bable fear when Zion prays:  
Bable prepares for long distress,  
When Zion's God himself arrays  
In terror, and in righteousness.

With dreadful glory God fulfills  
What his afflicted saints request;  
And with sinfully wrath reveals  
His love, to give his churches rest.

Then shall the flocking nations run  
To Zion's hill, and own their Lord;  
The rising and the setting sun  
Shall see the Savior's name adored.

The gospel comes with truth and grace,  
To all the sons of men;  
Salvation brings to Adam's race,  
And peace restores again.

All hail, the voice of angels cries,  
The Savior comes to earth;  
An infant weak in Beth'lem lies,  
With joy around his birth.

Glory to God in highest strains;  
On earth good will and peace.  
Let mortal men, their voices raise,  
And sing redeeming grace.

Valled in flesh, Messiah comes  
To conquer hell and death,  
The Father's first and only son  
For us resigns his breath.

With him the Father freely gives  
All blessing to enjoy;  
That in his presence saints may live,  
And praise their tongues employ.

In him shall truth, and light, descend  
Upon the sons of men;  
Through faith they shall the heavens rend,  
And grace and power obtain.

Communion with their God they'll hold  
His will to them revealed:  
His righteousness and truth behold,  
And by his blood be sealed.

On the thirteenth day of September, 1845, we, Aaron Smith, Jim B. Wheelan, James Van Nostrand, and Edward Whitcomb, assembled at the call of James J. Strang who is by us and many others approved as a prophet and seer of God. He proceeded to inform us, that it had been revealed to him in a vision that an account of an ancient people was buried in a hill south of White river bridge near the east line of Walworth county, and leading us to an oak tree about one foot in diameter, told us that we would find it enclosed in a case of rude earthenware under that tree at the depth of about three feet; requested us to dig it up, and charged us so to examine the ground that we should know that we were not imposed upon, and that it had not been buried there since the tree grew. The tree was surrounded by a sward of deeply covered grass such as is usually found in the openings, and upon the most critical examination we could not discover any indication that it had ever been cut through or disturbed.

We then dug up the tree, and continued to dig to about three feet, where we found a case of slightly baked clay containing three plates of brass. On one side of one is a landscape view of the south end of Gardner's prairie and the range of hills where they were dug. On another is a man with a crown on his head and a scepter in his hand, above is an eye, before an upright line, below the sun and moon surrounded with twelve stars, at the bottom are twelve large stars from three of which pillars arise and closely interspersed with them are seventy small stars. The other four sides are very closely covered with what appear to be alphabetic characters, but in a language of which we have no knowledge.

The case was found imbedded in indurated clay so closely fitting that it broke in taking out; and the earth below the soil was so hard as to bodeg with difficulty even with a pickaxe. Over the case was

found a flat stone about one foot wide each way and three inches thick which appeared to have undergone the action of fire, and fell in pieces after a few moments' exposure to the air. The digging extended in the clay about eighteen inches, there being two kinds of earth of different colour and appearance above it.

We examined as we dug all the way with the utmost care, and we say, with utmost confidence, that no part of the earth through which we dug exhibited any signs or indication that it had been moved or disturbed at any time previous. The roots of the tree struck down on every side very closely interwoven with roots from other trees. None of them had been broken or cut away. No clay is found in the quarry like that of which the case is made.

In fine, we found an alphabetic and pictorial record, carefully eased up, buried deep in the earth, covered with every evidence that the sense can give that it has lain as long as that tree has been growing. Strang took no part in the digging, but kept entirely away from before the first blow was struck till after the plates were taken out of the case; and the sole inducement to our digging was our faith in his statement as a Prophet of the Lord, that a record would thus and there be found.

AARON SMITH.  
JIRA B. WEELAN,  
J. M. VAN NOSTRAND,  
EDWARD WHITCOMB.

It is presumed the General Conference for the Black River District, on the 18th, 19th, and 20th of June, will be held at or near Way's Mill, between Cape Vincent and French Creek, on the river St. Lawrence, Jefferson County, New York. It will be seen that the travelling preachers in New York, Pennsylvania, the New England states, and Canada, are desired to attend.

#### MESSAGE TO THE CONFERENCE.—APRIL, 1847.

JAMES J. STRANG, PRESIDENT.

Dear Brethren in the Church of Christ, Ministers of the New Covenant.—I congratulate you, at this your assembling together, on the special favours God has shown you over all other people, in these times of oppression, bloodshed and ungodliness. That though you are not free from some share of these miseries, yet you are not ignorant of the straight gate into the kingdom of God; and he has not left you to the unmerciful mercies of the judge of all the earth. As there is no God but our God; who is just, merciful and true, and as unto us alone, of all people, He has given a dispensation of His kingdom, in those last days; and renewed unto us, in the end of time, the promises which he swore unto Abraham, covenanted unto Isaac, and confirmed unto Jacob. So upon us is cast the highest responsibility, and at our hands will be exacted the most fearful account, if, by any means we come short of the requirements of our God, and fill not the measure of the stewardship which he has committed unto us.

To the end that we may fill the measure of our calling; exercise in faith, charity, patience, and long-suffering, the authority of our several priesthoods; render just accounts of faithful stewardships; bring in everlasting righteousness; receive the kingdom of God, and enter into his rest; it is pre-eminently necessary that the church be all joined together in perfect order, in all its parts, members, quorums, presidencies, priesthoods, and authorities. That these be made up of men sound in the faith; of good report among the just and honourable; apt to teach; vigilant in the work of God; lovers of God more than of themselves, and of the church more than earthly possessions. Such an organization I have earnestly sought to accomplish, since God called me to the ministry, as president of his church, and to speak his word unto his people. At the beginning of my adminis-

tration, I found myself embarrassed by a very general apostasy of many of the most influential members of the church—a large portion of whom had been filled with a spirit quite different to the true spirit of Christianity, in all ages of the world—seeking to exercise unlawful power over their brethren; to enrich themselves by unjust means; and to indulge their licentious passions under the sanction of a perversion of the word of God.

In carrying out purposes so wicked, a majority of the quorum of the twelve, soon after the death of the prophet Joseph, assumed to that quorum the power to "dictate all the affairs of the church in all the world," not under the Presidency, but INDEPENDENT of it. To sustain such an assumption, they proceeded to excommunicate all who stood in their way, or opposed their usurpation, not by the action of any regular tribunals, but by a series of the most flagrant, unpardonable, and unjust acts of discipline that have ever been heard of among men professing the name of Christ: condemning men mostly without trials, frequently without one word of evidence against them, and some times on charges of virtuous rather than vicious acts. In the course of this usurpation they have attempted to establish many practices contrary to the spirit of our holy religion, and in direct derogation of some of the most explicit declarations of the word of God, constantly justifying every act of wickedness by saying that Joseph so taught them; and as often as they attempted to establish any abominable heresy, pretending that God had revealed it to Joseph, and thus by building up their errors on the confidence the saints had in the martyred prophet, they have given strength to heresies which could not otherwise have been maintained a single day, and at the same time affixed a stain upon his fame which time and truth must struggle long to efface. Faults he doubtless had, being a man of like passions with others; but those who attempt to establish error by the prostitution of his name, with those who seek to establish themselves by parading his frailties, real or pretended, before the public, are alike rejected of God, and will alike be brought to shame.

In the Presidency I am assisted by George J. Adams and William Marks, who stands as condutor to Joseph Smith, and a counsellor in the presidency. William Smith is Patriarch, and, with John C. Bennett, is a member of the council in the sittings of the First Presidency.

Of the quorum of the twelve, who were in office at the beginning of my ministry, John E. Page and William Smith have departed from the faith, and stand as faithful witnesses of the Lord Jesus Christ. All the others, because they kept not their first estate, (like ten of the twelve whom Moses sent before Israel, into the land of Canaan) are cast out, and rejected of God. Some of their places are regularly filled, and it is desirable that, if possible, the quorum be filled at this conference. Jehiel Savage, Moses Smith, James M. Adams, Lester Brooks, Wm. E. McLeellin, and Samuel Bennett, have been ordained to this quorum. Benjamin C. Ellsworth has also received an appointment, since leaving here, but has not been ordained. William E. McLeellin, since his ordination, has departed from the faith, and disclaimed his apostleship. Your action on the standing of each member of this quorum is desired.

The action of the conference is also desired on the standing of the presidents of the various quorums. And in your proceedings in the premises I especially desire of you to act with candour and fairness as well as Christian charity, to the end that all wickedness may be rebuked, all falsehood exposed, and the vineyard of God pruned of any poisonous weed that may be found choking wholesome plants. This duty being properly attended to the saints can truly and righteously sustain all who are set in authority over them, by their confidence, their prayers, and their faith, and the work of God will go forth to the nations in power, and will prevail.

(To be continued.)

found a flat stone about one foot wide each way and three inches thick which appeared to have undergone the action of fire, and fell in pieces after a few moments exposure to the air. The digging extended in the clay about eighteen inches, there being two kinds of earth of different colour and appearance above it.

We examined as we dug all the way with the utmost care, and we say, with utmost confidence, that no part of the earth through which we dug exhibited any signs or indication that it had been moved or disturbed at any time previous. The roots of the tree struck down on every side very closely, interwoven with roots from other trees. None of them had been broken or cut away. No clay is found in the country like that of which the case is made.

In fine, we found an alphabetic and pictorial record, carefully cased up, buried deep in the earth, covered with every evidence, that the same can give that it has lain as long as that tree has been growing. Strang took no part in the digging, but kept entirely away from before the first blow was struck till after the plates were taken out of the case; and the sole inducement to our digging was our faith in his statement as a Prophet of the Lord, that a record would thus and there be found.

AARON SMITH.

JIRA B. WHEELAN.

J. M. VAN NOSTRAND.

EDWARD WHITCOMB.

It is presumed the General Conference for the Black River District, on the 18th, 19th, and 20th of June, will be held at or near Way's Mill, between Cape Vincent and French Creek, on the river St. Lawrence, Jefferson County, New York. It will be seen that the travelling preachers in New York, Pennsylvania, the New England states, and Canada, are desired to attend.

#### MESSAGE TO THE CONFERENCE.—APRIL, 1847.

JAMES J. STRANG, PRESIDENT.

Beloved Brethren, in the Church of Christ, Ministers of the New Covenant.—I congratulate you, at this your assembling together, on the special favours God has shown you over all other people, in these times of oppression, bloodshed and ungodliness. That though you are not free from some share of these miseries, yet you are not ignominious of the straight gate into the kingdom of God; and he has not left you to the uncovenanted mercies of the judge of all the earth. As there is no God but our God; who is just, merciful and true, and as unto us alone, of all people, He has given a dispensation of His kingdom, in those last days; and renewed unto us, in the end of time, the promises which he swore unto Abraham, covenanting unto Isaac, and confirmed unto Jacob. So upon us is cast the highest responsibility, and at our hands will be exacted the most fearful account, if, by any means we come short of the requirements of our God, and fill not the measure of the stewardship which he has committed unto us. To the end that we may fill the measure of our calling; exercise faith, charity, patience, and long-suffering, the authority of our several priesthoods; render just accounts of faithful stewardships; bring in everlasting righteousness; receive the kingdom of God; and enter into his rest: it is pre-eminently necessary that the church be well joined together in perfect order, in all its parts, members, quorums, presidencies, priesthoods, and authorities. That these be made up of men sound in the faith; of good report among the just and honourable; apt to teach; diligent in the work of God; lovers of God more than of themselves, and of the church more than earthly possessions. Such an organization I have earnestly sought to accomplish, since God called me to the ministry, as president of his church, and to speak his word unto his people. At the beginning of my adminis-

tration, I found myself embarrassed by a very general apostasy many of the most influential members of the church—a large portion of whom had been filled with a spirit quite different to the spirit of Christianity, in all ages of the world—seeking to exert unlawful power over their brethren; to enrich themselves by unjust means; and to indulge their licentious passions under the sanction of a perversion of the word of God.

In carrying out purposes so wicked, a majority of the quorum the twelve, soon after the death of the prophet Joseph, assumed that quorum the power to "dictate all the affairs of the church in the world," not under the Presidency, but INDEPENDENT of it. To sustain such an assumption, they proceeded to excommunicate all who stood in their way, or opposed their usurpation, not by the action of any regular tribunals, but by a series of the most flagrant, unprecedented, and unjust acts of discipline, that have ever been heard of among men professing the name of Christ: condemning men most without trials, frequently without one word of evidence against them, and some times on charges of virtuous rather than vicious acts.

In the course of this usurpation they have attempted to establish many practices contrary to the spirit of our holy religion, and in direct derogation of some of the most explicit declarations of the word of God constantly justifying every act of wickedness by saying that Joseph so taught them; and as often as they attempted to establish an abominable heresy, pretending that God had revealed it to Joseph, and thus by building up their errors on the confidence the saints have in the martyred prophet, they have given strength to heresies which could not otherwise have been maintained a single day, and at the same time affixed a stain upon his fame which time and truth must struggle long to efface. Faults he doubtless had, being a man like passions with others; but those who attempt to establish heresy by the prostitution of his name, with those who seek to establish themselves by parading his frailties, real or pretended, before the public, are alike rejected of God, and will alike be brought to shame.

In the Presidency I am assisted by George J. Adams and William Marks, who stands as coadjutor to Joseph Smith, and a counsellor in the presidency. William Smith is Patriarch, and, with John C. Bennett, is a member of the council in the sittings of the First Presidency.

Of the quorum of the twelve, who were in office at the beginning of my ministry, John E. Page and William Smith have abided in the faith, and stand as faithful witnesses of the Lord Jesus Christ. All the others, because they kept not their first estate, (like ten of the twelve whom Moses sent before Israel, into the land of Canaan) are cast out, and rejected of God. Some of their places are regularly filled, and it is desirable that, if possible, the quorum be filled at this conference. Jehiel Savage, Moses Smith, James M. Adams, Lester Brooks, Wm. E. McElin, and Samuel Bennett, have been ordained to this quorum. Benjamin C. Ellsworth has also received an appointment, since leaving here, but has not been ordained. William E. McElin, since his ordination, has departed from the faith, and disclaimed his apostleship. Your action on the standing of each member of this quorum is desired.

The action of the conference is also desired on the standing of the presidents of the various quorums. And in your proceedings in the premises I especially desire of you to act with candour and fairness, as well as Christian charity, to the end that all wickedness may be rebuked, all falsehood exposed, and the vineyard of God pruned of any poisonous weed that may be found choking wholesome plants. This duty being properly attended to the saints can truly and righteously sustain all who are set in authority over them; by their confidence, their prayers, and their faith, and the work of God will go forth to the nations in power, and will prevail.

(To be continued.)

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, APRIL 15, 1847.

[No. 13]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JOHN GREENHOW.

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## MESSAGE TO THE CONFERENCE.—APRIL, 1847.

JAMES J. STRANG, PRESIDENT.

(Concluded from our last.)

The mouths of revilers will be stopped, or if they will not cease their reviling their shame will appear before all men. I wish particularly to be included in this examination, that wherein I have gone amiss I may be rebuked by the saints, of whom God says they shall judge the world; and wherein I have been faithful, the voice of truth may sustain me, and the prayers of the true servants of God may ascend up to his throne, that he preserve me through every peril; especially in the perils of false brethren.

I call your attention to the necessity of permanently establishing a system of apostolic charge, that each individual in the quorum may have certain known duties and responsibilities resting upon him, and they may not entrench upon each others duties, or by crowding many in the same place and have other parts of the church without the blessings of this high and responsible priesthood.

In facilitating the work of the ministry it is also deemed necessary that regular conferences be established in districts of convenient size, and high priests, who are filled with the spirit, peace makers, and apt to teach, appointed and set apart to preside over them; and other rules made for regulating the ministrations of the word, and detecting false doctrine, as well as improving the discipline of the church.

I commend most especially to your consideration the necessity of sending more elders to the saints in England, where many saints anxiously waiting for instruction. At the present time there is no apostle there—Lester Brooks having necessarily returned from there when the work of reclaiming the church was but just begun. The apostates of the Brighamite sect are making great efforts to deceive the church there, and bring upon them the same evils that they have brought on many of their brethren in this country. What is done there must be done quickly. The saints in England, Scotland, and the Isle of Man have sent me a very pressing request that elders, especially John E. Page, William Smith, G. J. Adams, and John Greenhow, be sent over to help them.

I attach much importance to sending elders to the lost sheep of the flock who have gone into the wilderness; believing that many have gone that way in mere confidence in the persons of their leaders, without having made any examination of the principle involved in their action therein, who have begun to learn by the things they suffer, and would now gladly hear the voice of the true shepherd.

But the greatest and most responsible work which now devolves on you in the preaching of the gospel, I humbly conceive, is the carrying the gospel to the Lamanites—the down-trodden sons of Jacob. This work was one of the first required at the hands of the ministers of this dispensation, and was especially committed by the word of

God to Oliver Cowdery. The reasons which have prevented it to the present time it is not necessary now to dwell upon. Suffice it to say that the command has again come forth, and it behooves us to regard it, lest coming short we fall of its promises, who hath spoken, and enter not into the rest of God. And as the blessing comes in obedience, and he who would win the prize must run the race, it has pleased our HEAVENLY FATHER, in this arduous work, to extend unto us one of the greatest blessings ever conferred on this church in this dispensation, by giving unto us, as the foundation for the establishment of the gospel among the Lamanites, a choice and beautiful land, far away from mobs, violence, persecution, and gentle oppression, for the dwelling-place and inheritance of those who do his work—by means of which it becomes a privilege rather than a task. And so effectual is the power of unity of purpose and wisdom of action, that we are able now, by means of the liberality and faithfulness of those who abide in the covenant of God, to assure unto all the saints who will enter upon the work of evangelizing and elevating the moral and social condition of the Indians, an inheritance of lands according as their wants shall be. The poor, the plundered, and the exiled, as well as the rich and opulent will then receive their possessions by lot, according to the law of God. And the brethren who are willing to be made equal in their temporal possessions, if they will obey God, shall receive of the fullness of the spirit.

And that the temporal business of the church may be laid on a safe and permanent foundation; I recommend to you the adoption of suitable regulations of the manner of acquiring, investing, and preserving church property, and for the collection and disbursement of donations and tithings.

I recommend to your consideration the propriety of appointing conferences at different places, to be held during the ensuing year for the transaction of local business, and also that the time of holding annual and semi-annual conferences be changed so that they be held in mid-summer and mid-winter, instead of the worst seasons of spring and autumn.

I feel the strongest assurance of truth when I say that at no time since the organization of this church has there been a greater call for faithful preachers of the gospel than at the present. I have been utterly unable to find elders to fill one in ten of the calls made upon me for elders to go out and preach. From England to Oregon, from the farthest confines of Canada to the Gulf of Mexico, the call comes to me from day to day, send up laborers to help us. There are at this time millions waiting to hear the gospel, that they may know the way of life and salvation, and I look with an earnestness that cannot take a denial, to the brethren here assembled to respond to this call with decision and with full purpose of heart; not in words but in actions, by going out to preach the everlasting gospel to those that are ready to perish. And I admonish you, as he who stands between you and God, that unless you answer to this call the weight of souls lost will bear you down when you stand before His throne. Say not that you have married wives, purchased oxen, or taken farms; but remember that your heavenly father knoweth the things you have need of, and is faithful unto those that serve him. I am ready for one to go in any and every peril, and in want of all things, and will go or remain as you shall advise, anxious only that I may wear out this corruptible body in the service of God, and in the incorruptible may receive a crown of glory, at the right hand of him

who shall be king of nations as he is king of saints.

I particularly enjoin it upon you to conduct all the business of this conference with candour and moderation; that no partizan feeling be engendered; that no harshness of expression be indulged in either against those who have gone out from among us, or those in regard to whom any action shall be taken by the conference.

I could not excuse myself if I failed on this occasion to caution you all in the most explicit manner of the dangers that we bring upon ourselves whenever we step aside from our proper sphere of action in the church, and undertake to regulate the action of some other office or quorum over which we have no jurisdiction, and in the action of which we have no part. Those who stretched forth their hands to steady the ark when it seemed likely to fall were smitten of God, and punished in his wrath. As it is necessary that all the members be fitly joined together into a *perfect and entire* body; so it is necessary that the eyes do the seeing, the ears the hearing, and every one exercise its appropriate functions. And though the eyes may not always see clearly the ears can assist only by hearing and can not assist the seeing.

The love of God, the grace and peace of the Lord Jesus Christ and the indwelling communion of the Holy Spirit be with you and guide all your actions and deliberations. The authority of the priesthood and the power of God determin and sustain your decisions. Again I say grace and peace be with you Amen.

JAMES J. STRANG,

Voree April 6th 1847.

☞ We have this week to tell our patrons the reason why the present number of the *Reveille* has been so long delayed, and in doing which we are not willing to take much blame to ourselves. For want of means we were unable to lay in a sufficient stock of paper to serve us through the winter months before the close of navigation, and we could not obtain enough since, in any place we could learn of, as the stores and offices seemed to be entirely exhausted in all this region.

☞ We feel obliged to Brother Post for his suggestions, all of which are in exact accordance with our own feelings, and should have great pleasure in acting on them. We publish one for the benefit of the brethren:—

“Does not your subscription list warrant a better, or at least a larger paper, if not I have nothing to say!”

Our answer is, that few of the elders have thought it worth their while to endeavour to obtain subscribers for us, and fewer still have furnished us with the needful. It as been our intention all along to have made the *Reveille* four times its present size, or at least double, but, instead of that we have to inform you that our small sheet does not, as yet, pay its way by considerable, all of which deficiency has been our personal loss. Our list has been gradually on the increase since the first starting of the *Reveille*, but need we say that at the commencement of any periodical is the time for a “long pull,” and a strong pull, and a pull **ALTOGETHER!** Then, **NOW IS THE TIME.** Will you pull till we get fairly afloat? and we will brave every danger, and not be ashamed to appear among the rest of the community for size and comeliness, and of more real benefit to mankind than the whole. Brother Post, do you think any body will understand this, or shall we have to say something more to make it intelligible?—We shall see, though we think likely the latter. A hint does not appear to be sufficient in these last days.

☞ Any one in want of Books of Mormon or Books of Covenant can be supplied, by applying to Brother James Smith, of Pittsburgh, Pennsylvania, at the very low price of \$1 each, the former having

an index attached. Brother Smith would be obliged if Brother L. Brooks had an opportunity of forwarding him the Book of Commandments agreed on. Also, if Benjamin Chapman would acquaint Br. Smith with his whereabouts.

#### HYMN.

Hosanna! let us join to sing;  
The glories of our rising king;  
Recount his victories, and tell  
How Jesus triumph'd when he fell.

Soon as the morning's earliest ray  
Brings on the third, th' appointed day,  
Behold the angel cleave the skies,  
Roll back the stone, and Jesus rise!

With strength immortal forth he comes,  
And pow'r and life from God resumes;  
The days of pain and sorrow past,  
His triumph shall for ever last.

Ye tribes of Adam, raise the song,  
And bid angelic harps prolong  
The triumphs of that day of grace,  
Which seal'd salvation to our race.

Salvation! joy inspiring theme!  
Best gift of him who reigns supreme;  
Sweet balm of ev'ry human woe,  
And source of boundless joy below.

Salvation! sons of men, record  
The glories of your rising Lord;  
The triumphs of the Savior tell,  
Who died, and conquer'd when he fell.

#### LETTERS TO JOHN GREENHOW.

DEAR BROTHER,

With pleasure I write you a few lines to inform you that I wish you to continue your worthy paper to me, for I deem it such. Brother Devine introduced the *Voree Herald* to me, which I shall ever feel grateful to him for, and truly Zion's *Reveille* is a valuable paper. Brother Devine is always seeking after the truth, and nothing else, and I believe him to be one of the best of men, for he laboured faithfully when he was in our place, and run the risk of his own life to bring people to a knowledge of the gospel. He left here a little more than a year ago, and perhaps, he may be at *Voree* now. I have been trying to get some of the sisters to subscribe for your paper, and hope they will before long. If the *Reveille* were three dollars a year I could not think of doing without it. My heart has always been wrapped up in this work; and when I read there is a people engaged in so great and glorious a cause as building up the kingdom of our God; and my heart is with the saints of the Most High, and my prayer is continually that Brother Strang may prosper in all righteousness, and all the rest of the brethren.

Believe me to be your faithful sister in the new and everlasting covenant.

SARAH WARDELL.

DEAR BROTHER,

An acknowledgment of our full belief in the doctrine of the Church of Latter Day Saints is justly due. Truly the light shined not in vain. We are but a handful, and as sheep without a shepherd, were it not for a cluster now and then, through your valuable paper. We venture further to say, believing it will meet the wishes of our little branch, that an elder would be a welcome messenger here. Wishing prosperity to our general cause, we hope that the sifting may be what it ought to be—a warning to all to run the race set before them.

Subscribing ourselves your sisters in the bond of Christian union,  
MARY & ANN LEATHERBURY.

DEAR BROTHER,

I have great reason to thank God that he ever sent the fullness of the gospel to us, and inclined our hearts to believe it, and now we

know that God is the same he ever was, for, at a little prayer meeting two of the brethren spoke in tongues and prophesied; we also have the gift of healing among us, for which we thank God, and we fully believe Brother Strang to be a prophet of God. We were very near being led away by the California plan, but Brother Strang's first paper opened our eyes to the folly of it, and now our greatest desire is to gather with the saints.

Your sister in Christ,  
**LUCY P. HEWITT.**

**BROTHER GREENHOW,**  
 I am requested by a few scattered brethren to address a few lines to you on the subject of holding a conference at Milford Centre on the first Saturday and Sunday in June next. We wish you to get the council of Brother Strang on the subject, and if it meets with his approbation please publish it in the *Reveille*, with an invitation for travelling elders to attend, and also one or more highpriests, if any in the vicinity.

With much esteem, your brother in the Lord.

**ALONSON HEWITT.**

[President Strang appointed the conference accordingly. We hope the brethren will see it their duty to attend according to request.—Ed.]

### LETTER TO PRESIDENT STRANG.

**MR. JAMES J. STRANG,**  
 Dear Brother,—I take the liberty to inform you of the situation of the church in this part of the vineyard of the Lord. I have recently visited all the brethren in the counties of Calhoun, Eaton, and Jackson, and with a very few exceptions they are prepared to receive the law of the Lord through the only truly appointed successor of Brother Joseph. I have spent a part of my time for the last winter in preaching. I have baptized some, and I think the prospects for the church to advance, yes, even take the ground in many places is better than it ever has been. I am willing to give my name to the world as one that is satisfied, from investigation, and also by the Holy Spirit of God, that J. J. Strang, is the only rightful heir to the first presidency, (to wit) to be a prophet, seer, and revelator unto the Church of Jesus Christ of Latter Day Saints. I have no discouraging news to tell the brethren in *Voree*. My love to all the true saints of God. This letter is written in great haste, and my meaning is good if not put forth in a shape which should render it intelligible.

Please write to me, and give such advice as the Spirit may direct. Your friend and brother in the new and everlasting covenant,

**SAMUEL GRAHAM.**

**ERRATA.**—In the article "Irresistible Conclusions," by John E. Page, in the last paragraph, second line, to those who are resolved on following B. Young into the wilderness, he exhorted—read *as* exhorted. The last sentence ought to read—When God speaks, do it as unto God; but when men speak, remember it is only men like yourselves, and they are bound as much to hear and obey you as you are to hear and obey them.

### For Zion's Reveille.

I had the chance of reading Wm. E. McLellan's first number of his monthly periodical, which seems to be very minute in some particulars. His memory ought to be jogged a little, however, for he ought not to leave out so much weighty matter which might prove interesting to his readers, so I will help him a little, for two heads are better than one. He will remember a poor man of the name of Ebenezer Page, who never had a charge preferred against him yet, though he has belonged to the church of Christ sixteen years. He had his endowment in Kirtland, and went up to Far West the following season, and there buried his wife the 19th of the following July, while in the most destitute circumstances. The following June he married Hannah Peck, a poor widow, who lost all she had in Jackson Co., Missouri, at the time the church was driven from Independence. She had four boys, the eldest was about ten years old. A short time after their marriage, while at meeting, the oldest boy fell and broke his arm. Brother Page then called on F. G. Williams to go with him home to dress the boy's arm. After it was done the stepfather told him he could not remunerate him, but was obliged to call him in. The doctor replied that he was aware of the fact, and should make no charge, but would have charged two dollars had he been in good circumstances.

But in the midst of the troubles at Far West, Wm. E. McLellan,

and an associate undertook to collect Dr. Williams' debts, and remembering the circumstance of Brother Page's boy made a demand of five dollars. William E. McLellan was soon afterwards found in the midst of thousands, insisting on a surrender of the saints, and the redoubtable William was attached to Bogard's company, and, harlequin like, decorated with red patches on his hat, shoulders, arms, &c. After the saints had surrendered, they were compelled to sign away all their possessions to defray the expenses of what they called the Mormon War. William was the leader of a clan who went about from house to house, plundering the poor saints, and insulting both male and female, and met with Brother Page in the Committee Store, and enquired how the boy got on that had his arm broke. He there insulted Brother Page most grossly, and insisted on having five dollars. Brother Page writes us as follows, on this matter:—

I am witness to these things, and William told me I might think myself well off if I had to pay ten dollars. On my refusing to pay him he said I was a d—d rascal, and should be shot with the rest of the d—d rascals. I replied, there are none going to be shot, and he said you will know by to-morrow at three o'clock. About two hours after his departure a cry came, "Mormons, parade! Parade, Mormons, and form a hollow square!" One of their generals rode into the square and said, as your names are called step forward seven paces towards me. As they commenced calling names my brother John, who stood by my side, said, What does all this mean? I said, those that are called out are to be shot, I suppose. I then related to him what Wm. E. McLellan had told me at the store. My brother then put his hand on my shoulder and said, we two share alike; we have buried each a wife in this place, and if we follow them our trials will be over; if you are shot I will avenge your blood. As these words dropped from his lips my name was called. I answered, here. Step in you God d—d Mormon, said the guard behind me. I shook hands with my brother, and then stepped in, fully resigned to the will of God. When I looked across the square I saw Wm. E. McLellan, who made motion with his hands, and a nod of the head towards me, which was as much as to say, Page, you see I am as good as my word; I have given in your name to be shot, because you would not give me the five dollars. Sixty-four of us were called out and put in safe keeping, with the understanding that we were to be shot the following day. Our friends were not permitted to see us till next morning. When they came next morning, and were admitted into our prison, no tongue or pen can describe the scene that followed. Wm. E. McLellan was one of the gang in all this, and I know it. I lie not, God bearing witness of it. I being thinly clad, and my toes were out of my shoes in the snow, in which condition we were ordered to march to Richmond in as cold whether as was in any part of that winter, and the snow half knee deep. We camped two nights in the woods; not a blanket to wrap in, and no bed but the cold snow, and not a thing to eat but raw corn in the ear, and then was told insultingly to help ourselves to such as we liked best. When we got to Richmond I was five weeks with no other bed than a brick floor, but little or no fire. I got froze, and my toe nails came off, and I am suffering so much from what I went through at that time that I cannot travel half so far in a day as a common man. I had my trial, gave bail, and went home, met my wife and little ones, and my aged mother, with great joy. I related them all my troubles, but when my mother came to tell her story I began to think my sufferings were small. The devil would be ashamed of the company that drove my mother across a fifteen mile prairie, and the associates of Wm. E. McLellan at that time. Soon after this William made a great stir among the mob, saying the Mormons would all take their bail and leave the country. In a few days a messenger came and informed me that the mob were after me. I secreted myself for three days, while my wife got ready, and we left the state for Illinois, where we landed with nothing but our bed and clothes. But I could not at this time write one-eighth of our miseries and privations. Now, William, who will foot the bill for all this loss and trouble that you have made me when I never laid a straw in your way, only refused to pay you five dollars which I never owed either you or any other man. In your periodical you tell quite a pitiful story about O. Cowdery, D. Whitmer, and others, how they had to leave their homes and comfortable fire-sides, and wander all night. I suppose your heart was melted into a lullaby. William, it does not seem that you ever dreamt that I and others had feelings as well those two men over whom your heart is bleeding and your head turned into water. You boasted that you had given my name in to Gen. Lucas, and I had to suffer all that followed because I refused to pay you five dollars which I never owed you. Yes, William, my present state of health makes me think a good deal about you; yes,

you are thought a good deal of in this country.

"Seeing you are the first president of the church, I think you would do well to confess your sins. Now, William, if you will do that I will stand with one foot in Warram and the other in Kirtland, and swear by him that rules Aaron Smith, that Tom Sharp and the devil shall preside no longer. Then when Joseph and Hyrum come to be judged before him that rules in Kirtland, they will call for their old hat and cap to hide them from Wm. E. McLellan. But before that day shall come, Jacob (Bump) shall flourish in the wilderness, and the barren deserts shall be (Lemory) Rich, and all this at the voice of him who was resurrected, according to the account of our much beloved brother, Seratour.

Sincerely,

Ebenezer Page.

#### MORMONISM PROVED AN IMPOSITION

"Since we first united with the Church of Jesus Christ of Latter Day Saints, we have frequently been called upon to give an account of our faith, and have our religion tested by a religious public, and we have never yet shunned investigation. Mr. Brooks, however, undertook to prove our religion foolish and ridiculous, and that we were murderers, from our own "inspired books." This, of course, was sufficient to bring us before his reverence, that when he had done these terrible things, we might sue for a stand in the Methodist society again. But, alas, judge of our dismay and astonishment when we found he not only showed the "fooleries of Mormonism," and that they were murderers, but the whole Christian world also. A number of the congregation were of opinion that Mr. Brooks had abundantly performed his promise.

We give the passages which were quoted to annihilate Mormonism, and quote the passages from the scriptures, which, in our opinion destroyed Christianity, by the same rule:—

#### FOOTSHINE AND COVENANTS.

Whoso feeds you, or clothes you, or gives you money, shall not lose his reward.

Let those who have more than enough for their own support give up the residue to support those who have not.

Thou shalt not cover thine own property, &c.

My servant Martin Harris shall be an example to the church in giving up his property for the work of the ministry.

The passage that seemed to convince a number that the Mormons were murderers, and which entirely swept away the foundation of all our hopes, was read from the Book of Mormon. Judge what must have been our horror and dismay when we turned to Micah, v. 6, and found that the whole Christian world were murderers. The passages read are as follows:—

#### THE SERVANT OF THE LORD.

For the servant of the Lord shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

#### SCRIPTURE.

Whoso giveth a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me.

Neither said any of them that ought of the things which he possessed was his own.

And Jesus, who by the apostles was surnamed Barabbas, (which is, being interpreted, the son of consolation) a Levite, and of the country of Cyprus, having laid, sold it, and brought the money and laid it at the apostles' feet.

#### THE BIBLE.

And the servant of the Lord shall be among the Gentiles, in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

#### HEALING THE SICK.

We make the following extracts from a letter from Brother and Sister Shamp, Batavia, New York, and leave the world to receive or reject the gospel and authority of the Church of Jesus Christ of Latter Day Saints:—

Be it known that on or about December last, we, J. Shamp and Margaret Shamp, of the town of Batavia, Genesee county, N. Y.

had a daughter that had been deaf and dumb four and a half years, and was restored to her hearing the time aforesaid, by the laying of the hands of the elders of the Church of Jesus Christ of Latter Day Saints, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practised by them in these days.

The circumstances attending her restoration were these:—It was asked, as a sign in a meeting of the Latter Day Saints, by an elder of the Baptist Church of the name of Stimson, in an insolent manner, and he said if they would heal the child he would be a Mormon, and he would guarantee that the congregation would be Mormons too. When the sign was asked it was manifest to me by the Spirit of God, that if I would believe and obey thefulness of the gospel should be done. Soon after we had obeyed the gospel, Elders R. Knight, and C. Thompson came to our house, and they administered to her by the laying on of hands, and she was restored to hearing, and now she both hears and speaks, and is improving rapidly in talking, for which we thank God, and for the blessings and power of the gospel as manifest in my family in three different instances, and in a number of instances in our neighbourhood.

We had a child attacked with the inflammation of the lungs, which we applied to medical aid, but it got no relief; then we called on elder Knight, and he laid hands on her in the name of Jesus Christ, and she was instantly healed, and in fifteen minutes appeared as well as ever she did.

My wife had a swelling in her side, internally, of two years, standing to relieve which medical aid had been sought for and tried, to no avail. It had become very alarming, so that she was unable to do much, and we had given up all hopes of her recovery, but to our great joy she was restored immediately by the laying on of hands by the miraculous power of God, to the glory and honour of his name.

John Greenlow has resigned his office and membership in the church.

#### HYMN.

We come, O God, thy praise to sing,  
Thy goodness to admire;  
Thy great salvation to proclaim;  
Thy majesty adore.

For light and truth, and life divine,  
And hopes of endless rest.  
We tell thy wondrous grace to men  
Who, hearing, may be bless'd.

The gospel sound again, is heard;  
Brought forth by thine own word;  
Thy power return'd to earth again,  
That all may know their Lord.

The promise by thy servant told,  
In ages past and gone;  
To men on earth is now fulfilled,  
And we in praises join.

The promis'd angel has come down;  
Through heaven's midst has flown,  
And brought the gospel to the earth,  
And tidings glad has borne.

The day's announc'd that all may know  
The hour will hasten on;  
When judgments shall the world destroy,  
And Babylon come down.

The way of rest will be prepared;  
The day in swiftmess come,  
When all the saints in glory dress'd,  
Shall sure be gathered home.

With songs and honors sounding loud,  
To Zion they'll return,  
Joy and gladness will obtain,  
And cease in bliss and morn.

you are thought a good deal of in this country.

Seeing you are the first president of the church, I think you would do well to confess your sins. Now, William, if you will do that I will stand with one foot in Warsaw and the other in Kirtland, and swear by him that rules Aaron Smith, that Tom Sharp and the devil shall preside no longer. Then when Joseph and Hyrum comes to be judged before him that rules in Kirtland, they will call for their old hat and cap to hide them from Wm. E. McLellan. But before that day shall come, Jacob (Bump) shall flourish in the wilderness, and the barren deserts shall be (Lenord) Rich, and all this at the voice of him who was resurrected, according to the account of our much beloved brother, Scrutator.

Sincerely,

EBENEZER PAGE.

### MORMONISM PROVED AN IMPOSITION.

Since we first united with the Church of Jesus Christ of Latter Day Saints, we have frequently been called upon to give an account of our faith, and have our religion tested by a religious public, and we have never yet shamed investigation. Mr. Brooks, however, undertook to prove our religion foolish and ridiculous, and that we were murderers, from our own "inspired books." This, of course, was sufficient to bring us before his reverence, that when he had done these terrible things, we might sue for a stand in the Methodist society again. But, alas, judge of our dismay and astonishment when we found he not only showed the "fooleries of Mormonism," and that they were murderers, but the whole Christian world also. A number of the congregation were of opinion that Mr. Brooks had abundantly performed his promise.

We give the passages which were quoted to annihilate Mormonism, and quote the passages from the scriptures, which, in our opinion destroyed Christianity, by the same rule:—

#### DOCTRINE AND COVENANTS.

Whoso feeds you, or clothes you, or gives you money, shall lose his reward.

#### SCRIPTURE.

Whoso giveth a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Let those who have more than enough for their own support, give up the residue to support those who have not.

Thou shalt not covet thine own property, &c.

My servant Martin Harris shall be an example to the church in giving up his property for the work of the Lord, &c.

The passage that seemed to convince a number that the Mormons were murderers, and which entirely swept away the foundation of all our hopes, was read from the Book of Mormon. Judge what must have been our horror and dismay when we turned to Micah, v. 8, and found that the whole Christian world were murderers. The passages read as follows:—

#### BOOK OF MORMON.

For the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through both treadeth down, and tareth in pieces, and none can deliver.

#### THE BIBLE.

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#### H. V. M. N.

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Thy great salvation to proclaim;  
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Who, hearing, may be bless'd.

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# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, APRIL 23, 1847.

[No. 14.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JAMES J. STRANG.

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, must be directed to the editor, POST-PAID, or they will not be taken from the post-office.

Voree May 13th 1847.

BROTHER JOHN GREENHOW,

Dear Sir,—I see a notice in "Zion's Reveille," of your "resignation of office and membership in the church," which prompts me to present to the church, yourself, and the world of mankind at large, the following for sober consideration, with this reflection, that inasmuch as the Book of Mormon is true, and consequently Joseph Smith was a true prophet. Such being the fact, the Church of Jesus Christ of Latter Day Saints, or its priesthood, is never to cease to exist on the earth in its proper form and original simplicity; though many, through *hard* and "fiery trials," (to refine the gold) may not "IN-DURE TO THE END."

I call you brother because I know of no legal effort made as yet to exclude you from your membership in the Church of Jesus Christ of Latter Day Saints. I know not your views or feelings relative to this matter, yet I mean nothing disparaging or wounding to your feelings, by so saying.

I presume I never saw the time in my life when I took my pen to address a friend with more anxious feelings than I do at the present time. A single sheet will not contain one-tenth I wish to communicate to you. I wish to call your attention to the subject of our once united faith in matters of religion:

To begin—I have all confidence in the fact, that James J. Strang is a true prophet of God that I ever had that Joseph Smith, his predecessor, was. And the confirmatory evidence that I have of that fact, is of such a nature that puts to an effectual silence all and every species and kind of infidelity. Which is simply this, the Book of Mormon was published in A. D., 1830, giving a concise history of a people of a by-gone age, with which you are as familiar as myself.

I have some twenty dollars worth of books, published by some of the most efficient antiquarians in the world, all of which books treat of the antiquities of America, and are of later dates than the Book of Mormon. I have given said books such a critical and laborious research, that if I had the means necessary to the expense, I could lay before the public eye for reading, a book of 300 octavo pages, of select matter, from the Book of Mormon, and corroborated by those developments of the antiquities of America, that the human imagination never, no, never, can account for the facts (on the known principles of the philosophical laws that govern man) how such matter came to appear on the pages of the Book of Mormon, as did in 1830, which was not known at that date to be true, and afterwards confirmed to be facts by self-evidence, in the developments of the American antiquities, by the researches of gentlemen antiquarians, Priest, Delfield, Catterwood and Stephens, but by the concession that some person was aided by the dictation of that something, (call it by what you will, it matters not, whether, God, Spirit, Nature,

Intelligence, or God of Nature, or True Philosophy) which knows all things past, present, and to come, that enabled that person to write and publish the Book of Mormon, containing that kind of matter, under circumstances such, as to soon prove itself true or untrue. If true it must eternally establish as true the doctrine of *revelation* of God to man, if not, to sink the name of its writer or dictator to everlasting shame, and contempt of man, and the Bible itself must sink beneath the feet of the logical philosopher. Dear friend, with these facts before me, I am constrained to acknowledge Joseph Smith to be (in 1830) a divinely inspired man, and the Book of Mormon to be a true history of facts.

In so doing I am bound in reason, and every other principle of consistency, to believe that that same God or principle of intelligence has restored to earth again (or to man on it) the most holy priesthood, and has again revived the true order of the church, and to fully accomplish the fulfillment of those things which are set forth on the face of the Bible, Book of Mormon, and the Book of Doctrine and Covenants.

We have lived to see the day that Joseph Smith is "taken," as intimated he should be in the Book of Covenants, sec. 14, p. 1. In the second paragraph we are told that he should "appoint another in his stead."

The question now is—Has he done it, if he has, who is the man? Before we answer that question, we will first settle the question how the appointment was to be made. Sec. 11, p. 4, it is said, "if he (Joseph) abide in me (Christ), and if not another will I (Christ) plant in his stead." This is said in Dec., 1830. By the above we learn that the Lord Jesus Christ was to cause the "planting" or "appointing" of Joseph's successor, by *revelation*, "through" Joseph. But keep in view this one important fact, which is this, there is not one word in the Book of Doctrine and Covenants intimating that Joseph should be the instrument of God in ordaining his successor; if he ever attempted to do such a thing at any time, he certainly assumed to do that which God, through Joseph, had reserved for an angel to do.

Here is the proof—Sec. 14, p. 2, speaking of the ordination of Joseph's successor, it is said, he (the appointed successor) "shall come in at the gate (be appointed); and be ordained, as I have told you before." This was said in Feb., 1831. "Before" would signify at a previous time. Where, then, shall we look for the word of the Lord which was spoken "before," relative to this matter, or manner of *ordaining a successor*? Why, in just such a manner as the predecessor was ordained. How was that? Answer—sec. 50 was a revelation given Sept. previous (1830) p. 3, says, "Peter, James, and John," (angels) "ordained" Joseph and Oliver "apostles and especial witnesses of my name," (priesthood) "to whom I have committed the keys of my kingdom." The next section, viz. 51, p. 2, given the same month, says, "the keys of mysteries and revelations" were given to Joseph "until I (the Lord) shall appoint unto them (the church) another in his stead." By the dates of the above-quoted revelations, and their compilation, we find an inconsistency that ought to be a caution to book compilers. The 50th, and 51st sections ought to have been placed in the book previous to the 11th sec.

Then the matter would have stood thus in point of date—1st, the 50th section, Sept., 1830. 2d, 51st section, Sept., 1830. 3d, 11th

section, Dec. 1830. 4th, 14th section, Feb., 1831. Consequently, as a matter of course, these sections, would have all received different numbers in their arrangement on the face of the book, but the dates would have remained the same.

There has, no doubt, been many an honest reader of the Book of Doctrine and Covenants, that have been much puzzled on that one single point; where to find the word of the Lord referred to in the 14th section, saying "as I have told you before," some have referred to the 13th section, 4th paragraph, which was given the same month of the same year, viz. Feb., 1831. But that paragraph could not have any reference in the least to the ordination of Joseph's successor, for it is referring to the travelling ministry and not to the stationary first presidency of the church. The words, "go forth to preach my gospel" decides this point emphatically, "and has been regularly ordained by the heads of the church." N.B. "heads," in the plural. Now the church does not acknowledge but one first presidency head over the whole church, which is the first presidency, made up of three persons, viz. the first president and his two associate presidents, designated by revelation, and no other way, (read 5th sec. 6th par.) and the first to be a seer, revelator, translator, and prophet. But there are other presiding heads of the church, such as the quorum of highpriests, the quorum of the twelve apostles, the seventies, elders, &c., who preside in their several stations, according to the duties and dignity of their several offices. These all can ordain travelling ministers, each of their own grade, but not above, except the seer, translator, revelator and prophet, (as we have shown above) is reserved for an angel to do. Some have referred for what was said "before" to the second section, par. 2, concerning the "holy angel," which inspired Joseph to translate the Book of Mormon." N. B. There is nothing said of that angel's conferring any grade of priesthood on Joseph. By referring to section 50, 2d par. we find the angel above alluded to to be Moroni, yet there is nothing said of his conferring priesthood either of the Melchisedec or Aaronic. But we find that John (the Baptist) did confer the lesser priesthood—not Moroni. But Peter, James, and John (angels) did confer the greater priesthood—Read 3d par. So you see, my brother, that the whole mystery, concerning how Joseph's successor was to be appointed, is now unravelled. And as J. J. Strang is the only man now living that presents his claims, as the Book of Doctrine and Covenants warrants, all others are spurious, as a matter of course. Then the only conclusion is this—If Christ did not, "through Joseph," "appoint," there is not a man appointed. If Christ has not sent an angel to ordain a successor to Joseph, he has not got a successor on this earth. If so, what shall I do with that overwhelming mass of evidence referred to above, to sustain the divinity of the Book of Mormon! Yea, dear brother, I say yea, in the name of all that is good and sacred, that James J. Strang is the man; yea, not, and come up and help us, in the name of the Lord, and all will be right.

Respectfully,

JOHN E. PAGE.

Perkins Grove, May 1, 1847.

#### DEAR BROTHER GREENHOW,

It being a little stormy to-day, I gladly sit down to commune with you a few minutes, and inform you that the work of our God is still onward in these parts, and through the different places I have passed since e-n-e-r-g-y. The saints begin again to feel a renewed interest in the cause. I left Voree on Tuesday the 20th, in company with Elders Nickerson and Shippi, for Knoxville. We called on Brother Robins at a near Pleasant Grove. Stayed over night, and preached to attentive hearers in that neighbourhood, and remained one day through the storm, and when we left there was good prospects of

some being baptized into the church, and some who have for a long time been faltering between two opinions, was strengthened in the faith. "The pure testimony will cut its way through." We called on President Marks, and found him strong in the faith of the gospel—tarrying with him all night. We fell in with a family at Paw Paw Grove, who were formerly members of the church, and gave them a word of comfort, and I think the Lord will gather them into his fold, for there are some excellent spirits there. Here we saw a sister from the Brighamite camp. Nothing much from these runaway apostates, only that the main body are not permitted to move over the mountains until peace is declared with Mexico. On Sunday evening we preached at this place, Brother Thornton, presiding highpriest, assisted by Elders Nickerson and Shippi, and Brother Landers. On Monday I had the pleasure of leading four persons into the water, and address them as worthy members of the church of Christ. Thus you see the Lord is still at work in this land, and the gospel is being preached with power and demonstration of the Holy Spirit. To-morrow I have another appointment, and it is expected that there will be a greater gathering of the people, and I think it probable that more will come forward for baptism. Great is the call for preaching. One hundred elders could be well employed in this region of country. Pray, therefore, that the Lord of the harvest will send more faithful labourers into his vineyard, to gather up the wheat.

I rejoice evermore in the great work of God, and with an anxious heart I look forward to the day when it shall spread forth from the rivers to the ends of the earth; and when Zion shall put on her beautiful garments and rest in peace. Amen.

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

WILLIAM SMITH,  
Patriarch.

[Brother Smith makes some remarks, and exhorts the elders not to buy, or encourage the sale of the books published by the Brighamite leaders, as he says they contain many errors, and false doctrine, and some of them had been voted down at a general conference in the days of Joseph. We, however, believe that whatever truth they may have published is as true as if it had been published by the greatest saint that ever lived; and while the elders continue humble they will be able to detect the error. On these grounds we have declined publishing his observations on that subject.]

#### THE SHEPHERD AND STONE OF ISRAEL.

An old adage is that "a drowning man will catch at a straw." Some of the late dissenters from the church pretend to take strong exceptions to the letter which President James J. Strang received from President Joseph Smith, appointing Strang his (Smith's) successor. In which letter Joseph is called "The Shepherd and Stone of Israel."

The Book of Doctrine and Covenants, sec. 17, 18, 19, says, I (Christ) am the good Shepherd and Stone of Israel." The query is, can this be reconciled! We say yes; clearly so. First, The Scriptures call for another Shepherd and Stone of Israel, besides Christ. Proof—Gen. 49th ch. 24th v. Jacob, when delivering his prophetic patriarchal blessing on the head of his son Joseph, says, "From thence (i. e. from you Joseph) is the Shepherd, the Stone of Israel." In the same chapter, 10th verse, Jacob says "Shiloh" shall be of Judah. In view of this Paul says, "It is evident that our Lord was of the tribe of Judah." Shiloh signifies Messiah—Messiah signifies Christ, and Christ signifies the anointed of God. No person (that believes that the Nazarene, crucified on Calvary, some 1800 years ago) will dispute the fact that he was and is now, the Great Shepherd, Stone, Rock, and Foundation of the Church.

But Paul did not consider Christ the only stone in the foundation on which the church was built. He says, Eph. ch. 2, v. 20, "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." The term chief stone would imply that the apostles and prophets were (in their several places) stones, but Christ the principal or superlative one. So that neither Christ, nor the apostles and prophets alone could constitute the foundation of the church; but all in their places does. So that when apostles and prophets cease to exist on the earth, the church loses its necessary foundation, and must consequently fall.

The term *Pastor* is evidently synonymous with the term *Shepherd*, which signifies one who takes care of a flock of sheep, not only that they feed in good pastures, but also that they be not torn by wild beasts, or hurt any other way—Gen. ch. 47, v. 3; Luke, ch. 2, v. 8. God is called a "shepherd," Ps. 23, 1. Christ calls himself the "good shepherd," John, 10, 11. Peter styles Christ a "shepherd and bishop," 1 Peter, 2, 25. The original signification of Peter is rock or stone. Christ says to Peter, "Thou art Peter, upon this rock (revelation) I will build my church."

It is obvious that the simple personal substantive or noun, Peter, did not constitute him one of the stones constituting the foundation of the church, but because he had just received a revelation of God that Christ was God's Son. Under those circumstances Peter was not only a stone or rock by name but he became one of the stones or rocks in character, on which the church should be built. 1 Peter, chap. 2, v. 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood." Sixth verse, Peter styles Christ "a chief corner stone." By this we learn that Paul and Peter are agreed in the fact, that Christ was not the only stone in the foundation of the church. Jer. 3, 15—"I will give you pastors according to mine heart." Eph. 4, 11—"and he gave some pastors," &c.

We have found that in the organization of the church of God there are more shepherds and stones in Israel than one.

Christ being "the shepherd and stone of Israel" does not at all invalidate the idea that Moses, Peter, Joseph Smith, or James J. Strang as being each in their times and seasons, shepherds and stones in Israel, so that they are truly called of God as presidents, or prophets to Israel, bearing the keys of the kingdom of God.

In my hearing the question was often asked Joseph, who the "shepherd and stone of Israel" was, spoken of by Jacob of old, as quoted above? His invariable answer was as follows, in substance, "It could not be Christ, because he was of Judah, but the one spoken of was to be of Joseph the son of Jacob, therefore to whom God commits the keys of the kingdom of the dispensation of the gathering of Israel in the last days he is the man referred to, and he must be of the literal seed of Joseph the son of Jacob. Read the second chapter of the second book of Nephi, and draw your own inference whether Joseph Smith was of the seed of Joseph (in Egypt) or not.

We never can concede the idea that God will cease to exist as the shepherd of Israel. Ezek. 34, 31—"They (Israel) were scattered, because there is no shepherd." Eighth verse—"My flock became a prey, because there is no shepherd."

Twenty-third verse—"I will set one shepherd over them, my servant David shall feed them, and be their shepherd." Zech. 11, 16, "Lo, I will raise up a shepherd in the land."

We quote the above to show that men called of God to be shepherds, are shepherds in Israel, as subservient to Christ "the chief shepherd." "Chief" signifies one of a superlative degree (as we have found above). Read 1 Peter 5, 4. Also that God will "raise up a shepherd in the land" to gather Israel, prior to the reign of his servant David, which will be of the seed of king David of old time. Then, as shepherd is significant of gathering, feeding, and protecting

the church or "flock" of God. So also, "stone" or rock is significant of security, safety, and durability to the church—the winds, storms, and hail cannot move it. So is every man to whom God has committed a knowledge of himself—made and fully qualified him as his principal instrument for any dispensation of his will. We hope the above will put to rest the question at issue, whether Joseph Smith was or was not "the Shepherd and Stone of Israel," as far as the interest and faith of the church is concerned.

JOHN E. PAGE.

## HYMNS.

Awake, my soul! stretch ev'ry nerve,  
And press with vigor on;  
A heav'nly race demands thy zeal,  
And an immortal crown.

A cloud of witnesses around  
Hold thee in full survey;  
Forget the steps already trod,  
And onward urge thy way.

Tis! God's all animating voice  
That calls thee from on high;  
Tis! his own hand presents the prize  
To thine aspiring eye:

That prize, with peerless glories bright,  
Which shall new lustre bestow,  
When victors' wreaths and monarch's gems  
Shall blend in common dust.

Behold the sure foundation stone;  
Which God in Zion lays.  
To build our heavenly hopes upon,  
And his eternal praise.

The foolish builders, scribes and priests  
Reject it with disdain,  
Yet on this rock the church shall rest,  
And envy rage in vain.

What though the gates of hell withstood  
Yet must the building rise;  
Tis thine own work, Almighty God,  
And wondrous in our eyes.

Open the gates of Zion now,  
For we shall worship there,  
The place where all the righteous go,  
Thy mercy to declare.

In the assembly of thy saints,  
Our thankful voice we raise;  
Thou hast heard our complaints,  
And here we speak thy praise.

## CONFERENCE NOTICE.

The Black River Conference, published to "be held at or near Way's Mills." Will be held at THERESA, on the 18th, 19th and 20th of June next, and no mistake. I design to be there.

JAMES J. STRANG.

Elder B. C. Elsworth is requested to return home, his family circumstances demands it. We have written unto him, but for causes unknown our letters have not reached him.

J. J. STRANG.

## TO THE ELDERS ABROAD.

The apostles, highpriests, seventies, and elders, are respectfully

requested to carry or send the gospel into those parts of the vineyard when it is possibly practicable, where it has not been preached.

Solicitations from many parts of the world are continually rolling in for preachers to be sent to them. We hope the elders will not indulge themselves to labour only in those places where there is the greatest prospect of doing the most good.

We also hope the saints will give due diligence to amply sustain the good, faithful labourers, and exemplary elders, who are sent to them, for the truth's sake. The saints must be aware of the fact, that the most of the elders' families are in indigent circumstances, and something sent to them for their sustenance would be thankfully received. True saints always "show their faith by their works."

JOHN E. PAGE,  
President of the Twelve.

Elder John E. Page wishes his correspondents to direct their communications to VOREE, Wis., POST PAID, as he has taken up his residence there for a season.

We, the proprietors of "Zion's REVEILLE," hereby give notice to the subscribers for said paper, that all moneys and communications for the same must be sent to James J. Strang, post paid, who will take the editorial charge of the paper for the present.

JAMES J. STRANG,  
JAMES M. ADAMS,  
ARTEMAS JUDD,  
GEORGE W. GREGG.

#### TO THE ELDERS AND MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS SCATTERED ABROAD, AND AT THE STAKES OF ZION,

GREETING:

We wish to call your attention explicitly to the propriety and necessity of soliciting subscribers, and paying for, "Zion's REVEILLE." It must be obvious to all who are really interested in the promulgation of HEAVEN'S TRUTH, that a public periodical be sustained promptly in the church, without fail. It being the best means to correct the errors of the age, both in and out of the church. It would be better that the body be clothed in rags rather than the mind remain in ignorance of correct theory or practice. We therefore emphatically enjoin it on the travelling elders and presidents of the several branches of the church abroad; as one of their special duties to obtain subscribers for "Zion's Reveille," and send the pay in advance, and those that are in arrears ought to pay up punctually. Only think of the vast difference there is in the advantages we enjoy, by the use of the art of printing than the former day church did, before the art was known. Then it was all manuscript work, and it cost its thousands of dollars worth of time and labour in writing, to do what five or ten dollars a year will do now, with the advantages of the press and the mail. At this time, when God speaks through the prophet and apostles, it can be carried forth (by the power God has given to the elements) with the velocity, as it were, of the lightnings to the ends of the earth, by the four winds of the heavens, but in ancient times only by the speed of time-broken and way-worn men.

Ever since the time of Korah, Dathan, and Abiram, in the days of Moses (the great prophet, legislator, and law giver to Israel) until now, there has been factions and deceitions taken place in the church of God, and still we may look for them to take place, until Jesus comes "to pick up all things out of his kingdom that offend." Who, then, cannot see that an extensive circulating weekly periodical is one of the best and most effectual means to redeem the unawary and honest in heart from the bewildering influence of those sophistical, and some times plausible doctrines, which serve only to make the

less intelligent, to doubt the way of truth, which terminates in open infidelity, or drowns the soul in perdition. Then, brethren, as you love truth, and love to practice it, and appropriate your time, talents and means, to secure to yourselves eternal life, and final salvation and the salvation of all other, turn your attention, in a due and proper measure, to this matter.

Remember that when "Zion's Reveille" is spread before you, as you regale your mind on the rich treats presented to yourself, family, and family inmates, flowing fresh from the mouth of the Lord through his prophet, or from the pen of an intelligent editor, and an exultation of prayer and gratitude flow from your hearts to God, for the same, that there are thousands and tens of thousands, of your fellow men in the world, who are equally honest in heart, and would be as thankful as yourself, were they in possession of the same blessing of reading the "Reveille."

Then up, brethren, up and be doing, some have done gloriously already, let such keep doing so, and others follow the example. I am informed by the late editor that the subscription list is gradually increasing; but still some of the subscribers are in arrears. Come, come, brethren, be prompt in this matter; none need tell you that the press, type, paper, ink, and all the rest of the necessary apparatus for printing, costs the needful, and that the editor, typographer, pressman, and their families must live as well as those who plough the soil.

Remember, beloved brethren, that when you are harrassed by bigoted usurpers, and speculating apostates (who abide not in the plain word of the Lord, relative to the Prophet Joseph Smith, and the "appointment" of his successor,) that in the "Reveille" (already out among you), there is amply sufficient presented, to fully satisfy the most critical and delicate mind, those that read, and still say that Joseph was a prophet, and yet cannot see that James J. Strang is the only man at present, that presents the necessary evidence according to the word of the Lord, through Joseph of his appointment, could not see or believe though one should rise from the dead and preach to them with the voice of an Archangel.

Do not forget our remarks.

Your servant in hope of promptness,

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A printer that is favorable to the interest of the Latter Day Saints who is competent to work at both the Press and Case can find employ at the Reveille office and is wanted immediately.

#### A PROPOSITION.

The subscriber designs to furnish for "Zion's Reveille" an article which will occupy some considerable space in its columns, treating on the Book of Mormon. Showing, first, that such a book as the Book of Mormon professes to be, is called for by the scriptures of the Old and New Testament. And, secondly, to identify the book by showing that the Book of Mormon is the one called for, by copious extracts made from disinterested authors (as far as the Book of Mormon is concerned) of the developments of the antiquities of America, referred to in a foregoing article.

We hope the saints who are interested in this matter will endeavour to give the Reveille as extensive a circulation as possible, for the truth's sake, on this most interesting and all-important subject. If we had the means commensurate to the expense, we would give some very interesting cuts representing many things spoken of in the Book of Mormon, and corroborated by Messrs. Priest, Delafield, Catheywood and Stevens, referred to above. Now, brethren, is the time for the truth to triumph.

Respectfully,

JOHN E. PAGE.

requested to carry or send the gospel into those parts of the vineyard when it is possibly practicable, where it has not been preached.

Solicitations from many parts of the world are continually rolling in for preachers to be sent to them. "We hope the elders will not indulge themselves to labour only in those places where there is the greatest prospect of doing the most good.

We also hope the saints will give due diligence to amply sustain the good, faithful labourers, and exemplary elders, who are sent to them, for the truth's sake. The saints must be aware of the fact, that the most of the elders' families are in indigent circumstances, and something sent to them for their sustenance would be thankfully received. True saints always "show their faith by their works."

JOHN E. PAGE,  
President of the Twelve.

Elder John E. Page wishes his correspondents to direct their communications to VOREE, Wis., POST PAID, as he has taken up his residence there for a season.

We, the proprietors of "Zion's REVEILLE," hereby give notice to the subscribers for said paper, that all moneys and communications for the same must be sent to James J. Strang, *post paid*, who will take the editorial charge of the paper for the present.

JAMES J. STRANG,  
JAMES M. ADAMS,  
ARTEMAS JUDD,  
GEORGE W. GREGG.

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# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, JUNE 1, 1847.

[No. 15.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JAMES J. STRANG

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, must be directed to the editor, POST-PAID, or they will not be taken from the post-office.

## CIRCUMCISION.

BY JOHN E. PAGE.

PRESIDENT STRANG,

During the time of my ministry in Pittsburgh, I had handed to me a copy of the Christian Advocate, containing a lengthy article on the covenants made with Abraham, but have had no convenient opportunity of replying to it before, and it being a subject of much interest to all believers, and particularly the saints, I hand it over for the benefit of the readers of Zion's Reveille, should you deem it worthy of a place in your columns. It was written originally for the Christian Advocate, in 1842, but refused insertion. I send it without being revised, so the dates referred to are 1842.

MR. EDITOR,—Sir, In looking over the columns of your paper of June the 22d, 1842, I found a treatise of "A Pedo Baptist," in which paper, together with some previous and subsequent numbers "A Pedo Baptist" has made an effort to show that the sign of circumcision of the foreskin of the flesh, as instituted with Abraham; by his God, was a seal of the covenant of grace made with Abraham; and that circumcision ceased at the time of the introduction of Christian baptism, and that baptism was introduced in the room or stead of circumcision, consequently infants were legal claimants to baptism, in view of the claim that Abraham's seed had on circumcision in their infancy.

And at the same time "A Pedo Baptist" intimates that there is no longer any "temporal, civil, or political interest" to be "subservied by the observance" of circumcision, by the following statement:

"Some have attempted to show that there were two covenants made with Abraham, one a spiritual covenant and the other a temporal one, and with the latter they connect circumcision. But if so our opponents are bound to show us what temporal, civil, or political interest was subserved by its observance of sufficient importance to justify its appointment. We have a right to press this point, and will press it, and they must answer by pointing out clearly and definitely some such interest, or give up the ground as insupportable. To say that the all-wise Jehovah would enjoin upon his creatures the observance of an institution so painful and afflicting in its nature as circumcision, without any great and important end being subserved by its observance would be to accuse him of downright tyranny and nonsense."

I shall, in full, agree with "A Pedo Baptist" in the sentiment he has expressed, concerning the character of Almighty God, in enjoining on his creatures so painful and afflicting an institution, without some important end in view to be subserved by its observance.

We will endeavour to show that the all-wise God did institute two covenants with Abraham—the first a spiritual covenant, and the

other a temporal one. And to the spiritual covenant he (God) affixed the seal of the circumcision of the heart, and to temporal covenant the circumcision of the literal flesh.

That the all-wise God did make a spiritual covenant with Abraham none will dispute; at least "A Pedo Baptist" and my humble self will not be at issue on this point; except it may be on what ought to be considered the seal to the spiritual covenant. I shall contend that the circumcision of the heart, or the Spirit of God regenerating the natural heart of man is the seal of the spiritual covenant. And that the circumcision of the flesh is the seal to the temporal covenant, and that the temporal covenant, with its seal is yet in force with Abraham's literal seed, and that for the same purpose for which it was instituted, and that was this—to secure to Abraham and his natural seed an eternal inheritance of the land of Canaan literally, such as observed the covenant and the seal of the circumcision of the flesh.

I shall here assume the following position, illustrated by a plain figure:—There is no more connection existing between the two covenants made with Abraham, than there is in two covenants that might exist between a landlord and his tenant that occupies a house of the landlord's. The first covenant proposed by the landlord is this—Mr. Tenant, you may occupy my house everlastingly, you and your seed after you, if you and your seed after you, and the stranger that is bought with your money will continue to pay me five dollars a head, every man-child of you at eight days old, from this time forth, everlastingly, and the payment of five dollars a head at eight days old shall be a sign of the bargain or covenant everlastingly, in your generations, that is, as long as there continues to be generations of your seed on the earth.

The second covenant proposed by the landlord is this—Mr. Tenant, if you will continue to walk before me perfectly, and love me with all your might, mind, and strength, I will secure to you, and to your seed after you, and to all the families of the earth besides (if they will comply with the same condition) all the necessary comforts and provisions of life; and through your seed there shall arise one who shall be the dispenser of all those comforts and provisions of life, to you and your seed, and all the families of the earth.

I ask, in that case, does the last covenant secure to all the families of the earth the possession of the house which the tenant occupies? I answer, no! Why! Because that privilege was signed away, and conveyed to the tenant and his seed, and such as was bought with the tenant's money.

I ask again, does the forfeiture of the first covenant on the part of the tenant, disannul the latter? I say no! Does the forfeiture of the latter covenant on the part of the tenant, affect the first covenant? I answer yes! as far as life is concerned, in the enjoyment of the comforts and provisions of life. For as soon as the tenant ceased to walk perfectly before the landlord, so soon he forfeited his claim to the provisions of life, and consequently ceased to exist, and, as a matter of course, ceased to occupy the house.

Now for the application of the figure. The all-wise God is the landlord. The land of Canaan is the house. Abraham and his posterity, and those bought with his money, are the tenants or occupants, the sign of circumcision is the five dollars.

The second covenant is between the same parties—all-wise God and Abraham his servant. Grace and salvation are the comforts and

provisions of life, and Jesus Christ is the dispenser of those provisions or comforts of life, therefore all the families of the earth are to be saved, if saved at all, through Jesus Christ, whether of Abraham's literal posterity or not.

So the sum of the matter relative to the two covenants made with Abraham is this—

The forfeiture of the temporal covenant, by the neglect of the ordinance of circumcision only disinherited such (as did so) to any claim to the land of Canaan, and nothing more; but such as adhere to the covenant and the seal (circumcision) have an everlasting claim to an inheritance in the land of Canaan, so that when Abraham, Isaac, Jacob, and Joseph, and those whose bones now lay in their tombs, in the land of Canaan, will come forth in the morning of the first resurrection, and inherit the land of Canaan, with all the posterity of Abraham, who have observed the covenant and the sign of circumcision, and also walked perfectly before God, and have availed themselves of the benefits of the *spiritual* covenant of grace and its sign, the circumcision of the heart.

One may ask the question, what avails the ordinance of baptism? I answer, the same now that it did in the days of old—it is the means of grace by which we obtain an absolution of our sins, and are introduced to the blood of Jesus Christ, which cleanses us from all sin; thus it prepares us to receive the Holy Spirit, by which we are sealed unto the day of redemption, that is the resurrection of our bodies.

One may ask this question, what difference will there be in the circumstances of the seed of Abraham, who have observed the circumcision of the flesh, and the gentiles, who have become the spiritual seed of Abraham, by baptism into Christ through the gospel? I answer, Christ will reign on his throne in Jerusalem, and the literal seed of Abraham are immediately, as it were, on the spot to worship the king, the Lord of Hosts, at Jerusalem, while the Gentiles, or the spiritual seed of Abraham will have to go up from year to year to Jerusalem to worship the king, the Lord of Hosts.

Now for the Scripture proof of all those above-stated ideas, and also to show what "temporal, civil, or political interest was" and is to be "subverted by" the observance of the temporal covenant, and its sign, (circumcision of the flesh) as instituted by the all-wise God with Abraham his servant.

Note.—We shall agree with "A Pedo Baptist" that the word "everlasting" signifies "eternal," in this case, as pertaining to the extent of the duration of the covenant and the seal.

First, we are to show that the temporal covenant relative to the literal land of Canaan, now called Palestine, situated between the great river Euphrates and the Mediterranean Sea, and the seal of that covenant was the circumcision of the flesh, and that the covenant and the seal are both yet in full force, and the "interest" that is yet to be "subverted" by this covenant and seal is this—The Jews, or the tribes of Judah and Benjamin, and the half tribe of Manasseh, which are now in this, the nineteenth century, yet to be put in possession of the land of Canaan, and that, too, in company with their brethren the remaining part of the twelve tribes, called (in round numbers) the ten tribes, or fractionally called the nine and half tribes. The first called the house of Judah, the other the house of Israel. The house of Judah are now in the four corners of the earth, the house of Israel are in the north country, according to the prophets, which we will hereafter show.

Now to the text:—Gen. 17, 7, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Ninth verse, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan,

for an everlasting (or eternal) possession, and I will be their God."

Ninth verse, "And God said unto Abraham, thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations."

10. "This is my covenant which I shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised."

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12. And he that is eight days old shall be circumcised among you, every man-child in your generation; he that is born in thy house, or bought with money of any stranger, which is not of thy seed.

13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

Admitting the term everlasting to signify eternal, which I freely admit in this case.

We learn from the above quotations two important facts. First, the God of Abraham gave the land of Canaan to Abraham and his seed for an eternal, that is, a never-ending possession.

Second, we learn that the sign or seal to this temporal covenant was to continue as long as the covenant continued "in their generations," as long as there was generations of them to possess the covenant promise, which sign or seal was the circumcision of the flesh, everlastingly, or eternally.

Yea, and the third fact is apparent, which is this, all that do not continue to observe this sign of circumcision shall be cut off from among his people, both him that is born in the house of Abraham, and him that is bought with money. Again,

Gen. 26, 2, "And the Lord appeared unto him, (Isaac) and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3. Sojourn in this land; and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father.

4. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries." Again,

Gen. 28, 1, "And Isaac called Jacob, and blessed him. And charged him, and said unto him."

3. "And God Almighty bless thee, and make thee fruitful, and multiply thee that thou mayest be a multitude of people.

4. And give thee the blessings of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land (of Canaan) wherein thou art a stranger, which God gave unto Abraham."

Again, the Lord said unto Jacob,

Thirteenth verse, "And behold the Lord stood above it (the ladder) and said, I am the Lord God of Abraham, thy father, and the God of Isaac. The land (Canaan) wherein thou livest, to thee will I give it, and to thy seed." Again,

I Chron. 16, 15, "Be ye mindful always of his covenant, the word which he commanded to a thousand generations."

16. Even the covenant which he made with Abraham and of his oath unto Isaac.

17. Saying unto thee will I give the land of Canaan the lot of your inheritance."

Read the 105 Psalm, 6—11. By the above scripture we learn that the all-wise God extended the same covenant which he made with Abraham, to Isaac also, and to Jacob; by his own audible voice, and that, too, by an oath, even to a thousand generations, which will

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extend the covenant to many thousand years yet future to this year. However we consider the limited space of a thousand generations to signify an unlimited duration of time. Yet admitting it only extended the covenant to a thousand generations, we still have the argument, when we consider the extent of this space of time from Abraham.

We lack yet some few years of four thousand since Abraham to the present time. Therefore if, according to Matthew's rule, (1st chapter) of counting generations, we will say forty years (for the sake of round numbers) make one generation, we want forty thousand years for a thousand generations, consequently we want more than thirty-six thousand years yet future to fill the space of time confirmed by an oath of the Most High God, to Abraham, Isaac, and Jacob, and their seed after them, to possess the land of Canaan. Therefore the reader may accommodate himself relative to how many years make a generation. However, I never knew any to claim less than twenty years for one generation. Admitting that, we have the argument still, for in that case we will want more than sixteen thousand years yet future to give us a thousand generations.

The reader is requested to turn to his Bible and read those scriptures to which we refer, in order to be fully prepared to see clearly what is yet in future, to be realized by Abraham's seed, in the participation of the fullness of the temporal covenant, made to Abraham, and sealed with the everlasting sign of circumcision.

First notice that the covenant or promise of the Lord, concerning the land of Canaan, to Abraham, was made in the land of Haran, situated in the north-east of Mesopotamia. Read

Gen. 12, 1 to 7. Unto Abraham was born Isaac, in the city of Gerar, a capital city of the Philistines, near the south-west extremity of the land of Canaan, which was also given to Isaac for an everlasting possession. Read Gen. 21, 1 to 4; 26, 1 to 4. Unto Isaac was born Jacob and Esau. Read Gen. 25, 21 to 26. Unto Jacob was given the land of Canaan, the same as to Abraham. Read Gen. 28, 3 and 4. Unto Jacob was born twelve sons. Read Gen. 29 & 30; also 35, 18. From these twelve sons of Jacob there arose a progeny of seventy souls, that lived in the land of Canaan, when there arose a famine in the land of Canaan, on which occasion Jacob, with his eleven sons, and their posterity, went down into Egypt and there found Joseph, who had been sold into Egypt, through the conspiracy of his brothers.

(To be continued.)

#### HYMNS.

To God I lift my waiting eyes  
Where all my hopes are laid;  
The Lord that built the earth and skies,  
Is my perpetual aid.

He will sustain our weakest powers  
With his almighty arm;  
And watch our most unguarded hours  
Against surprising harm.

Israel, rejoice, and rest secure,  
Thy keeper is the Lord;  
His wakeful eyes employ his power  
For thine eternal guard.

Nor scorching sun, nor sickly moon  
Shall have us leave to smite;  
He shields thy head from burning noon  
From blasting damps at night.

He guards thy soul, he keeps thy breath,  
Where thickest dangers come:

Go and return, secure from death,  
Till God commands thee home.

Ye subjects of the Lord, proclaim  
The royal honors of his name;  
"Jehovah reigns," be all your song.  
'Tis he thy God, O Zion, reigns.  
Prepare thy most harmonious strains,  
Glad hallelujahs to proclaim.

Ye princes, boast no more your crown,  
But bring the glittering tride down  
In lowly honor at his feet;  
A span your narrow empire bounds;  
He reigns beyond created bounds,  
In self-sufficient glory great.

Tremble, ye pageants of a day,  
Form'd, like your slaves, of brittle clay;  
Down to the dust your sceptres bend;  
To everlasting years he reigns,  
And undiminish'd pomp maintains,  
When kings, and suns, and time shall end.

So shall his favour'd Zion live;  
In vain confound nations strive  
Her sacred towers to destroy;  
Her Sov' reign sits enthron'd above,  
And endless pow'r, and endless love,  
Insure her safety and her joy.

#### BEAVER ISLANDS.

The matter for this paper having been nearly made up before the return of President Strang, from Beaver Islands, precludes the possibility of an extended notice of his mission in the present number. Suffice it for the present to say that, accompanied by a small party of brethren, he has thoroughly explored nearly all the islands, in Lake Michigan, and commenced a permanent settlement of the saints on Big Beaver Island, under the most favorable auspices. The advantages of that and the adjacent islands for settlement are far greater than we anticipated, furnishing, as they do a large amount of land of superior quality for agricultural purposes, an abundant supply of the best of timber, and surrounded by the most extensive inland fisheries in the world. The islands are healthy, well watered, have extensive Indian clearings, waiting for occupants; a superior water power, and by their fisheries, wooding of steam boats, and the various occupations growing out of these, furnish every year employ for some hundred men eddled in from distant places by the high wages paid. A full account of the islands will appear in our next.

#### CONFERENCE NOTICES.

We have directed the following notices of conferences to be inserted in Zion's Herald some time since, but by more accident some of them have not appeared until now and others erroneously.

Conference at Newport, St. Clair River Michigan June 12th and 13th.

At Theresa New York June 16th 19th and 20th.

At Milford Center New York June 26th and 27th.

At Batavia New York July 2d and 4th.

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JAMES J. STRANG.

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The Lord that built the earth and skies,  
Is my perpetual aid

He will sustain our weakest pow'rs  
With his almighty arm;  
And watch our most unguarded hours  
Against surprising harm.

Israel, rejoice, and rest secure,  
Thy keeper is the Lord;  
His wakeful eyes employ his pow'r,  
For thine eternal guard.

Nor scorching sun, nor sickly moon  
Shall have his leave to smite;  
He shields thy head from burning noon  
From blasting damps at night.

He guards thy soul, he keeps thy breath,  
Where thickest dangers come:

Go and return, secure from death,  
Till God commands thee home.

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A span your narrow empire bounds;  
He reigns beyond created rounds,  
In self-sufficient glory great.

Tremble, ye pageants of a day,  
Form'd, like your slaves, of brittle clay;  
Down to the dust your sceptres bend;  
To everlasting years he reigns,  
And undiminish'd pomp maintains,  
When kings, and suns, and time shall end.

So shall his favour'd Zion live;  
In vain confederate nations strive  
Her sacred turrets to destroy;  
Her Sov'reign sits enthron'd above,  
And endless pow'r, and endless love,  
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President Strang expects to attend all these conferences accompanied by some of his brethren of the first presidency, the twelve, &c.

JAMES J. STRANG.

JOHN E. PAGE.

### CAUTION.

I have received information of some proceedings of a very grave

nature seriously affecting the interest of the church and pecuniarily some of its most worthy members, not at all authorized by any instructions from the proper source. More I will not say lest injustice might be done on mere surmise, but I do hope the brethren will not follow the instructions of every man who sets himself up as director. Respect every man in his place, not out of it. Instructions from me are generally written, *always signed by my own hand.*

May 26th 1837.

JAMES J. STRANG.

### TO THE SAINTS.

DEAR BRETHREN AND SISTERS,

In the arduous calling of the ministry, in which God has placed me, there is frequently a load of responsibility cast upon me, which if left to my own choice, I would be unwilling to assume. And constantly, for a period of near two years, the labours required of me have been more than a task for two. I have endeavoured, from time to time, to obtain relief in some measure, by casting some share of these labours on others better qualified to do them. Much did I feel relieved when I was permitted to pass the editorial charge of this paper to other hands.

Great was my surprise on my return from a short mission to the Indian tribes to find my name at the head of Zions Revueille. Feeling the full force of the emergency which had induced my faithful brethren to assume that responsibility in my absence, I have, finally, with deep regret, consented to again take upon myself this labour, feeling confident that whatever God requires of me he will give me strength to perform. What addition of toil and what abridgment of rest I thus incur very few know any thing of. I am not disposed to make any promises of what I shall accomplish in that capacity, trusting to my former labours, for a short period, as editor of the Voree Herald, as a sufficient guarantee.

Nor do I begin with any complaints of the amount of encouragement the patrons of the paper have extended to it. I am disposed to think my labours have been too highly, often than insufficiently appreciated by the public. I will, however, add, that the amount of matter which I can issue, from week to week, will depend on the number of paying subscribers. If, therefore, the friends of the paper will double the number of subscribers, I will double the size of the paper, without any addition to the price. After a very little delay necessarily growing out of the removal of the press, and other matters connected therewith I can assure you the regular issues of the Revueille every week.

Voree May 26th 1847.

JAMES J. STRANG.

### THE ROMAN CATHOLIC CHURCH BAPTISMS.

We did charitably award to the Roman Catholic Church some consistency of character in her claims to the exclusive right to the administration of the Christian baptism on the ground of the fact, that Christ cannot have but one church on the earth at one and the same time, and as she claimed to be the only church who could trace the chain of succession back to the first apostles of Christ all others, as a matter of course, were heretics, in her view, who dissented from her, and consequently were not (in the sight of Christ) legal administrators of the Christian ordinances. Her claims to succession we do not design to dispute at this time, however we may do so at some future period.

None can realize our surprise, and astonishment, when we read the following on the pages of one of her books entitled "The Poor Man's Catechism or the Christian Doctrine Explained," "By John Mannick; O. S. B. Baltimore." Third page, "Before we are baptized we remain in sin, are infidels, out of God's favour, and have no title to heaven." Page 147, "If one who is a Christian,

and baptized, marries with an infidel, or one who is not baptized, the marriage is null."

Page 158 "The ministers of baptism are first Bishops and Pastors," "second Deacons," "third any layman or woman." "Whether it (baptism) is done by Catholic or heretic, by Christian or infidel, the baptism is valid."

We forbear remarks further than to say, if the Roman Catholic church can digest such doctrine as the above, and call it good, they are the last that ought to complain about the protestant heretics. We will bide our time and see who have gulibility enough to swallow the idea that an infidel or heretic's baptism is valid in the sight of God, or who will keep it down after it is swallowed. Oh "Babylon," is it so that the pains of "hell," must take hold of you before you can see your false position as it is. We must say by the commission we have received from on high, to all the honest in heart come out from her (Babylon, confusion) all God's people, for her sins have reached up to heaven, be not partakers of them lest you receive of her plagues.

JOHN E. PAGE.

### THINGS ABOUT VOREE.

All things about Voree seems to whisper in a tone not to be misunderstood—peace to the saints.

Generally speaking the people are observing the first article of the faith of all wise men which is this, EVERY MAN MIND HIS OWN BUSINESS.

The way the husbandman is stirring the soil here would be a caution to sluggards if there were any here. By industry we thrive, some hold the plow while others drive. We have often seen lazy hypocrits but never yet lazy saints. To talk of lazy saints, is like talking about black white birds. It is so, and the world at large do acknowledge that the "Mormons" show a mark of industry wherever they go.

JOHN E. PAGE.

### A CAUTION TO THE SAINTS.

We have our reasons for believing that the saints are sometimes grossly imposed upon by some persons who are not members of the church, who travel under the name of Latter Day Saints, or Mormons, and enjoy the hospitality of the saints through deception.

It may be sometimes possible that there are some who may have a certificate of membership in the church who were never ordained, but have forged their licenses, and pass as believers in President Strang, when, in fact, they are Brighamite apostates.

We sometimes hear complaints of some elders who are a disgrace to themselves, and to all who associate with them, for their intemperance; however we hope such cases are few, but whether many or few the church, or its leading authorities do not countenance or approve such conduct, and if there is not a speedy reformation, such persons will lose their membership in the church.

No reasonable person will reproach the truth, or those who abide it, merely because some other person abuses it. The church does not hold itself accountable for the conduct of individuals, only to treat them with a due course of discipline, in a legal manner, when a charge is preferred as the law of God directs.

We mean to provide (as far as possible) for all cases of emergencies to detect deception—for this purpose we have printed a quantity of ornamental blank licenses, on fine paper, to dispose of at the small pittance of 64 cents a-piece, if filled out 124 cents. To those who wish, packages can be sent by mail, if the money is sent in advance, POST PAID, to

JOHN E. PAGE.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, THURSDAY, JULY 8, 1847.

[No. 16.

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JAMES J. STRANG.

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. - Terms - \$2 per annum, payable, *invariably*, IN ADVANCE. All letters and communications, must be directed to the editor, POST-PAID; or they will not be taken from the post-office.

### INVESTIGATION OF OUR PRINCIPLES SOLICITED.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—SOLOMON.

The divine institution of the Church of Jesus Christ of Latter Day Saints, and the truth of the doctrine which she is successfully propagating, has often been made a subject of ridicule; but, so far as we know, never a matter of patient investigation by any religious community save our own. Nothing is more certain than that ridicule is not argument; and it is, to say the least of it, rather singular that a society which has brought into its embraces some two hundred thousand members, from other sects, and, has, for a period of seventeen years, and throughout the United States, and the British Empire, constantly challenged investigation, should find no competitor in the field of logical discussion. We are disposed to call out such a competitor, if he is to be found. For this purpose we call upon the religious world, and especially on the ministers of the various christian denominations, to step forward in defence of their own faith, and to give a reason for rejecting ours.

That our purpose may be more distinctly understood, we now announce that it is our intention to take up, article by article, many of the leading points in the faith of the various religious sects among whom we live, and show that they are *entirely inconsistent* with the scriptures of the Old and New Testaments, and in connection therewith to show the true doctrine of the scriptures on the subjects involved. We shall not, in this investigation, take their doctrines at second hand, or upon the representations of their enemies; but upon their own established creeds and confessions of faith, and standard works of authority in their Theological schools. Much less shall we attempt to test religious truths upon the individual character of those who happen to profess or advocate them.

This paper will be open to *both sides of every question* which shall be a subject of discussion. We call upon our opponents, also, to open the columns of their papers for the investigation of truth, and if they decline doing so we can only attribute it to a fear that they shall be unable to satisfy their *own followers* of the soundness of their positions.

In like manner we shall bring forward the distinct points of our own faith, and show their truth by the testimonies of the word of God, as contained in the Bible. And we call upon our opponents to render a reason for rejecting these truths, which God revealed by the mouths of Prophets and Apostles of ancient times.

1. For the purpose of raising an issue satisfactory to *any of our opponents*, we hereby state that we are ready to negative the doctrine,—"That God is *without body, parts or passions*."

2. We will negative the doctrine that the Father and the Son are one person.

3. We will negative the doctrine that the Scriptures of the Old and New Testament are a sufficient rule of faith and practice for the present or for future generations.

4. We will negative the doctrine of Universal Salvation, and affirm that there is a probation after death, and salvation is attainable and offered to many who are cast into hell.

5. We will show that neither Roman Catholics or Protestants of any sect, have any authority from God to administer any gospel ordinance.

6. We will show that nothing short of immersion is gospel baptism; that none but believers in the gospel are legal subjects of baptism, and that no man who has sinned against God can be saved in the kingdom of God without baptism.

7. We will affirm that Judah and Israel, as a people, in a *national capacity*, will return to and inhabit the land of Palestine, before the next advent of Christ.

8. We will affirm that Christ is to make his next advent in person, and will REIGN AS KING over the NATIONS of the EARTH.

9. We will affirm that the *general resurrection* of the just will take place 1,000 years previous to that of the unjust.

10. We will affirm that saints, during the 1,000 years, (millennium,) will continue to propagate their species.

11. We will affirm that the gospel of salvation is an immutable and unchangeable principle.

12. We will affirm that the ancient Apostolic Church has become extinct.

13. We will affirm that the true Church of Christ cannot exist without the Melchisedec Priesthood, and out of the true Church THERE IS NO SALVATION.

14. We will show that the Church of Jesus Christ of Latter Day Saints is that Church.

15. We will affirm that the Book of Mormon is a divine record, and that its coming forth is essential to the fulfillment of prophecies in the Bible.

NOTE.—In regard to the Book of Mormon we pledge ourselves to prove its divine origin, by an array of collateral testimonies, founded on the recent developments of American antiquities, corroborating the historic facts therein contained, stronger than ever has been produced to sustain the divine authority of the Bible.

16. We will affirm that the dispensation which ushered in the millennium is a dispensation of Apostles, Prophets, revelations and miracles.

On either or all of the above points, or any other important point of difference, we stand *ready and willing and ANXIOUS* to meet the RELIGIOUS WORLD, and the champions of each and every sect, in fair open discussion; the Bible being the standard of truth in points of doctrine and standard historic works in points of fact. The tendency of the age is to investigation. Infidelity is triumphing over the fables of man-made systems of religion. It is useless and wicked to attempt to uphold that system which will not stand the test of reason and revelation. The choice of the religious world now lies between an unphilosophic skepticism and primitive unadulterated christianity. There is nothing in all your systems which answers to the sayings of the Bible, and though the true faith stands a bulwark against every form of infidelity, no other can resist it.

Come, now, do you fear investigation! Are you afraid of truth! Is there any danger in a more thorough study of the scriptures!—Leaders, do you fear that you cannot defend your doctrines to the satisfaction of your own followers! When you represent our faith

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as supremely ridiculous, and your own as the most profound truth, do you fear that a patient investigation will result in the triumph of our cause? Then come forward, and take up the gauntlet for your faith.

JAMES J. STRANG.

JOHN E. PAGE.

Voree, June 6th, 1847.

We send this No. to every religious paper with which we are acquainted, asking for an exchange in every case, and waiting to see who is ready to give a reason for the hope that is within him.

Men of small intellect and narrow prejudices may say they will not stoop to debate with a Mormon; but men of intellectual worth, though they may pass by in silence, positions they dare not contend against, will give no such reason for it. They know that no man lessens his fame by successfully opposing error.

### BEAVER ISLANDS.

This group of islands is situated in the northern part of lake Michigan, and consists of Big Beaver, about equal to two townships, Little Beaver, Garden and High Islands, each about equal to one township; Gull, Trout or Turtle, Squaw, Virgin and Hat Islands, each containing from fifty to five hundred acres, and a considerable number of islets, rocks, and keys. With this group the two Manitou and the two Fox Islands are sometimes reckoned as being equal to two or three townships more.

Big Beaver lies in the centre of the group, and is  $13\frac{1}{2}$  miles long and  $6\frac{1}{2}$  broad in its extreme measure. At the northeast corner, and about six miles from the usual track of the Chicago steamboats, is the best harbor on the lakes—consisting of a broad, deep bay, putting up into the island some two miles. The channel between the reefs at the entrance of the bay is  $\frac{1}{2}$  of a mile in width. Inside of that is a strait ninety feds wide, between headlands connecting the outer with the inner harbor. The inner harbor is about  $\frac{1}{2}$  of a mile by one mile;—is perfectly land locked, so that in the severest storms its waters are scarcely disturbed, and has usually from six to eighteen fathoms water; and thus making good anchorage and a harbor of the largest class, easy of access and perfectly safe in all winds and at all seasons.

The west coast of the island consists of a range of steep broken hills, covered with a very heavy growth of valuable timber. The entire east coast is in like manner bordered by an almost impassable barrier of pine, cedar and black ash jungle, which connects at each end of the island (by means of two lakes within) with the range of hills upon the west coast; thus surrounding the entire central part of the island by a barrier which will forever break off the winds from all directions, and which is hardly passable by man.

At the harbor (and one or two other places) dry level land is found immediately on the shore. That at the harbor amounts to almost one thousand acres—is elevated almost 25 feet above lake Michigan, and though indifferent for cultivation is a most beautiful location for a town. The entire centre of the island is a most beautiful table land, elevated from forty to seventy feet above lake Michigan, covered with a heavy growth of sugar maple and beech timber of the finest quality. The soil of this table land is a rich loam, with a large proportion of decomposed limestone and sand intermixed; thus producing a rich, mellow and inexhaustible soil. The island is well watered by means of six lakes enclosed within it, and by numerous springs and brooks. These lakes vary in size from forty to six hundred acres—have generally deep pure water and clean sand beaches. In their waters are found abundance of trout, and other fish. The outlet of one of them affords a valuable water power.

There is found on the island an abundant supply of beech, maple, white and yellow pine, yellow oak, white and red cedar, fir and black and white ash timber, in size and quality no where surpassed. Many other kinds of timber are more or less abundant. Beech, maple, elm, ironwood and ash are the principal growth of the land naturally destined for tillage, and when cut into steamboat wood finds a constant cash market at the harbor, at \$1.50 per cord.

The pine, fir, cedar, &c., occupy principally the borders of the island, and are naturally destined to remain in perpetual forest, and must ever be of great value to the inhabitants.

On Big Beaver are several old Indian clearings of considerable extent, only one of which is now occupied by them. A few wood choppers, temporarily resident there, have also made small clearings, on which they get excellent crops. Some hundred fishermen resort to the island during a considerable part of the year, as well as to the other islands of this group, and the main lands near by.

Garden island lies to the north of Big Beaver, separated from it by a strait two miles wide. The soil of this island is believed to be seldom equaled. Besides large fields now cultivated to corn and various other crops by the Indians, it has several hundred acres of land cleared and partially cleared, and entirely unoccupied. It has, also, extensive sugar camps, no where surpassed in quality or productiveness.

A short distance to the east of this lies Little Beaver, a very beautiful island, formerly the principal resort of the Indians, and containing 2,000 or 3,000 acres of excellent meadow and pasture. It is doubtless inferior to either Garden island or Big Beaver for the production of grain, but no where excelled in the richness of its grazing.

High Island lies four or five miles west of Big Beaver;—is quite hilly—contains a large extent of valuable pineries, and several thousand acres of hard timbered land. The hard timbered land is said to be of excellent quality for cultivation.

The other islands named are high, dry and well timbered, with a soil sufficiently rich, but quite too stony for cultivation; but at the same time furnishing excellent stations for the fishermen employed among them.

The Indians have raised considerable quantities of corn on the islands every year from time immemorial, as they have of various kinds of roots and vegetables. The finer grains have but recently been introduced by occasional traders who have temporarily resided there, but have universally succeeded. The proximity of the lake precludes the possibility of unseasonable frosts, and thus give as reasonable warrant that fruit will succeed there.

Fishing is the most extensive business heretofore engaged in.—The fisheries extend north fifty miles, south forty and east and west the width of lake Michigan. We are not able to say how many persons are employed in the fisheries, but about one hundred fishermen's cabins are found on Big Beaver. They are equally numerous in other locations, and several small sail craft are constantly employed in transporting fish and fishermen's stores. The principal fishing season is from the beginning of June till the setting in of winter. Many persons, however, pursue it throughout the year. Many kinds of fish are taken; but the most abundant and celebrated are Mackinaw trout, white fish and herring. Necessarily growing out of this is an extensive business in coopering, boat building, &c.

A very considerable business has been done for many years in Indian trade, especially in fish, furs and sugar. This business is very profitable and can be indefinitely extended.

Supplying steamboats with wood is a business but recently begun here, but offers a wide field for enterprise. It is well known that the shores of lake Michigan furnish wood suitable for this pur-

pose at very few accessible points, and only in limited quantities.—The Beaver Islands have over fifty thousand acres of wood of the superior quality for steamboats, in the immediate vicinity of the best harbor in the lakes; easily accessible at all times and in all weathers to the steamboats passing both ways, daily from Buffalo to Chicago. The demand is equal to 100 cords per day, or 20,000 cords per year, and is annually increasing; and the price never less than \$1.50 per cord. Choppers get fifty cents per cord for cutting.

The soil and climate justify the opinion that general agricultural employments would succeed well here, even with less favorable markets. The unlimited demand for milk, eggs, poultry, fresh meat, potatoes, and every variety of culinary vegetables, to supply the steamers and the many hundreds of persons daily passing on the steamboats, who can get these articles from no other place within hundreds of miles, must make the furnishing of these things a source of unlimited wealth. To a certain extent this trade depends on the vigorous prosecution of the wooding business. But it is hardly possible that it should be overdone, even with the present demand.

As the seat of the Indian mission, these islands present advantages found nowhere else. Situated on the border of the Indian settlements, from which, in all probability, they never will be driven, it will make a permanent establishment where they can be frequently personally present to receive instructions in every thing pertaining to their salvation, and become acquainted with the entire order of the church. By means of the numerous routes radiating from Beaver as a common centre to every part of the Indian country, constantly traversed by them in bark canoes, a continual intercourse can easily and constantly be kept up with the most distant tribes, both by elders and traders, at an expense merely nominal. By its exhaustless fisheries and various other natural resources, many thousands of Indians can sustain themselves according to their accustomed habits, while attending conferences, or stopping for other purposes, without any expense to their benefactors. By its superior facilities for agriculture and the arts of civilized life, the civilization and elevation of the Indian can there be accomplished without exposure to the contaminating vices and infidelity of an unconverted world. At the same time its easy and rapid access to the principal cities of the United States, and the numerous towns on the lakes, secure the highest advantages of society, trade and the arts.

These islands are all included within the bounds of Michigan.—The United States have purchased the Indian Title, and Big Beaver island has been surveyed and is now subject to pre-emption, but is not offered for sale. The other islands have not been surveyed, but are open to settlers who wish to locate there. The Indians remaining in this region have declined emigrating beyond the Mississippi, but purchase lands of the United States, as they come into market, as other persons do.

The policy which has been adopted in regard to the gathering on Beaver islands, is that the entire islands be purchased by the church, and divided among the saints who wish to make it their home, as they shall severally need. Saints who have the means, and who believe in living by every word that proceedeth out of the mouth of God, offer to give the money to purchase the land as it comes into market. Until then we are entitled to hold it by pre-emption. On this point we have the written assurance of the Commissioner of the General Land Office, and several distinguished members of the National Government. S.

The editorial charge of the REVEILLE will devolve on Elder JOHN E. PAGE during the absence of Pres. Strang, in attending the eastern Conferences.

The prayer of faith is a key to all blessings to all legal saints.

# THE MINUTES OF THE ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT VOREE APRIL THE 6TH, 1847.—CONTINUED FROM THE 12TH No. OF THE REVEILLE.

The Committee on Church property reported by resolution, which was adopted without a dissenting voice, as follows:—

1st. *Resolved*, That the Bishop keep a full account of all monies and properties coming into his hands, and of all disbursements made by him, and report a full statement of the same to each annual Conference.

2d. That each individual receive distinct credit on the books of the Bishop of each and every payment of tithing and donations made by him, and their books be open to inspection of all persons interested therein.

3d. That it is the duty of all the saints to keep the law of tithing.

4th. That once a year or oftener a fair, plain synopsis of all collections and disbursements, whether of tithings or donations to the church, be published in the official organ of the church.

5th. That no one be allowed to collect any tithings without special authority for that purpose, except the First Presidency, Bishops and the Twelve.

6th. That it be the duty of every person receiving any tithings and donations to keep fair copies of account thereof, to give receipts therefor to the persons paying the same, and also to report the same at length to the Bishop at the seat of the Presidency, to be recorded.

7th. That the First President and his successors in office be trustees in trust for the church, and that all lands acquired by the church be held in his name as such trustee.

8th. That no funds be disbursed from the treasury of the church for the support of any one of the priesthood, except such as are engaged in the general interest of the church.

9th. That in all cases where the church shall deem it proper and necessary to build houses for any member, the title to the land on which the same are built shall be in the church, and be leased to the individual for whom the same is built, on safe and equitable terms.

10th. That in case of those who have labored long and faithful and are found approved in the work of the ministry, it shall be right to convey to such a perpetual inheritance, such property in the hands of the church as shall be necessary to the comfort of themselves and families.

11th. That no such conveyance of any property of the church be made except in pursuance of a vote of a general annual Conference of the Church.

WILLIAM MARKS,  
JOHN W. CRANE,  
JOHN E. PAGE, } Committee.

Motioned and carried unanimously, that the following named brethren be ordained High Priests:—

George Brownson, J. L. Griffin, Benjamin G. Wright, Thomas Tourtellott, Ebenezer Leonard and John Archer; they were ordained accordingly.

Phinley Page was also ordained a High Priest, and appointed a member of the High Council of the Stake at Voree.

On motion of Pres. Strang, and carried unanimously, John W. Crane was ordained and anointed the first Bishop of the Church under the hands of the first Presidency.

At the request of Elder Wm. Smith and the sanction of the Conference, he (Smith) was discontinued as a member of the traveling High Council or Twelve Apostles.

Elder Wm. Smith was sustained by the sanction of the Conference in the office of Patriarch of the church, as his legal right by lineage.

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The soil and climate justify the opinion that general agricultural employments would succeed well here, even with less favorable markets. The unlimited demand for *milk, eggs, poultry, fresh meat, potatoes*, and every variety of *culinary vegetables*, to supply the fishers and the many hundreds of persons daily passing on the steamboats, who can get these articles from no other place within hundreds of miles, must make the furnishing of these things a source of unlimited wealth. To a certain extent this trade depends on the vigorous prosecution of the *wooding business*. But it is hardly possible that it should be overdone, even with the present demand.

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## THE MINUTES OF THE ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD AT VOREE APRIL THE 6TH, 1847.—CONTINUED FROM THE 19TH No. OF THE REVELLIE.

The Committee on Church property reported by resolution, which was adopted without a dissenting voice, as follows:—

1st. Resolved, That the Bishop keep a full account of all monies and properties coming into his hands, and of all disbursements made by him, and report a full statement of the same to each annual Conference.

2d. That each individual receive distinct credit on the books of the Bishop of each and every payment of tithing and donations made by him, and their books be open to inspection of all persons interested therein.

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4th. That once a year or oftener a fair, plain synopsis of all collections and disbursements, whether of tithings or donations to the church, be published in the official organ of the church.

5th. That no one be allowed to collect any tithings without special authority for that purpose, except the First Presidency, Bishops and the Twelve.

6th. That it be the duty of every person receiving any tithings and donations to keep fair copies of account thereof, to give receipts therefor to the persons paying the same, and also to report the same at length to the Bishop at the seat of the Presidency, to be recorded.

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9th. That in all cases where the church shall claim it proper and necessary to build houses for any member, the title to the land on which the same are built shall be in the church, and be leased to the individual for whom the same is built, on safe and equitable terms.

10th. That in case of those who have labored long and faithful and are found approved in the work of the ministry, it shall be right to convey to such a perpetual inheritance, such property in the hands of the church as shall be necessary to the comfort of themselves and families.

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WILLIAM MARKS,  
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At the request of Elder Wm. Smith and the sanction of the Conference, he (Smith) was discontinued as a member of the traveling High Council or Twelve Apostles.

Elder Wm. Smith was sustained by the sanction of the Conference in the office of Patriarch to the church, as his legal right by lineage.

On motion, and carried unanimously, that the following named brethren of the quorum of the Twelve Apostles, be appointed to take missions as follows:—

John Greenhow, Wm. Smith, (patriarch,) and John E. Page (if his circumstances will admit) go on a mission to England.

That James M. Adams take a mission to St. Louis, Mo.

That U. C. H. Nickerson (High Priest) take a mission for "the camp of Israel," in company with John Shippy (Elder) and James M. Adams.

That Gehal Savage take a mission in West Canada.

On motion, and carried unanimously, that the following named brethren (High Priests) be appointed to preside over the several districts as follows:—

Henry Reynolds preside over the St. Clair district, Michigan.

Geo. Brownson preside over the districts of East Canada and St. Lawrence, N. Y.

M. M. Aldrich, sen., preside over the Black River district, N. Y.

R. P. Nichols preside over the Genesee district, N. Y.

Benj. G. Wright preside over the western district of Wisconsin and the adjoining part of Iowa, with the authority to appoint an assistant President.

Calvin C. Childs preside over the Otsego district, N. Y.

Isaac Paden preside over the Nauvoo district and southern part of Illinois.

Thomas Tourtellott preside over the Galena district, Ill.

D. F. Botsford preside over the Chicago district, Ill.

Richard Stephens travel and preach in the southern part of Ohio.

Joseph Hadlock preside over the New Haven district, Conn.

George Moorey preside over the Quincy and Alton district, Ill.

George W. Duncan preside over the southern district of Indiana.

Frederick Merryweather preside over the Cincinnati district.

W. M. Blanchard preside over the Ashtabula district, Ohio.

Austin Cowie preside over the Kirtland district, Ohio.

Stephen Post preside over the Crawford district, Pa.

James M. Gregg preside over the Fallston district, Pa.

James Smith preside over the Pittsburgh district, Pa.

Milton Holmes preside over the Salem district, Mass.

Ebenezer Leonard preside over the northwestern district of Ohio.

John Porter preside over the northeast part of Wisconsin.

Moved and carried unanimously, that

Wm. A. Moore and Levi O. Spafford (Elders) travel and preach in western Virginia and the Carolinas.

Moved and carried unanimously, that

Wm. R. Calhoun, James Howrett and John Shippy be ordained into the first quorum of seventy.

JAMES J. STRANG, President.

GILBERT WATSON, } Clerks.  
JOHN W. CRANE, }

The reasons for the delay of the present No. of this paper, are as follows:—John Greenhow's "resignation" resulted in his ceasing to print this paper. And as there is no one in the church at this place acquainted with that art, we were put to the necessity of seeking a printer where he by chance might be found. Pres. Strang departed for the east soon after his return from the "Beaver Islands." Consequently the task of finding a printer devolved on Bro. Samuel Wright, (as he has charge of the press.) Bro. Wright has not been sparing of time or money to obtain the much desired object; he has succeeded in the enterprise, and we hope to be punctual in our issues hereafter. All that are at present engaged in the management and issue of this paper are fully resolved that there shall be no lack of effort on their part to answer the expectations of its patrons. [Ed.]

## REMITTANCE OF MONEY.

All persons wishing to pay monies to the Revelle office are requested to remit by MAIL DIRECT TO ME. If money is actually mailed to me, I will acknowledge it as payment, *whether I receive it or not*; but I have no agents, and will not recognize payments except made by mail, or at the office of publication.

JAMES J. STRANG.

Voree, June 7th, 1847.

JOHN C. BENNETT has been removed from all official standing in the church, for the following reasons:—1st. Suppressing letters addressed to Pres. Strang. 2d. Giving instructions to the Saints, purporting to be by the authority of the First Presidency, which were entirely unauthorized, and directly contrary to their known instructions and settled policy. 3d. Teaching unsound doctrine. JAMES J. STRANG.

Voree, June 7th, 1847.

SUSPENSION.—John Greenhow is suspended in all his official duties in the church of Jesus Christ of Latter Day Saints, for reasons as follows:—1st. For disclaiming his "office and membership in the church." 2d. For frequently disregarding the directions of the first Presidency of the church, relative to the management and issue of the "Reveille." 3d. For indulging in the practice of intoxication. JOHN E. PAGE, Pres't of the Twelve.

BE CONSISTENT IN CHARACTER.—When I hear men say in matters of religion, "we know, and know with assurance, that so and so is true, and there is no mistake about it," and then in a few weeks or months say, concerning the same thing, "that they do not even believe what they once professed to *know*," I ask what confidence does such persons suppose sensible men can repose in them?—Consistency is one of the brightest adornings of any persons character; when once marred, suspicion and distrust must inevitably rest upon them.

Persons sometimes can consistently change their faith, but a knowledge of facts cannot be changed; truth never loses any thing by age or change of circumstances. JOHN E. PAGE.

## THE LORD'S WAY IS THE BEST WAY FOR THE GATHERING OF THE SAINTS.

In every dispensation of the purposes of Almighty God in ages past, the church has brought on itself many calamities by adopting the wisdom of man instead of the word of God. The Lord has said, through the prophet, (Joseph Smith,) "Let wise men be sent before hand to select lands and make purchases for the saints; let all things be prepared before you." In order to do this the several branches of the church should make it a point to emigrate to the places of gathering, by branches or in large companies, as is reasonably practicable, all circumstances considered. They should, therefore, first solicit wise, prudent, economical men to make all necessary preparation beforehand, not only to purchase lands, but to build houses, purchase provisions, &c., &c.; that when the main body of the saints arrive at the destined location, they may have a place to shelter themselves from the pelting storm and something to subsist upon. Our heart heretofore has sickened while our eyes have witnessed the sufferings of the aged fathers, mothers and helpless children enduring the chilling winds and pelting storms in want of the comforts of life, by the neglect of the word and counsel our God has given.

JOHN E. PAGE.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, WALWORTH Co., W.T., THURSDAY, JULY 15, 1847.

[No. 17.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JAMES J. STRANG.

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—\$3 per annum, payable, *invariably*, IN ADVANCE. All letters and communications, must be directed to the editor, POST-PAID, or they will not be taken from the post-office.

### WHO ARE IDOLATROUS WORSHIPPERS!

We answer, all persons who yield or tender supreme adoration to any person or thing, whether *real* or *imaginary*, except the living and true God who is revealed in the scriptures of truth.

The exceptions we take to the articles of faith of other religious denominations, which we copy below, call for a candid reply.—We will contend, and we will insist, that if we make our exceptions warrantable by the word of God, they are of importance enough to unchristianize each and every denomination who subscribe to the article on which they found the principles of their final salvation.

1st. We understand that an idol is an image, or statue, representing some *false deity*, either *real* or *imaginary*.

2d Cor., 6 ch. 16 ver.—"And what agreement hath the temple of God with idols! for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

3d. Any thing too much and sinfully indulged.—1st John, 5 ch. 21 ver.

3d. Devils.

Isaiah, 19 ch. 3 ver.—"And the spirit of Egypt shall fail in the midst thereof: and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards."

9 Cor., 10 ch. 21 ver.—"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

The first article of the faith of the "Methodist Episcopal Church" says:—"We believe in one living and true God, *without body* or *parts*."

The first article of the "Episcopal Church" of England continues and says, "Without *passions*."

We know of no better set of words in the English language to express the idea of *nothing* than the following:—"Without *body*, *parts* or *passions*."

The God of the scriptures hath said through the Apostle Paul, Heb. 1 ch. 3 ver.—"Who (Christ) being the brightness of his (Father's) glory, and the express image of his (God's) person."—Again, Gen. 1 ch. 26 ver.—"And God said, Let us make man in our IMAGE, after our LIKENESS."

27 ver.—"So God created man in his OWN IMAGE, in the IMAGE of God created he him. Again,

5 ch. 1 ver.—"God created man, in the LIKENESS of God made he him." 2 ver.—"And called their name Adam." 3 ver.—"And Adam lived an hundred and thirty years and begat a son in his own

LIKENESS, after his IMAGE, and called his name Seth."

By the above quotations we learn that God is a personage; and that that personage was perfectly represented in the human LIKENESS and IMAGE of his son Jesus Christ, as he appeared in the flesh; and that he (Christ) possessed the IMAGE and LIKENESS of his Father, when he associated with God in the making of man, when God the Father said to his Son, "Let us make man in our IMAGE, after our LIKENESS." Thus man being made in the IMAGE and LIKENESS of his creator God, and begat a son in his own IMAGE and LIKENESS; thus Seth perfectly represented the physical IMAGE of his father Adam, and Adam perfectly represented the physical IMAGE and MORAL LIKENESS of God.

Adam in his *sic* and consequent fall lost the moral LIKENESS, but not the physical IMAGE of his God.

Philip. 3 ch. 21 ver.—"Paul says, who (Christ) shall change our vile body that it may be fashioned like unto his glorious body." By this we learn that Christ possesses a BODY in a glorified state, and thus perfectly representing the BODY or personage of God, the DOGMA of a non-descript god "WITHOUT body, parts or passions," to the contrary notwithstanding.

Acts, 7 ch. 55, 56 ver.—"Stephen 'saw the glory of God, and Jesus standing on the right hand of God.' 'Behold I see the heavens opened, and the son of man standing on the right hand of God.'"

By this open vision manifested to Stephen we learn that the Father and the Son are two distinct personages in a physical sense, and each one occupying his own position distinctly one from the other; the Son standing on the right HAND of the Father, and, as a matter of course, the Father stands on the left HAND of the Son. It would be a curiosity indeed to see a personage standing on the right or left hand of itself, which must have been the case with the Father and the Son if they both were one person, as some tell us; but more curious indeed is the idea of something "without body or parts," which in reality is nothing without hands or any other part standing at the right or left hand of itself.

In all cases in every age of the world, whenever the Lord has revealed himself to man, he has invariably revealed himself to be constituted of the same dimensions, members and "PARTS" that it takes to constitute a perfect man in his physical organization of body, as was Adam in the morning of his creation when he possessed the IMAGE and moral LIKENESS of his creator; and God said concerning man, as well as the rest of his creation, "behold it was very good." Thus man in his primeval beauty and glory could look upon himself and gaze upon the physical IMAGE of his God. So in every age when God showed himself in the form of man. Exo. 33 ch. 11 ver.—"And the Lord spake unto Moses FACE to FACE, as a man speaketh unto his friend." 15 ver.—"And (Moses) said, I beseech thee, shew me thy glory." 20 ver.—"And he (the Lord) said, Thou cannot see my face: for there shall no man see me and live;" (i.e.) no man can see the Lord's FACE in its GLORY at one and the same time, and live. Gen. 32 ch. 30 ver.—"And Jacob called the name of the place Penual (face) for I have seen GOD FACE to FACE, and my life is preserved. The reason why Jacob's life was preserved is obvious from the fact, that he did not see the glory of the Lord at the time he saw the Lord's FACE. Gen. 32 ch. 21, 22, 23 ver.—"And the Lord

said, Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou (Moses) shalt see my BACK PARTS; but my FACE shall not be seen."

Oh! Shame!! where is thy BLUSH! with that people who in a land of literature, with a Bible in their hand, and at the same time professing to believe it, will say that they believe in and worship a God "WITHOUT BODY or PARTS," and some say "without passions," which is as much as to say without Love or Anger, or the capability of hating; whereas John hath said, 1 John, 4 ch. 8 ver.—"God is Love." Psal. 7th, 11 ver.—"God is Angry with the wicked;" (i. e.) he is angry with the worshippers of an imaginary idol god; for instance a god "without body, parts or passions." Some, after all that God has said concerning himself as having a BODY and PARTS, will contend and say that God has no face or any other parts of a body, for it is said that "God is a spirit;"—John, 4 ch. 24 ver. Yes, so also it is said that angels are "spirits sent forth to minister to those who are the heirs of salvation;" and yet we find that angels possess forms and parts like unto the bodies of men. Read Gen. 19th and 19th chapters, in this we find three personages appearing unto Abraham, and one of them was God whom Abraham denominates Lord, they having FEET, Abraham proposes to have them washed. What a pity that some of the Rev. Divines of this the 19th century were not there to say, Abraham, why! the Lord has no feet! and thus redeemed Abraham from his mistake which has subjected him to all the anathema and contempt of this generation of this the 19th century, who worship a god "without body, parts or passions." We find that two of those spirits or angels went down to Sodom to declare its destiny, while they left the Lord conversing with Abraham concerning the number of righteous men necessary to save the city; and if the Lord told the truth to his apostles, (of which I have no doubt,) the inhabitants of Sodom worshipped a god "without body, parts or passions."

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JAMES J. STRANG.

Vorce, June 7th, 1847.

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Voree, June 7th, 1847.

## WHEN DOES THE CHURCH PROSPER?

1st. When she is well organized, according to the pattern God has given in his word, with a prophet, translator, revelator and seer at its head, called of God to be such by direct revelation, through the ministry of an angel, or angels, as Moses, Peter and others were; without this there can be no church of God.

2d. When all her official and lay members are humble and faithful in keeping the commandments of Christ, her eternal shepherd and head. By doing this each individual will set up an inward warfare in their own heart to bring their fallen natures into subjection to the word and spirit of truth, according to the gospel of Christ. Each one for himself, seeking to "add to his faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity," and "charity covereth (or forgiveth) a multitude of sins." Each one seeking, first, to cast the beam out of his own eye, that he may be sure that when he attempts it, he may see clearly and understandingly to cast the "mote out of his brother's eye," and not hurt the eye of his brother's understanding; whereas many have attempted to do so with the incumbrance of a beam of error in their own eye, and have destroyed the sight, or pupil, of his brother's eye altogether, and left him worse than they found him,—and all this because they did not observe the rule Christ gave, which was to "first cast the beam out of their own eye."

There has more difficulty arisen in the church for want of a strict observance of this rule of our Lord's, than any other relative to principle or practice.

If a brother be overtaken in a fault, let him that is spiritual (i. e. one that truly has the spirit of truth) reprove him in "meekness," not with railing words which beget strife, but with words of tenderness characteristic of brotherly kindness, which savors of life and salvation.

Railing words begets strife, strife begets enmity and enmity begets an open personal war in the church, and both expose themselves to the manifest contempt and disrespect of all reasonable men, to the great exultation of infidels, and all classes of sinners take occasion to say, we would not do worse.

3d. The church prospers when she puts on her beautiful garments of righteousness, of doctrine not to be refuted by the sophists or false logicians, (who pervert the word of the Lord to gratify a vain, popular, self aggrandizement which serves only to self-deceive,) because God cannot be deceived, his word being *yea* and *amen*; salvation to him that abides it, and condemnation to him that perverts it, either in theory or practice.

4th. The church prospers when her ministers are faithful to their duty; first abstaining from every appearance of evil themselves, giving no hindrance to the word and then preaching the word as far as practicable, to all that wish to hear the words of eternal life and salvation, then thousands on thousands will be added to her numbers, of such as will be saved in the kingdom of God.

5th. She prospers when her laity seek to sustain the ministry, not only by faith and prayer but by administering of their *temporal things* in return for the *spiritual things* they have received; they that do so show forth their faith both to God and man they have in the word preached; they that do not these things take the most positive manner to manifest to all men that they do not believe, and that too according to the amount of means heaven has bestowed upon them.

Common sense itself alone, manifests the fact, that, generally speaking, it requires as much to sustain one man as it does another in the same capacity of office, and that too according to the dignity

of the office and the expense to which it is subject; and they that are of the faith, truly so, will so consider it and act accordingly, and will not excuse him or herself from the discharge of duty in this matter, merely because some others attempt to do so.

It is one of the superlative beauties of the gospel that every man is a moral agent for himself, in all things pertaining to salvation, in the discharge of his duty according to his calling, some to minister in spiritual things and others in temporal things; while each are equally accountable to God for their stewardship, one as the other, one being equally important as the other in their place.

If there were no ministers in spiritual things, there would be no gospel unto salvation. If there were no ministers in temporal things, the ministers of spiritual things would not be sustained.— But when both classes of these ministers are punctual in the discharge of their several duties, *the church must prosper*, without which she must languish and bleed at every pore. Read 1st Cor. 9th chapter.

We only insert the following:—11th ver.—"If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal (temporal) things." 14 ver.—"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Read Math. 25 ch. 31 and 46 verses inclusive. Read book of D. C. sec. 13, paragraphs 8, 9, 10 and 16. 1st John, 3 ch. 17 ver.—"But whose hath this world's goods, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him!"

From the above scriptures we are led to believe that the disposition of this world's goods is to form one of the principal criterions on which the saints are to be judged, resulting in justification or condemnation. I have heard some offer as an excuse for their reluctance in contributing to the support of the gospel, as follows:—"I have given so and so, so much and so much to such and such ones, and they have apostatized, made shipwreck of their faith, and I have scarcely any confidence in men, and know not who will prove worthy." Suppose all the saints, ministers and all others act on that principle of precaution. When will Israel be gathered and the kingdom of God built up? I answer, *never! never!* they that are of the true faith wish to endure to the end, and are never weary in well doing.

JOHN E. PAGE.

## PRIVATE CHARACTER CORRUPTED NEVER INVALIDATES TRUE PRINCIPLES.

Nothing would be more desirable than to know that every member of the church was walking before the church and the world according to the true principles of the gospel of Christ. And nothing manifests more weakness of intellect than for any person to object to true principles, merely because there are a few or many persons in the church who disgrace themselves by transgressing the principles of truth and righteousness. Such an objection savors the strongest of infidelity of almost any other objection.

It aims a fatal blow at the probability of Adam ever becoming a saint, because Cain killed his brother Abel. Or that Noah was a prophet because him and his family were the only individuals who were saved from the deluge. Or that Melchisedec was a prophet or high priest of God because the posterity of Noah and his sons so early apostatized from God and practiced the same things for which God sent the deluge, which was to fill the earth with violence, that blood touched blood when the five kings of the plains took Lot and his goods captive in the days of Melchisedec and Abraham.

Or that Moses was a prophet because Korah, Dathan and Abiram and hundreds of others rebelled against Moses, and almost all Isra-

el fell into apostasy and commit "idolatry," "fornication," "tempted Christ" and "murmured" and commit almost every other species of wickedness that poor fallen humanity was ever guilty of.—Read 1st Cor., 10th chapter.

And Moses himself not escaping the fatal snare of sin and human fallibility. Or that David, or Solomon were ever inspired of God because they fell into the sin of polygamy and concubinage and other oppressive enormities too delicate to mention.

Or that any of the kings of Israel were ever righteous men because that only Jetham and Josiah, two out of 43 kings in Israel and Judah, that ruled in righteousness.

Or that Isaiah was a prophet because he says of himself he was a "man of unclean lips."

Or that Jesus Christ was the Son of God because he made choice of Judas Iscariot, who had a devil, to be one of his twelve apostles, and afterwards was betrayed by him to death.

Or that Peter was ever worthy to bear the keys of the kingdom because he cursed and swore, and denied Christ through cowardice.

Or that the church in Galatia was ever saints of God because they became (through apostasy) "foolish" and "bewitched."

Or that the Corinthian church was ever saints because they fell into fornications and sin, that was not so much as named among the gentiles.

Or that six out of seven of the churches in Asia were ever saints because they became so abominably corrupt in their character that God told them that if they "did not repent, he would spew them out of his mouth."

All of the above mentioned persons and people were at some time, at some place, directly or indirectly connected with the church of God; and, as we have found, some of them were prophets, others apostles, &c.; and yet they were as subject to sin and as liable to fall into transgression as other men.

The apostle Paul says of himself, "that he had need to take heed to himself, lest while he was preaching to others he himself should become a castaway." Even Christ himself was subject to temptation, and the only one (we believe) that ever was veiled in humanity, that lived without committing sin.

Since the church of Jesus Christ of Latter Day Saints has successfully braved the storm of the most unparalleled persecutions, falsehood and misrepresentation of her principles, by professed christian ministers and editors, the glittering sword itself has been unsheathed in this land of boasted equal rights and has gorged itself in the blood of helpless innocence, and every pulpit and press (few exceptions) has teamed with the most bitter anathemas and cursings to put down the influence of the true "everlasting gospel" of Christ as preached by us—but all to no purpose. The tone now begins to change, and the free thinking untrammelled part of community begin to say, "well, your principles are true if the Bible is true; but I do think there is something wrong yet." What is that?

"There is Mr. and Mrs. so and so, they do so and so, which I think is very wrong." Admit it, and what, pray, does it prove?—Why, just as much now as it did anciently—that the fallen nature of man is as subject to do evil now as then, and nothing more. But as long as the church remains to be "the pillar and ground of the truth" it is enough to know that its principles are true; that if faithfully abided it will save us. It becomes the indispensable duty for every man and woman to attach themselves to the church in order to be saved, although many who join the church should transgress its principles to their condemnation before God. The genuine purity and scriptural correctness of our principles is what renders it more liable to be imposed upon by intruders, because a dark spot on a clean sheet is more conspicuous than on a dirty one. The

gospel of Christ is ordained of God for the salvation of the whole world, and there is not a sentence in the gospel to justify the idea of shutting the doors of the church or its ordinances against the worst of men. The church is truly a moral hospital into which all may come and be healed of their moral evils.

And if any should through want of moral stability apostatize and die, it is no loss to him who lives and abides the truth. And if there are any so intellectually weak as to say they will not come into the church because they know of somebody in it that does wrong, such a person or persons only hold themselves candidates for the same condemnation that those do who sin in the church, and while they vainly fancy that they are shunning the company of evil doers in this world, they will surely associate with them in the world to come.

J. E. P.

**PRESIDENT STRANG AND CONFERENCE.**—Just as we were going to press we received a private letter from a member of the church in Theresa, N. Y., bearing date June the 22d, 1847, in which we learn that Pres. Strang was there, and the true spirit of the gospel of Christ attended the deliberations of the Conference. Also that Pres. Strang made many friends to himself and the cause of truth, both in the church and among other religious people. Nine were baptized during the Conference. Our friend has favored us with the minutes of the Conference of June the 18th, 19th and 20th for publication, but not officially; they were very interesting indeed, but we shall defer them until they are officially presented.

It is, as every true believer in the latter day dispensation would expect, victory to truth in every case, every time and every place wherever Pres. J. J. Strang presides. We feel it is justly due to Pres. Strang to say that there is not his equal on this earth for *patience, faith, prudence, wisdom, aptness to teach and indefatigable perseverance*; and that they help him both *spiritually and temporally*, help on the cause of God's everlasting gospel; and they that withhold help in either case only withhold to their own condemnation. When Christ shall count up the worthy of his people, and shall say, "as much as you have fed, clothed and visited in prison the least of my disciples, you have done it unto me; and as much as you have not done it unto my disciples, you do it unto me." Pres. Strang's pecuniary circumstances are onerous, and it becomes one of the imperative duties of the saints to cut the shackles of poverty from off his hands and feet, and he will do as much by his pen and counsel for the church as all the rest of the ministers in the church can do.—Why need we say so much? All that are truly in the faith see and feel the force of these facts as well as us, and will act accordingly; by their doing mankind show their faith, and by not doing they show the want of it, or rather lack of it.

J. E. P.

Here follows Mr. Smolnikar's "notice" and "invitation":

#### "NOTICE

Is hereby given to all Men and Women, that a  
**CONVENTION OF REFORMERS,**

Who are willing to become the "Messengers of Jesus Christ" for the Introduction of the

#### NEW ERA OF UNIVERSAL PEACE

Among all mankind, will be held at the Trumbull Phalanx, (situate in Trumbull County, Ohio, 3 miles west of Warren and 5 miles north of the village of Newton Falls,) to commence its sessions on the 13th of August next, (1847,) for the purpose of instructing and initiating them in the points which must be made manifest, before the Millennial Dispensation of "Good Will and Universal Peace" amongst all mankind will be established upon this earth, in accordance with the express design and guidance of the Spirit of God.

#### ANDREW B. SMOLNIKAR,

Formerly Roman Catholic Priest and Professor of Divinity—now Messenger of the Dispensation of the Fullness of Times."

#### INVITATION.

"Those men and women who love truth, mankind and God, whose feeling hearts sympathize with their suffering fellow men, whose independent spirits can no longer bow to the dominion of ignorance, error and falsehood, and who are willing, able and determined to lend a helping hand for the promotion and realization of the long wished and signed for Millennium," are hereby called upon to be present at the convention above named."

# ZION'S REVEILLE.

VOL. 2.]

VOREE, WALWORTH Co., W. T., THURSDAY, JULY 22, 1847.

[No. 19.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JAMES J. STRANG.

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—\$2 per annum, payable, invariably, IN ADVANCE. All letters and communications, must be directed to the editor, POST-PAID, or they will not be taken from the post-office.

### THIRTY-THREE QUESTIONS.

Below we present thirty-three questions, which we copy (for the consideration of our readers) from a pamphlet written in Philadelphia, Pa., in which he throws out the following "challenge:"

"The following THIRTY-THREE QUESTIONS are submitted to all the Reverend Clergy of this City, (Philadelphia), and of the United States; and a CHALLENGE given them to answer them. They cannot answer them; and they dare not attempt it, for fear of the loss of their salaries and livings."

We wish to be considered as renewing the challenge. The questions savor so much of the ideas embraced by the Latter Day Saints on the subject involved in them, that we wish to call out some person or persons in answer who feel competent to answer them, and still sustain the idea that the Father (God) and His Son Jesus Christ are only one in person. As far as principle, design, spirit and economy is concerned, we believe the Father, Son and Holy Ghost are one, and that God's people should be "one" with them.

"1. Are God and Christ one being, or two beings?"

"2. If the Father and the Christ, the anointed, are two beings, each of them God, are they not two Gods?"

"3. If the Father and the Christ are but one being and one God, then, is it not evident, that what is true of the Father, must be true of Christ the Son, the anointed, father and son, in this case, being but two different names for one and the same God?"

"4. If the Christ the anointed be God, who anointed him? Did he anoint himself, being at once both the anointer and the anointed? Luke iv. 18. Acts x. 38.

"5. If the Father be unbegotten, and the Son begotten, and if they both are one and the same being, then, does it not follow, that the same being is both begotten and unbegotten?"

"6. If Christ, and the being styled in Scripture the God and Father of our Lord Jesus Christ, be one and the same being, then, does it not follow, that Christ is the God and Father of himself?"

"7. If the Father and Son be the same individual being, does it not follow, that Christ is both the father and son of himself; that he sent himself, ascended to himself, his father and our father, his God and our God, John xx. 17, and now sitteth at the right hand of himself; that he prayed to himself when he prayed to his father, whom he calls the only true God; John xvii. 3; and submitted his own will to the will of himself, when he prayed to the father, Luke xxii. 42. "not my will, but thine be done;" and forsook himself, when he prayed to the father, Matt. xxvii. 46, "my God, my God, why hast thou forsaken me?"

"8. If Christ be God Almighty, possessed of all power, with what truth could he declare, that of his own self he could do nothing; John v. 19, 30; and that to set on his right hand and on his left, was not his to give. Matt. xx. 23.

"9. Was God Almighty, the infinite, eternal and unchangeable Jehovah, once a helpless infant, indebted to the care of one of his own creatures for protection from injury, and for the supplies of animal life; and carried from place to place at the will of his nurse, in her supporting arms?"

"10. Was the being who alone is omnipotent, and who filleth heaven and earth with his presence, once confined in a mortal body, removable from place to place?"

"11. If Christ be the omniscient God, to whom are perfectly known all times, and all events, past, present and to come, with what truth could he say, 'of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the father?' Mark xiii. 32."

"12. Can it be true, in any sense whatever, that the very same being could be ignorant of that day, and at the same time know it; and what language could Christ have used, which would more clearly have expressed both his own ignorance and that of all other beings whatever, but the father, concerning that day?"

"13. If Christ be God, the ever living God, who only hath life and immortality in himself, who was it that expired on the cross, after praying, Luke xxiii. 46, 'Father, into thy hands I commend my spirit;' (ordeliver up my breath!)"

"14. Did Christ know that he and his father were one being, when he said to the Jews, John viii. 17, 48, 'It is also written in your law, that the testimony of two men is true; I am one that bear witness of myself, and the father that sent me beareth witness of me?'"

"15. If that saying of Christ's, John x. 30, 'I and my father are one,' prove Christ and his father to be one being, will not that other saying of his also prove his father, himself, and his disciples, to be all but one being, when he prays to his father, John xvii. 11, 21, 22, 23, 'that they all may be one; as thou father art in me, and I in thee, that they also may be in us;' 'that they may be one, even as we are one;' 'I in them, and thou in me, that they may be made perfect in one?'"

"16. Did Christ know, or mean others to understand, that he was God, when he said to the Jews, John viii. 40, 'Ye seek to kill me, A MAN that hath told you the truth, which I have heard of God?'"

"17. Does not the doctrine of the deity or Godship of Christ involve the Scriptures in absurdities, do away with all the piety and obedience of Jesus to his heavenly father, and cast unjust reflections on the character of him who came to bear witness of the truth, and in whose mouth was found no guile, but whose veracity may be fairly questioned, if this doctrine be true?"

"18. It may be said, that the doctrine is a mystery to be believed, though not to be understood; but may not the same be said with equal reason of the Popish doctrine of transubstantiation?"

"19. Did Peter know that Christ was God, when he called upon the assembled multitude to hear his words, and told them, Acts ii. 22 to 36, that 'Jesus of Nazareth was a man approved of God, by miracles, &c., which God did by him; and that after the Jews had crucified and slain him, God raised him from the dead, and that the same Jesus whom they had crucified was made by God both Lord and Christ?'"

"20. If Christ be God, is he not the Lord in and of himself, there being in this case no one superior to him to make him Lord? How is he, then, a made Lord, made by God both Lord and Christ, and Lord not of his own glory, but of God the Father?"

"21. Was he God, or a super-angelic being, or crucified man, who was made Lord and Christ?"

"22. Was he a God, or a super-angelic being, or a crucified man, whom the Jewsslew, but whom God exalted to be a Prince (or Leader) and a Savior? Acts v. 30, 31, xiii. 22.

"23. If he was a crucified man, could it not follow that Christ the Savior was a man and not a God?"

"24. Did the apostle Paul understand Christ to be God when he said, 1 Cor. xv. 21, 'By man came (or cometh) the resurrection from the dead;' Acts xvii. 31, 'God hath appointed a day in which he will judge the world by that man whom he hath ordained and raised from the dead;' and 1 Cor. viii. 6, 'to us there is but One God the Father;' and again, Eph. iv. 5, 6, 'One Lord, one faith, one baptism;' 1 Tim. ii. 5, 'There is one God, and one mediator between God and man, the man Christ Jesus;' and again, 1 Cor. xv. 24, 28, 'That Christ must deliver up the kingdom to God, even the Father, and be subject to him that put all things under him, that God may be all in (or among) all;' even that God whom the apostle Paul and

the other apostles so frequently denominate 'the God, the Father of Jesus Christ?' See 2 Cor. ix. 31. Eph. i. 3. 1 Pet. i. 3.

"25. Did the apostle Paul understand Christ to be God, when he says, 1 Cor. iii. 21, 22, 23, 'All things are yours, and ye are Christ's, and Christ is God's, (not God, but God's)'; and in 1 Cor. xi. 3, 'The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God?'

"26. Did the writer of the Epistle to the Hebrews know that Christ was God, or indeed more than man, when he said, Christ was made like his brethren in all things, tempted in all points as we are, and made perfect through sufferings? Heb. ii. 10, 17, 18, iv. 15.

"27. Did the apostle John, (who is generally supposed to be the author of the Revelations,) understand Christ to be God, or more than a man, when in the book of Revelations Christ is described as the lamb which was slain; and when in chap. i. 1, it is said, that God gave the revelation to Jesus Christ; who must have been previously ignorant of it, else how could it have been a revelation to him?

"28. *If Christ be not a man, truly and properly begotten, and no more than a man, how could he be born, by natural descent, from David, according to the genealogy of Matthew?* Acts ii. 30, xiii. 23. Rom. i. 3. 2 Tim. ii. 8.

"29. Did the real and very Christ himself, and in his proper person, actually die on the cross, and in the agonies of expiring nature pray, 'Father, forgive them, they know not what they do!'—Luke xxiii. 34.

"30. If the real and very Christ himself, and in his proper person, died, was it a man, a super-angelic being, or God himself, that died, was laid in the sepulchre, and on the third day was restored to life?

"31. Did the Jews in reality crucify God Almighty; was the Creator and upholder of all things put to death by his own creatures; and did the God of the universe actually perish?

"32. If the God of nature had ceased to live, who then could have lived; would not all nature in that instant have been blotted out of existence, and have become a blank?

"33. If it was only a man that died, and if the real and very Christ himself, and in his proper person, actually died, does not the conclusion necessarily and unavoidably follow, that the real and very Christ himself, and in his proper person, was only a man?"

#### ANOTHER HOAX INVENTED BY APOSTATES.

Nothing is more certain than that mankind in general love the mastery over their fellow-men, either in a civil or religious community. In order to aspire to some public distinction, men, in general, will hazard their *time, money, property* and sometimes even *life and reputation* to acquire some public office of notable distinction to immortalize their names. To effect the much desired object legality must be trampled under foot with impunity, the word of God perverted, and every rational principle disrespected.

There is no history now extant of important civil or religious events that have passed, from the beginning of creation until the present time, but have been more or less fraught with such incidents practiced by usurpers and vain, religious and political demagogues.

As soon as Moses was constituted a prophet, usurpers soon appeared and wanted his calling and station. As soon as the time arrived for the first advent of the Messiah to take place, there were a plenty of men who desired that noble station, and rose up at all hazards to impose themselves on the Jews, each one in turn claiming to be the veritable promised Messiah. And what is still more astonishing, the Jews, as a people, were more willing to receive any person who came in his own name or authority, than to receive him who came in the name of the God of their fathers, according to the word of their acknowledged prophets.

Since Jesus Christ (the true Messiah) has made his advent on this earth and established his priesthood with his apostles, through whom he (Christ) has said, that "no man taketh this honor (priesthood) to himself but he that is called of God, as was Aaron." Every Bible reader ought to know that there is not one sentence or word in the Bible to justify the idea of any man receiving the priesthood but by revelation.

As soon as the christian priesthood became of some public notoriety, men of ambition, thirsty for public distinction, desired the priesthood laurel to be placed on their mortal temples to give them

an opportunity to sway some notorious power to make foolish men believe them to be "somebody." As soon as the power of God ceased to be manifest among men by revelation, and men continued to clandestinely profess to confer the priesthood one on another by the laying on of hands only, independent of revelation, so soon did the scene of oppression begin its blighting, deathly career, and all that felt disposed to dissent from usurped power were cruelly murdered by the means of the gallentine, the fagot, the rack, the burning stake and other means of torture, too numerous to mention, invented to compel men to love, reverence and obey their cruel despotism.

When the time had fully come for God to send an angel from heaven with the "everlasting gospel," to preach "to men on earth," and restore the priesthood to men again, according to Rev. xiv. 6, he done so, and to the astonishment of all reasonable men of liberal principles, jealousy began its arbitrary influence, and the ministers of the apostate world began to thunder forth their anathemas, calling to their aid the advantages of the pulpit and the press to save to themselves the power, influence and means by which they derived their ill-gotten gain.

And what is still more astonishing, is this:—No sooner did the priesthood of this last dispensation begin to exercise some influence among men and become somewhat conspicuous on the earth, and men began to see that the system of religion as believed by the Latter Day Saints of the Church of Jesus Christ was purely in accordance with the scriptures as a great whole, than men began to take a squint into the probability that if they should attach themselves to that people they might by hap become some great one and aspire to notable distinction to immortalize their names. Their motives being not pure before God they have, many of them, plunged themselves into some egregious enormity, by which they have forfeited the confidence of all true hearted saints and lost their membership in the church, and some of them, not yet willing to give up the struggle for public distinction, have set themselves up as watchmen to declaim against the church, "wickedness, wickedness! corruption, corruption!! reform, reform!!! or the church will all go to perdition at once!" Instead of repenting themselves and staying in the church to effect a reform, they have set themselves up as being "some favored persons," and called the church to them—such as W. Parrish, ———Russel, G. M. Hinkle, S. Rigdon, B. Young and others, which we will not name except one.

Some, with just sense enough to know that they have neither talent, character or influence enough to effect a successful usurpation of the Presidency of the Church of Jesus Christ of Latter Day Saints, have called after some other man to go in front to pioneer the way for them to rise to notoriety, which has been the case with one Wm. E. McLellin, of Kirtland, Ohio. We have before us the first and second Nos. of a paper, in which he pretends to say that Joseph Smith ordained by the laying on of hands one David Whitmer in Missouri, to be his (Smith's) successor in the office of first President of the church, as long ago as the year 1834 sometime in the summer.

I have been connected with this church since August, 1833. Ever since the spring of 1836 I have been engaged continually in the gospel ministry, and have been connected with the quorum of the Twelve ever since Dec. of 1838, and more or less in person I have been present with the councils and deliberations of the first authorities of the church in Kirtland, far west and Nauvoo, and I never yet heard it even hinted that Joseph Smith ever attempted to ordain David Whitmer as his successor in the prophetic office till very lately.

But this I did hear, and that too from the mouths of many who said they were present when Joseph Smith laid his hands on D. Whitmer, referred to, and ordained him to the office of "CHIEF CAPTAIN of the hosts of Israel" in a *military capacity*, not a *seer, translator, revelator or prophet*, with the privilege of choosing his aid-de-camp; and he selected one Roger Orton for that office: this Orton told me himself. One Dr. F. G. Williams was chosen second in command, with the privilege of choosing his aid-de-camp. Bro. Williams made choice of ourself to that office. In conversation on this subject, Bro. Orton told me that he believed he should yet see me in the most splendid uniform, with a plate of gold on my breast as large as his hand. I mention this in order to show that the novelty of the idea rivited this matter in my remembrance, so that there is no probability of my being mistaken. Bro. Williams, referred to, visited me in Canada and conversed with me freely on this subject, in 1836 or '7. Bro. Phineas Wright testifies that he heard me

speaking of this matter the same season in Canada, while engaged on my mission there.

This matter has been with me and many others a topic of free and common talk with all those who were particularly interested and were present at the ordination of Whitmer, and all had one and the same remark concerning Whitmer as being the chief military commandant of the hosts of Israel, and nothing higher in the capacity of a leader.

The first Presidential office is the highest office of the church, and one of the most important callings conferred on man on this earth; and one too that men would be as likely to forget their existence as to forget who was ordained to that office in their presence. Benj. Winchester has figured with S. Rigdon since Joseph Smith's death, and knew so and so, so much and so much about S. Rigdon's legal claim to be Smith's successor; and now, because Rigdon has failed in his usurpation, and come out at the little end of the horn, and B. W. has found himself in the mud, his recollection brightens up and says he recollects the fact of David Whitmer's ordination as well as Wm. E. does, after passing through all those "tombs" and "graves," and been transferred from place to place according to "Scrutator," which account, although novel, is nevertheless true in the thing represented by the figure used.

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While Wm. E. figured with S. Rigdon at a Conference held in Pittsburgh, Pa., April the 6th, 1845, on Wednesday, April the 9th, 2 o'clock P. M., President Rigdon said:

"Since the commencement of this conference I have had one unceasing desire deep and intense, that was, to have the matter forever put at rest, whether God would accept our work. The Spirit whispered me this morning to set apart some brethren and consecrate them to God in a room in my own house, which I did; (which was the reason I was not with you this morning,) and after the washing and anointing and the Patriarchal seal as the Lord had directed me, we kneeled and in solemn prayer we asked God to accept the work we had done;—during the time of prayer there appeared over our heads in the room a ray of light forming a hollow square, inside of which stood a company of heavenly messengers, each with a banner in his hand, with their eyes looking downward upon us, their countenances expressive of the deep interest they felt in what was then passing on the earth; there also appeared heavenly messengers on horseback with crowns upon their heads, and plumes floating in their, dressed in glorious attire, until like Elisha we cried in our hearts, 'the chariots of Israel, and the horsemen thereof;' even my little son of fourteen years of age saw the vision, and gazed with great astonishment, saying that he thought his imagination was running away with him, after which we arose and lifted our hands to heaven in holy convocation to God, at which time it was shown an angel in heaven registering the acceptance of our work, and the decree of the Great God, that the Kingdom is ours and we shall prevail; my anxieties, therefore, in relation to our work in organizing the kingdom, and the acceptance of that organization by our heavenly Father, is now forever at rest.

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Since Wm. E.'s recollection has returned to him that David Whitmer is the President of the "kingdom," we wonder if he has forgotten whether the vision and his testimony as quoted above is true or false.

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To close, we shall be much mistaken in the man if David Whitmer ever responds to the call of Wm. E. to wickedly usurp the Presidency of the church as Joseph Smith's successor, or pretend to confer it on another as his (Whitmer's) successor.

JOHN E. PAGE.

## AN OBJECTION TO THE NAME OF THE CHURCH REFUTED.

We have lately heard one of the most childish objections raised against the name of the Church of Jesus Christ of Latter Day Saints that ever was hatched by the bewildered cranium of man. It is this:—"The Church ought to be called 'the Church of Christ,' leaving out the terms 'Jesus' and 'Latter Day Saints.'"

Ans. The term *Jesus* signifies a savior from sin. The term *Christ* signifies the anointed of God. In the New Testament the Son of God is called "Jesus Christ." If "Jesus" when joined with "Christ" is superficial, we will acknowledge that it would be equally superficial in the name of the church. But as long as the terms "Jesus Christ" are associated together in the name of the great "head of the church," so long as the church acknowledges Christ as her Savior and head, so long she will have to receive the name *Jesus with Christ*.

The term "Saints" is much used in the scriptures as significant of the people of God, as the members of the church or kingdom of God. And as we believe we are living in the "last days" so much spoken of in the scriptures, these circumstances considered and all the above stated ideas being fully sustained by the word of God, to abridge the name of the church by striking out even one word, would leave the church with a name not expressive of her distinguishing character.

Therefore, the Church, in order to be known by a name expressive of her character in its true light, must be called by the name of "The Church of Jesus Christ of Latter Day Saints," or give up the idea that these are the last days, or that the term *Jesus* is necessarily associated with the term *Christ*.

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## POLYGAMY NOT POSSIBLE IN A FREE GOVERNMENT.

Nothing is more certain than that the sexes are born into the world (as a general thing) equal in numbers. So provided in the wisdom of God that, as a general thing, one of each sex can enjoy the society of a companion of the opposite sex; so that the great design of God in the creation of man can be carried out on just and equitable principles of mercy and justice, under the form of a free and equitable government. Whereas polygamy can only be sustained in an arbitrary or despotic government. We will illustrate our idea by a figure of twenty persons, ten males and ten females, which will represent the case of all mankind in general.

In the case of ten males and ten females, if one man should have two or three wives as a matter of course there would be one or two men who could not have any, for the grand reason that there would not be any to be had, in case all the rest had one a-piece.

It is a well known fact that the three principal sources of life are the improvement of the soil, minerals and the timbers. Should any government whatever adopt and sustain the practice of polygamy, it would of necessity be compelled to enact coercive laws to enforce the collection of a grievous taxation of those who had neither wife, wives or progeny, to sustain those who might have many.

Such an order of things would inevitably throw a portion of mankind into a state of menial servitude, as much to be regretted as the condition of the slaves of the southern States. That there is an attempt to introduce such an order of things in some regions of the west, is too well known to be denied by the intelligent part of community in the western part of the country beyond the Mississippi river. Let those who are under the influence of what is falsely called "the camp of Israel" read, take the hint, and beware. [Ed.]

## LET EVERY ONE DO THEIR DUTY.

Let the apostles, priests and elders go out and preach the gospel and the gathering to the places appointed of God, remembering the promise of God that he who shall go "and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint, and an hair of his head shall not fall to the ground unnoticed, and they shall not be hungry neither thirsty." Let the counselors at the stakes of Zion be men of wisdom, counseling according to equity and justice, in holiness and lowliness of heart, in meekness and long suffering, and in brotherly kindness and charity; for the promise is if these things abound in them they shall not be unfruitful in the knowledge of the Lord. "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, an striker, not given to filthy lucre; But a lover of hospitality, a lover of good meat, sober, just, holy, temperate; Holding fast

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Such an order of things would inevitably throw a portion of mankind into a state of menial servitude, as much to be regretted as the condition of the slaves of the southern States. That there is an attempt to introduce such an order of things in some regions of the west, is too well known to be denied by the intelligent part of community in the western part of the country beyond the Mississippi river. Let those who are under the influence of what is falsely called "the camp of Israel" read, take the hint, and beware. [Ed.]

## LET EVERY ONE DO THEIR DUTY.

Let the apostles, priests and elders go out and preach the gospel and the gathering to the places appointed of God, remembering the promise of God that he who shall go "and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint, and an hair of his head shall not fall to the ground unnoticed, and they shall not go hungry neither athirst." Let the counsellors at the stakes of Zion be men of wisdom, counseling according to equity and justice, in holiness and lowliness of heart, in meekness and long suffering, and in brotherly kindness and charity; for the promise is if these things abound in them they shall not be unfruitful in the knowledge of the Lord. "For a Bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. But, a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast

the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus, ch. 1 ver. 7 & 8. Let parents teach their children in the principles of righteousness, and instruct them in the "doctrine of repentance, faith in Christ the Son of the living God by the laying on of hands," according to the law of the Lord. Let the sisters be in good behaviour as becometh holiness, not false accusers, teachers of good things, and ready to minister to the wants of the afflicted. To be short, let every one act in their *own office and place* in righteousness, and Zion will put on her "beautiful garments, come forth clear as the sun, fair as the moon, terrible as an army with banners," and roll forth with mighty power till the whole earth is filled with her glory.

G. W.

## A QUESTION.

"How much more credence is there due to any plural number of persons who testify, who are equally and only interested in the thing of which they give testimony, than to one person who is himself only interested in the thing of which he testifies?"

We answer, none! on the consideration that it is as possible, and as probable, that two or more persons (the nature of man considered) are as liable to concoct a falsehood and testify to it, as for one person to do so; and that there is no credence due in either case, unless their testimony can be sustained by some other disinterested, corroborating or collateral evidence.

Let the above be considered in the case of the three witnesses to the Book of Mormon, viz.—David Whitmer, Oliver Cowdrey and Martin Harris—and the finding of the plates (in the Hill of Promise) and their translation by James J. Strang. In the case of the three they are equally interested as one man only.

We lately heard a long harangue relative to the truth and divinity of the "Book of Mormon," in which the speaker presented no other testimony to sustain the divine claims of the Book of Mormon but the three witnesses above named. We was constrained to say in our heart, *O fudge!*

Again, we ask, who ever heard of any person receiving the Book of Mormon as divine on the testimony of the three witnesses, and then alone? We answer, we never did; and we presume there never was any person so soft or intellectually weak as to do so, unless it might be the speaker himself, to which we refer.

On the consideration that the Book of Mormon is divine, it is a matter too important in the course of events to have been left out of the consideration of the divine mind of the holy prophets, when foretelling future events and the means by which those events were to transpire. If, therefore, there had been no call for such a book found on the face of the scriptures, we doubt whether any person of sound intellect would ever have received it on the testimony of the three referred to.

J. E. P.

EXCOMMUNICATION.—Joseph Younger and Robert Malbey (Elders of the Seventies) are excommunicated from the Church of Jesus Christ of Latter Day Saints.

WM. SAVAGE, President.

## DIED.

In this place, on the 11th inst., Justice ENOCH, the son of John and Mary Page, aged one year, five months and twenty-six days.

This blooming child is snatch'd away  
By death's resistless hand,  
Our hearts the mournful tribute pay,  
Which pity must demand.

While pity prompts the rising sigh,  
Oh, may this truth, imprest,  
With awful pow'r—"I too must die!"—  
Sink deep in ev'ry breast.

The voice of this alarming scene  
May ev'ry heart obey;  
Nor be the heav'nly warning vain,  
Which calls to watch and pray.

Oh, let us fly, to Jesus fly,  
Whose powerful arm can save;  
Then shall our hopes ascend on high,  
And triumph o'er the grave.

## THE CHRISTIAN RELIGION IS A SCIENCE.

Why should not the christian religion be considered an exact inductive science?

When we look into the laws of nature that govern the astronomical worlds, and then take an impartial view of the laws that govern this inferior sphere, called earth, with all its innumerable varieties, we find that all these laws that govern the whole are fixed in such exactness in their constitution that when they are rightly understood by all alike, without the least jar or variation of indifference. This being a fact that none will dispute who are capable of judging of any matter correctly, we ask from whence were those laws originally derived?—We answer, from the source of self-existent intelligence, commonly called *Alheem*, (Gods.) If, then, the same Gods that have given existence to this earth and all the planetary worlds that roll in their several orbits around it, and have fixed all the laws that govern them in such exactness, why should it be considered unreasonable or untrue to say that all special revelation of the Gods to men are also fixed in an exactness equal to that that is manifest in all other sciences that are demonstrated to men on mathematical principles? So that all who understand the principles of revealed religion right, understand them alike. "No man knoweth the things of God, but the spirit of God." J. E. P.

## SALE OF THE TEMPLE IN NAUVOO.

By our exchanges we learn that the Brighamite agents in Nauvoo have sold the Temple to the "Roman Catholics" for "\$75,000." We feel that it is a duty we owe to the public, to say, do not burn your fingers. They that purchase property belonging to the "Church of Jesus Christ of Latter Day Saints" of any other agents but those who act under the Presidency of James J. Strang, the only legal successor of Pres. Joseph Smith of said Church, will undoubtedly buy a law suit, and consequently a bill of cost to the loss of their money.

As far as the law and power of nobocracy is concerned in keeping us out of the possession of our legal rights, we have nothing to say or predict. But so far as our legal rights are concerned, we fear not; we know what we are about in this. MARK THAT, AND BE CAUTIONS! We have said it before, and say it again emphatically, that James J. Strang is the only man on earth that can sustain the claims of successorship to Joseph Smith as President of the church above named, before any earthly tribunal. [Ed.]

URIM AND THUMMIM.—Exod. xxviii. 30, thou shalt put in the breast-plate of judgment, the Urim and the Thummim, Lev. viii. 8. Num. xxvii. 21. ask counsel after the judgment of Urim. Deut. xxxiii. 8. let thy Urim be with thy Holy One. 1 Sam. xxviii. 6. neither by dreams, by Urim nor prophets. Ezra. ii. 63. nor eat till there stood up a priest with Urim and with Thummim, Neh. vii. 65.

The above are all the texts in the Bible embracing the terms Urim and Thummim. More on this subject at another time.

TO ARMS! TO ARMS!!—Who will enlist in the warfare? He that conquereth his own evil spirit and sensual propensities, gains a greater victory than the military chieftain who conquers a city.

## REMITTANCE OF MONEY.

All persons wishing to pay monies to the Revellie office are requested to remit by MAIL DIRECT TO ME. If money is actually mailed to me, I will acknowledge it as payment, whether I receive it or not; but I have no agents, and will not recognize payments except made by mail, or at the office of publication.

Voree, June 7th, 1847.

JAMES J. STRANG.

## BOOKS, PAMPHLETS AND PAPERS.

The subscriber has on hand a variety of books, pamphlets, tracts and papers, which give plain, clear and lucid explanations of the faith of the Church of Jesus Christ of Latter Day Saints, which he will sell at reduced prices wholesale, and fair prices retail. The Elders who go out to preach and visiting brethren will do well to call and purchase; so that when the people lack preachers, the lack may be made up by the reading of our books.

JOHN E. PAGE.

# ZION'S REVEILLE.

VOL. 2.]

VORÉE, WALWORTH Co., W. T., THURSDAY, JULY 29, 1847.

[No. 19.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JAMES T. ITALANO.

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### TREATISE ON CIRCUMCISION.

BY JOHN K. PAGE.

(Continued from the fifteenth No.)

That gave rise to the fulfillment of the word of the Lord to Abraham concerning his seed, Gen. xv. 13 14, which prophecy, or word of the Lord, was literally fulfilled to the letter of the word—"And he (the Lord) said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years." Read Ex. xlvii. and xlii. 40. "Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years."—read the 41 ver. We have, from the 13th ch. of Exodus, all the books of Leviticus, Numbers and Deuteronomy as the history of the travels of the children of Israel through the wilderness of Arabia to the land of Canaan, a journey of forty years; which might (under ordinary circumstances) have been performed in less than one month, and had been performed by Abraham and others, of olden time, in a very short time: and, also, by Joseph and his relatives, seventeen years after Jacob came down into Egypt to sojourn there, when Jacob died and his sons returned to the land of Canaan to bury him in the land which was given to Abraham, Isaac and Jacob and their posterity, for an everlasting (or eternal) possession.

The same land concerning which Joseph, through faith, gave commandment relative to his bones, when he died, to have them carried to the same place of the burial of his progenitors for their deposit, one might enquire, why all this ceremony concerning the dead bones of these illustrious saints? I answer, that, in the morning of the resurrection of Abraham and his children to possess the land eternally, they might be found there to be with the Savior, who will come, and "set his feet on the mount of Olives and bring all the saints with him." Read Zechariah, xii. xlii. xiv., also Ezekiel, xxxvi. xxxviii. Amos, ix. 8 to 15 inclusive. All this is founded on the strength of the eternal covenant and the eternal seal (circumcision) as given to Abraham and his seed, to be perpetuated "in their generations;" and the land of Canaan continue to exist in the presence of God, who swear by himself to give it to Abram and his seed in their generations for an everlasting (or eternal) possession; "and the Lord should be king over all the earth; in that day there shall be one Lord, and his name one." Zach. xiv. 9. Read Joshua, iii., here begins the possession of the land of Canaan by the children of Israel, under the reign of Joshua.

Read Joshua, v. 2. At that time the Lord said unto Joshua, "Make thee sharp knives and circumcise again the children of Israel the second time.

3 ver., And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskin.

4. And this is the cause why Joshua did circumcise all the people that came out of Egypt that were males; even all the men died in the wilderness by the way after they came out of Egypt.

5. Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6. For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord; unto whom the Lord swear that he would not show them the land which the Lord swear unto their fathers, that he would give us a land that floweth with milk and honey.

7. And their children, whom he raised up in stead of them, Joshua circumcised; for they were uncircumcised, because they had not circumcised them by the way.

8. And it came to pass when they had done circumcising all the people, that they abode in their places in the camp till they were whole."

Why the necessity of this universal circumcision of the whole camp of Israel? Ans. Because, in fact, they had no legal claim to possess the land, unless they claimed it in the name of the God of Abraham, Isaac and Jacob, and that too on the strength of the covenant and seal made to their fathers, being obedient to the Lord according to the stipulations made in the covenant.

Immediately after the death of Joshua the children of Israel appointed them judges, or the Lord raised up judges, to conduct the temporal affairs of Israel.

Read Judges, ii. 8 to 16, iii. 10, iv. 4, x. 23, xii. 8, xiv. 15 20, xvi. 31, &c., "Until they desired a king to be given to them to judge them in the like manner of the other nations."

Read 1 Samuel, viii., id. xi. 16, "Saul anointed the first king in Israel." Id., xv. 1, "Saul sent to anoint Saul king."

Read 2 Samuel, ii. 4 7, "David second king in Israel." Id. v. 3.

1 Kings. i. 39, "Solomon anointed third king in Israel."

Read 1 Kings, xi. xii. We have the account of the division of the kingdom of Israel into two kingdoms, which took place in about one year after the death of Solomon. The tribes of Judah, Benjamin and the half tribe of Manassah adhered to "Rehoboam," while the remainder of the tribes adhered to "Jeroboam." Let the reader here be very particular to notice that ever after the division of the kingdom of Israel they have ever remained divided to this date, (A. D. 1842.) Let it be recollected that Rehoboam was the "son of Solomon," and reigned over the two and half tribes, which was ever after called the "kingdom of Judah" to this day. Jeroboam had been the "servant of Solomon" and reigned over the remaining nine and half tribes (commonly called the ten tribes) in Samaria, which was called ever after the "kingdom of Israel" to this day.—Thus the kings of Israel, from the first till last, stand arranged thus:—

1. Saul reigned 40 years.

2. David " 40 " "

3. Solomon " 40 " "

4. Rehoboam " 1 " "

Of Judah alone,			Of Israel alone,		
Rehoboam	reigned	17 years.	Jeroboam	reigned	22 years.
Abijam	"	3 "	Nadab	"	2 "
Asa	"	41 "	Baasha	"	24 "
Jehoshaphat	"	25 "	Elah	"	2 "
Jehoram	"	4 "	Zimri	"	7 days.
Ahaziah	"	1 "	Omri	"	12 years.
Interval	"	6 "	Abah	"	22 "
Joash	"	40 "	Ahaziah	"	1 "
Amaziah	"	29 "	Jehoram	"	28 "
Uzziah	"	52 "	Jehu	"	28 "
Jotham	"	16 "	Jehoahaz	"	17 "
Ahaz	"	16 "	Joash	"	16 "
Hozeiah	"	22 "	Jeroboam II.	"	41 "
Manasseh	"	55 "	Zechariah	"	1 "
Amon	"	2 "	Shallum	"	1 month.
Josiah	"	31 "	Menahem	"	10 years.
Jehoshaphat	"	4 "	Pekah	"	2 "
Jehoiakim	"	11 "	Peishah	"	20 "
Jehoiachin	"	3 "	Interval	"	9 "
Zedekiah	"	11 "	Hosea	"	9 "

Captivity of Judah by Nebuchadnezzar 588 years before now, king of Assyria, 780 years before Christ.

For the captivity of Israel, read 2 Kings, xvii. 2 to 6 inclusive. For the captivity of Judah, read id., xxiv. xlv.

Let the reader notice, in particular, that the Assyrian captivity never, as a body, or people, or nation, returned to the land of Canaan. But Judah, after 70 years bondage in Babylon, returned as a body or people, and did build Jerusalem. Read Nehemiah, iv. v. vi. Which return took place under the reign of the heathen kings, "Cyrus" and "Artaxerxes." Read Ezra, i. to vii. inclusive.

Thus the kingdom of Judah (called the Jews) builded Jerusalem and tarried there until the year 70 of the christian era, when Titus, the son of Vespasian of Rome, (quite a distinct people from either Assyria or Babylon), captivated the Jews. In this last captivity of the Jews the prophecy of our Lord was fulfilled, which is found in Luke, xxi. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled."

Thus, reader, we have sought out the principal or leading items of the national history of Abraham and his natural seed, as far as it pertains to their national distinction from all other nations or people on the earth, and as far as the scriptures give it to us. And this national distinction was all founded on the covenant made to Abraham and his seed, by no less authority than the decree of God; and that decree, confirmed by an oath unto a "thousand generations."

Therefore the ecclesiastical or political history of that people is only as it were merely commenced, if the covenant and its seal has any strength or validity, and the God of Abraham is unchangeable, and his covenants and promises are sure and eternal.

We are next to find what remains yet in future to transpire on the strength of the temporal covenant, made to Abraham and his seed. 39th Psalm, 34. ver. The Lord says: "My covenant will I not break, nor alter the thing that is gone out of my lip."

The covenant made by the "lips" of the Lord to Abraham, Isaac, Jacob and their seed was, that they should have all the land of Canaan for an "everlasting possession." Mr. "A Pedit Baptist" has said "that the term everlasting signified eternal." To this I have conceded in this case. Therefore, as eternal is a duration without end, there remains something "important" worthy of a God, yet to take place with Abraham's seed, to carry out the stipulations of the covenant.

The last we hear of the ten tribes we found them captivated by the Assyrians, unless we admit a sentence from the Apocrypha, 2 Ecdrae, 13 ch., which says thus: "And they (the ten tribes) dwell there (in Assyria) until they took this council among themselves, that they would go into a far country where no man dwelt, of a year and a half journey, and the same region is called Assareth." What country Assareth may be, is a matter of considerable enquiry with many ecclesiastical writers. Some have formed an opinion that the Indians of America are the ten lost tribes; this is the opinion of Mr. Josiah Priest. If I mistake not, it is the opinion of M. M. Noah, of New York, a Jew of considerable notoriety.

But the writer of this article dissents from that opinion for reasons which he will not here state, inasmuch as the precise location of the ten tribes at present is not the subject of the present enquiry. Sufficient to our purpose at present is to look for them to come from the north country, as the prophets have said, as we shall quote hereafter. The Jews, we find by natural observation, are among all nations, in the four corners of the earth, "scattered among all the nations and kingdoms of the earth," as the prophets have said they should be. Before I proceed further I will here propose an important question to the reader. What has ever happened or transpired with Israel and Judah in fulfillment of prophecy, but what has happened according to the literal sense or application of the prophecy to the letter of the word? I answer, nothing; therefore we will look for the remainder of the word of prophecy to be fulfilled in the same literal sense as the past, such as has not been already fulfilled with Israel and Judah.

The reader will do well to turn to the 28 ch. of Deut., and read the word of prophecy through Moses to all Israel, wherein the Lord sets forth the unchangeable condition by which Israel should possess the promised land of Canaan and never be driven from it.

In the same chapter the Lord sets forth the condition by which they should be "scattered among all the nations and kingdoms of the earth;" the condition in which we find them at the present day. Please turn to the xxx. ch. and read from 1 to 10 ver.

1st ver. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

9. And shalt return unto the Lord thy God, and shalt obey his

voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul;

3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee.

4. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul that thou mayest live.

7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

9. And the Lord thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good: for the Lord will again rejoice over thy fathers.

10. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are in this book of the law, and if thou turn unto the Lord thy God with all thy heart and with all thy soul,

Turn to the 9th ch. of Amos, and read from the eleventh verse to the end. I will only insert the two last verses:—

14. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities; and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them."

15. "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them," saith the Lord thy God."

The above scriptures are so plain relative to their true meaning, or application, they need no illustration more than to say that they mean as they say and say as they mean, in a literal point of light, for they will not admit any other construction:

Therefore, it remains yet future for Israel to be restored to the land of their fathers, "no more to be pulled up out of their land;" for as they were at this time pulled up out of the land given to their fathers, viz. the land of Canaan.

And further, the "temporal interest" of the stock of Abraham is as subscribed, by the covenant made to Abraham.

Isaiah, ix. 3. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there."

10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in; for my people that have sought me."

SHARON is an exceedingly beautiful and fertile plain, stretching along the Mediterranean shore, south of Mount Carmel; from Cesarea to Joppa. Its fertility and beauty are often alluded to by the sacred writers. 1 Chron. xxvii. 29, id. v. 16. Sol. Songs, ii. 1. Isaiah, xxxiii. 9, xxxv. 2.

In the spring of 1834, Mr. Thompson, an American missionary, passed over this plain. "The view of it, from a high tower in Ramla, is thus described:—

"The whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza, is spread before you like a painted map, and is extremely beautiful, especially at evening, when the last rays of the setting sun gild the distant mountain tops; the weary husbandman returns from his labor, and the bleating flocks come frisking and joyful to their fold. At such a time I saw it, and lingered long in pensive meditation, until the stars looked out from the sky and the cool breezes of evening began to shed soft dew on the feverish land. What a paradise was here, when Solomon reigned in Jerusalem and sang of the roses of Sharon!—And what a heaven upon earth will be here again, when He that is greater than Solomon shall sit on the throne of David his father; for in his day shall the righteous flourish, and abundance of peace so long as the moon endureth."

Isaiah had a correct view of the nature of the promise of the Lord, made to Abraham in the following language:—

Gen. 17. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

13. But be ye glad, and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people (Israel) a joy.  
19. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.

20. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.

21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpents meat.

26. They shall not hurt nor destroy in all my holy mountain saith the Lord." Read xi. ch.

Psalm cxlvii. 12 ver., "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

13. That our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets:

14. That our oxen may be strong to labor, that there be no breaking in, nor going out; that there be no complaining in our streets.

15. Happy is that people, that is in such a case; yea, happy is that nation, whose God is the Lord."

From these last quoted scriptures we learn that this earth is to be restored to its first creative beauty that characterized it in the morning of creation, when God looked upon the workmanship of his own hand and pronounced it "very good." Read Genesis i. & ii. chapters.

We learn that in the morning of creation the whole family of the brutal creation then subsisted on every green herb for meat; then, as a matter of course, the lion, wolf and the leopard, together with many other species of the brutal creation, were not carnivorous as we now find them, subsisting one on the other.

Therefore, we are to look for the words of Peter to be true and valid:—

Acts, iii. 20, "And he shall send Jesus Christ, which before was preached unto you;

21. Whom the heaven must receive until the times of RESTITUTION of all things, which GOD hath spoken by the mouth of all his holy prophets since the world began."

Therefore, to do this work of restitution as the prophets have declared, the consequence is, this now sinful, contaminated earth must be, and will be, created anew, and thus become a new earth; and Jerusalem, in the land of Canaan, become a holy city of the Lord, and weeping, sorrowing and crying be totally done away; and the house of Judah and the house of Israel become one kingdom, as the prophets have declared; and then will they enjoy the land of Canaan given to Abraham, Isaac and Jacob, and their seed after them, for an everlasting possession, according to the covenant made to them, and sealed by the sign of circumcision, which is now, and ever will be, as faithfully remembered of the Lord as the rainbow in the clouds is remembered of the Lord in fulfillment of the covenant made to Noah, that he would no more drown the earth with a flood, but "reserve it unto fire and the perdition of the ungodly."

When "the earth will be burned, and few men left," read Isaiah xlv. 5, 6, then, and not till then, will Israel possess the land of Canaan, as the prophets have declared; then will be realized what "temporal interest is subserved" by the observance of the institution of the circumcision of the flesh, as instituted with Abraham and his seed, to be remembered and observed by them everlastingly.

(To be continued.)

ERRATA.—At the head of the article on Circumcision in the 15th No., for "Circumcision," read "Treatise on Circumcision."

He only works right, who works by the pattern; think of this rule when investigating Pres. Strang's claims to the prophetic office.

#### TO THE EDITOR:

DEAR BROS.—Thinking it would not be amiss to give you a short account of our mission to the Brighamite camp, falsely called "the camp of Aaron," we shall give you a few outlines of our travels and success in that quarter.

We started from Voree on the 30th of April last, in company with Bro. Wm. Smith, and preached near Pleasant Grove, in Bro. Robinson's neighborhood. There has been a number baptized since we left there. We arrived at Perkins' Grove on Sunday and preached on Sunday and Monday, and Bro. Wm. Smith, baptized four, and we had a good time; the spirit of the Lord was manifest in our midst, and more were believing and almost ready to be baptized.—We left Bro. Smith there and proceeded on our journey to Nauvoo, preaching by the way. We visited the City, and the Temple in particular. We found the city to be one desolate waste. The fair city that was once populated with fifteen thousand souls is now broken down and but few inhabitants in it, the houses and fences torn down and broken up and but a few of the best of them remain, and the worst state of society we ever saw. From thence we proceeded on our way to the Charaton river in Iowa, 130 miles distant, on the track of the Brighamite camp. Many of the camp are scattered in every direction, and their sufferings are beyond the power of our pen to describe. Hundreds on hundreds have dissented from the Brighamite usurpation, and are leaving for other countries and places more congenial to civilized customs and moral habits, and seek their bread for their suffering innocent women and children.

According to the best information we could get, one-fourth of the whole camp have died off. After the battle at Nauvoo, in the small company that started with father Nickerson there has ten of the company died, and father Nickerson was one of the number. While he was sick a boy aged 13 years died in father Nickerson's shanty, of twelve feet square, and laid ten days before he was buried, for the reason of there not being well persons enough to bury him. We were informed that many of them were buried without coffins, some in boxes, some in barrels and some without any material but the cold earth to enclose them.

Good evidence of people of our acquaintance, that we cannot doubt, state that George Miller, one of the principal Bishops, has dissented and left the camp with two-thirds of his pioneer company. And many others have left, some in one direction and some in another. —Ennith has also left.

There has a negro prophet risen up in the camp and pretends to work with a rod, like those of old, and is drawing away many after him. After we arrived at Charaton river we preached many times, and some believed in the appointment of James J. Strang to be the true and legal successor to Joseph Smith in the prophetic office, and were baptized and agreed to go with us to Voree; in consequence of which our lives and property was immediately sought, there being men appointed in the Brighamite organization for that particular purpose, to confiscate the property of those that dissent from their despotic cruelty. Under those circumstances we deemed it not proper for both of us to leave that place at the same time.—Accordingly Bro. Shippy agreed to go on to Garden Grove and Mount Pisgah, while Bro. Nickerson stayed at Charaton river to take care of the property.

The Brighamites in Garden Grove and at Pisgah forbid their members going to hear the adherents of James J. Strang preach.—They sent men around to every family in Garden Grove and forbid them hearing or harboring a Strangite, and threatened the life of Bro. Shippy in different places; yet they had to hear him privately, and many believed.

We started for Voree with mother Nickerson in the company, on the 10th of June. We preached by the way many times, and many believed the truth. We visited Nauvoo on our return, with the company we had gathered by the way.

We visited the Prophet Joseph's Mother, found her recovering in health and firm in the gospel, living in her own house with her children at Nauvoo. Many reports have gone abroad that she was going west, but she told us she had no thought of going.—We visited Emma Smith (the Prophet's widow) and found her firm in the faith; that her husband wrote or dictated the writing of the letter of James J. Strang's appointment to the Prophetic office, and has not changed her mind. She believes in the Bible, the Book of Mormon and the Book of Doctrine and Covenants, and the established claims of Joseph, and also of James J. Strang to be beyond

successful contradiction. All who investigate these matters thoroughly must admit them to be true. We visited the Temple and found it much injured in many parts, and the letters on the pulpits broken out. The report has gone abroad that the Temple was sold to the Roman Catholics, but on enquiry we found that it had only been offered for sale to them by the Brighamite agents, but not sold. We visited many of the citizens and showed them that those agents mentioned had no power to give a legal title to it, as time will clearly show, by the law of the land.

We arrived in Voree on the 17th inst., with a company of 33 souls, 7 wagons, 50 head of cattle and 5 head of horses. There are many more families expected soon from that quarter.

With due respect,

URIEL C. H. NICKERSON.  
JOHN SHIPPY.

For Zion's Reveller.

Voree, June 18, 1847.

"How can two walk together, except they be agreed?" "Behold how good a thing it is for brethren to dwell together in unity."

BELIEVED BROTHEREN.—Inasmuch as many have already set forth some of the beauties of the new and everlasting covenant and the majestic work of the great God, in fulfillment of his promises made unto the fathers and also unto us, concerning the gathering of Israel and the setting up of his (God's) kingdom in the last days, I deem it expedient to drop a few words upon the same, although in weakness, yet, nevertheless, with a good intent.

It has invariably been the case in every age and dispensation, when the Lord God has commenced a work for the salvation of the children of men, for some to rise up and oppose it with all the venom and malice of hell. There has not only been wars without, but fears within. The Saints of God have a warfare not only with those of the world, but some of their own selves will rise up against them and destroy that peace and unity which ought always to prevail among the saints.

And why is it so? The reason is obvious: it has been said by an inspired man, "Pride goeth before destruction, and a haughty spirit before a fall." It is human nature for the feet to aspire to be the head, instead of performing the office in the body which God assigned to them. And as self-esteem is a prominent characteristic of the human family, it is natural to say, I am wiser and holier than thou; and instead of weighing things in a just balance, they measure by their self-conceit, and readily exclaim, this is wrong, that is not right, it is not of God, &c.

And why all this clamor about these things? Ans. Simply because they did not originate with them. It is a peculiar trait of the human character to search for faults in others, and never try to learn the corruption of their own hearts. If people were as diligent in searching out their own faults as they are the faults of others, and as willing to reform themselves as they are to reform others, there would be less contention in the house of God, and also in the world. Unity of purpose and a concentrated effort among the saints, is the only principle calculated to effect the gathering of the saints, the building of stakes and establishing Zion. Unfeigned love and a forgiving disposition are two essential requisites, that never ought to be lost sight of by the saints.

I will now give you a brief history of the course that I have taken in this respect, and of my experience in these things. I have been a firm believer in the doctrine of Christ, as held forth by the approved authorities of the Church of Jesus Christ of Latter Day Saints, for more than eleven years, and have never doubted that it was of God. I believed Joseph's appointment to be of God; but I never had the privilege of gathering with the saints during the life of Joseph, but I felt to participate in their afflictions and bear some humble part in the work, as far as duty required. After the death of Joseph I supposed Brigham to be his successor, rightly holding the keys of that important office. I accordingly arrived in Nauvoo on the 20th of Oct., 1845, for the purpose of enjoying the society of them people that I loved, and to become acquainted with the principles of righteousness more perfectly.

I went with the first company out of Nauvoo and continued with them about four months, suffering privations of almost every kind; and the meanwhile anxiously expecting a reorganization in the camp of Israel and a strict observance of celestial laws, which I supposed to be contained in the scriptures, which were before given. But, alas! the organization did not take place while I was with

them, but violation after violation of the laws of God and the land, and all was anxiety, bustle and confusion.

I returned to Nauvoo, and then into Lee county, Iowa, on the 3d of July, 1846, where I resided nearly a year. I witnessed the distressing scene of the Mormons being driven out of Nauvoo, in September, (I think,) 1846; which was in accordance with the word of the Lord, as spoken by his servant James J. Strang, in consequence of their wickedness. My brother, Stephen Post, and myself thought proper to keep up a correspondence concerning the great events which were daily transpiring, and by the grace of God he thought proper to present the claims of James J. Strang for investigation, and they came to me with such strong testimony that I dare not reject them.

I felt willing to renounce the usurpers and apostates and believe in the divine mission of James J. Strang, and acknowledge him publicly as Prophet, Revelator and Seer, and patiently wait for the promises which God has made unto us through him. I dislike the hidden things of dishonesty, and handling the word of God deceitfully. "Mystery Babylon" liate; I glory in the order of God's kingdom: I glory in truth and plainness; I believe in the visions of Lehi and Nephi, relative to the rod of iron; I find no stopping place in the kingdom of God; I believe in working while the day lasts, "and in due time we shall reap, if we faint not," and gather a rich harvest into that "rest which remains for the people of God." I feel it to be the duty of every saint of God to uphold Bro. James by the prayer of faith, and to pray without ceasing, and in all things to give thanks; pray also for one another, and lend the helping hand to minister to each other in all temporal wants; "follow peace with all men and holiness, without which no man shall see the Lord." My creed is, to deal justly, love mercy and walk humbly with my God, and I hope that every saint will adopt the rule—Let us, also, do all in our power to sustain the press, and help to "bear each other's burdens, and so fulfill the law of Christ."

WARREN POST.

THE SUBSCRIBER IS WAITING for our friends to increase the subscription list to that amount sufficient to justify an increased size of "Zion's Reveller" at least double the present size, that we may have room for the insertion of a lengthy and very interesting treatise on the divinity of the "Book of Mormon." By presenting to our readers lengthy extracts from authentic histories of the developments of American antiquities, corroborating with the historical matter of the "Book of Mormon" concerning the same facts, the most of which facts were developed and published since the publication of the Book of Mormon in 1830. Be assured, friends, you will not begrudge your money.

JOHN E. PAGE.

TO OUR PATRONS.—We receive communications from abroad informing us that some have subscribed for the "Reveller" and mailed the money for the same some time ago, and have not received any papers in return. We assure our patrons we know not as yet where the fault lies; we can guess a great many reasons, but still we might be mistaken in all of them.

We feel to advise our friends to avail themselves of the advantages of the post-office laws in this matter. Let the post master frank their letters and enclose the money; and direct to JAMES J. STRANG, post paid, and we think it will come straight to the mark. Be sure that those do this business who are themselves interested, money sent to the post-office by the hand of supposed confidential friends, may never get to the post-office or to the printing office. There are many dark plots laid in the way to stop the progress of truth. [Ed.]

THE best evidence of good sound moral courage in any person is, to do their duty at all times, on all occasions, at all hazards, if possible, when it is due.

Intrepid courage is manifest when there is danger, never when there is none. When an enemy calls to arms, towards call to legs, ("long feet.")

#### REMITTANCE OF MONEY.

All persons wishing to pay monies to the Reveller's office are requested to remit by MAIL DIRECT TO ME. If money is actually mailed to me, I will acknowledge it as payment, whether I receive it or not; but I have no agents, and will not recognize payments except made by mail, or at the office of publication.

Voree, June 7th, 1847.

JAMES J. STRANG.

# ZION'S REVEILLE.

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"Truth will prevail."

## ZION'S REVEILLE,

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### TREATISE ON CIRCUMCISION.

BY JOHN K. PAGE.

(Concluded.)

The following scriptures will suffice for the present on this point, setting forth the "temporal interest" that is to be "subversed" by the temporal covenant and its seal, (circumcision):—Please read Ezekiel, xxxvi.—Ezekiel, xxiv. 27, "And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

Id. xxxvi. 7, "Therefore thus saith the Lord God, I have lifted up my hand. Surely the heathen (gentiles) that are about you, they shall bear their shame."

8. But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come.

9. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown."

10. And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and you will do better unto you than at your beginning; and ye shall know that I am the Lord.

12. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29. I will also save you from all your uncleanness, and I will call for the corn, and will increase it, and lay no famine upon you.

30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen, (gentiles)."

What we have quoted on the topic of the "temporal interest that is to be subversed" by the observance of circumcision, we deem to be quite sufficient; the scriptures being so plain on the subject, we think that more comment would be superfluous.

We will next show what "political interest" is to be "subversed" by the remembrance and observance of the "temporal covenant" and circumcision, as instituted with Abraham and his seed.

We have before found Abraham's seed a distinct government, or kingdom, in the days of Saul, David and Solomon. In the days of these aforementioned three kings, the whole kingdom of the twelve tribes of Israel were under one form of government, and one king was king to them all. But in process of time we found them divided into two kingdoms. In the days of Rehoboam the son of Solomon, and Jeroboam the servant of Solomon, we found the nine and half tribes revolting against Rehoboam, and declaring themselves to be a separate kingdom or government, with their seat of government at Samaria; while the tribes of Judah, Benjamin and the half tribes of Manasseh still retaining Rehoboam to be their king, and Jerusalem to be their seat of government. Thus we find the seed of Abraham on the strength of the covenant made to Abraham their father, possessing the land of Canaan divided into two kingdoms, which have never to this date (1847) been restored to be one kingdom. But,

to the contrary, found them under two separate kingdoms, acknowledging two parallel lines of kings, one called the kings of Judah, the other the kings of Israel, as we have found above—twenty kings in each line up to their several captivities. The kingdom of Israel was captivated by the Assyrians 720 years before Christ. The kingdom of Judah was captivated by the Chaldeans, or Babylonians, more than a century after the captivity of Israel.

N. B. Israel never returned as a people, or government, to the land of Canaan; but Judah did, as we have above shown, and tarried at Jerusalem till they were captivated by Titus of Rome.

And where shall we look for Israel now? I answer, in the "north country." Where shall we look for Judah? I answer, in the four corners of the earth.

Shall we ever see them literally restored to the land of Canaan, both Israel and Judah, and again set up a separate kingdom on the land of Canaan? I answer, yes, verily, if the covenant of God to Abraham and his seed be good and valid, on the veracity of God's word by himself and the prophets.

Read Isaiah, xi. 11, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts (lost) of Israel, and gather together the dispersed of Judah from the four corners of the earth."

We understand that the first time that the Lord set his hand to gather Israel and Judah, was when he sent his son, who cried unto the Jews in these words:—

"Oh Jerusalem, Jerusalem! thou that stonest the prophets and killest them that are sent unto thee, how often would I have gathered thy children together unto thee as a hen gathereth her chickens under her wings, but you would not."

We deem the ten lost tribes to be (in a legal point of light) as much the children of Jerusalem as the Jews, unto whom he (Christ) was then addressing himself. Therefore, as a matter of course, there needs to be a second setting to of the hands of the Lord to do that which was not accomplished the first time. The reader is here requested to read the eighth chapter of Zechariah. I only insert the last verse,—"Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

Jeremiah iii. 12, "Go and proclaim these words toward the north, and say, Return thou back-sliding Israel, (ten tribes,) &c."

17. At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.

18. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers," (Abraham, Isaac and Jacob.)

Please read id. xvi. 14 15 16, also xxiii. 7 8. The reader is requested to read the xxx. xxxi. xxxii. xxxiii. We only insert a few select passages.

xxx. 10, "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."

18. Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small."

20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that op-

press them."

Words added to the next following verse would be quite superfluous to make it any plainer to the understanding, that Israel will be an independent kingdom, and appoint their own political officers to rule their own kingdom.

21. "And their **NOBLES** shall be of themselves, and their **GOVERNOR** shall proceed from the midst of them; and I will cause him (the governor) to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

22. And ye shall be my people, and I will be your God."

Ezekiel xxxvii. 21. "And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will **GATHER** them on every side, and bring them into their own land:

22. And I will make them **ONE** nation in the land upon the mountains of Israel; and **ONE** king shall be king to them all; and they shall be *no more* two nations, *neither* shall they be divided into two kingdoms any more at all.

24. And David my servant shall be king over them, &c.

25. And they shall dwell in the land that I have given—unto Jacob my servant, &c."

Zechariah xiv. 9. "And the Lord shall be king over all the earth, &c."

This proves that David will be a subaltern king under the Lord, while the Lord (Jesus Christ) shall be king over all the earth. David's jurisdiction will only extend over the land of Canaan. Please read the whole of the 37 chapter of Ezekiel for the resurrection of the whole house of Israel, "to stand upon their feet, an exceeding great army to dwell on the land of Israel."

Some have supposed that this valley of "dry bones" includes the whole world, Jews, Gentiles and all other people; it is true that all in Christ will have a part in the first resurrection, but mind you, the gentile saints must, as a matter of course, possess the other portions of the earth, inasmuch as the land of Canaan was given expressly to Abraham and his seed for an everlasting (or eternal) possession. Therefore the valley of dry bones is spoken of as Israel, distinct from all other people.

For proof that the saints will possess the earth after the resurrection, read Rev. v. 9, 10; and all of the 14 chapter of Zechariah, and the 37 Psalm, and the 20 chapter of Rev., also the 72 Psalm.

Concluding remarks on this topic of the "political interest" that is to be "subverted" by the observance of the covenant and its seal, (circumcision), as instituted with Abraham concerning the land of Canaan.

Some have supposed, and even preach, that all that has happened with Abraham and his seed in respect to the land of Canaan, was only a figure or type of an invisible Canaan, or a spiritual Canaan, or the heaven of the spirits of the departed saints. But I have it yet to learn where there is one text of revelation to sustain the supposition as correct. Heb. xi. 8, Paul, in respect to Abraham's faith, says:—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out (of Haran) not knowing whither he went.

9. By faith he (Abraham) sojourned in the land of promise, (Canaan), as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10. For he (Abraham) looked for a city which hath foundations, whose builder and maker is God."

Acts vii. 5, Stephen says, concerning Abraham and the land of Canaan, "And he (the Lord) gave him (Abraham) none inheritance in it, (Canaan), no not so much as to set his foot on; yet he (the Lord) promised that he would give it to him (Abraham) for a possession, and to his seed after him, when as yet he had no child."

Ques. Where did Abraham look for a city whose builder and maker is God?

Ans. In the land of Canaan is where he looked for it, though he, (Abraham), Isaac and Jacob and a multitude of others, died having not received the promise, but seeing it afar off and were persuaded of them; i. e. they had the assurance that the promise was true and that they should partake of the fullness of the promise, and though they should die they would one day possess the land of Canaan and on it a city that had foundations whose builder and maker is God.

Ques. What will the city be called?

Ans. Ezekiel xlviii. 35. "It was round about eighteen thousand measures; and the name of the city from that day shall be *The Lord is there*." The reader will do well to read the whole chapter to find the location of the inheritance of one tribe with another; and for a particu-

lar account of the land, the building of the city and the temple please read the fortieth chapter to the end of the book. This city, called "*The Lord is there*," is called by other prophets Jerusalem.

Zechariah xiv. please read its plain literal meaning, or true application; it is too plain to need comment.

Proving the fact that when Jerusalem is built again, according to the prophets, that all the power of the assembled nations shall not succeed to destroy Jerusalem; but at the advent of her (Jerusalem's) King he will set his feet on the Mount of Olives, (the identical spot from where he ascended—read Acts i. 11, 12), "and bring all his saints with him," and in the company Abraham and his family or seed that has observed the sign of circumcision, by which they will claim an everlasting inheritance on the land of Canaan.

Zech. xiv. 10. "All the land shall be turned as a plain from Geba to Rimmon *SOUTH of Jerusalem*; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses.

11. And men shall dwell in it, and there shall be no more utter destruction but Jerusalem shall be safely inhabited.

9. And the Lord shall be King over all the earth, &c.

16. And it shall come to pass, every one that is left of all nations which came against Jerusalem, shall even go up from year to year to worship the KING, the Lord of hosts, and to keep the feast of tabernacles.

17. And it shall be that those who will not come up of all the families of the earth unto Jerusalem to worship the KING, the Lord of hosts, even upon them shall be no rain.

20. In that day there shall be upon the bells of the horses *Holiness unto the Lord* and the pots in the Lord's house [temple] shall be like the bowls before the altar."

The reader will please read in connection Ezekiel xxxviii. xxxix. Joel iii. Zech. xiv. 1, 2, 3. Rev. xvi. 13, 14. Id. xvii. 12, 13, 14. Id. xix. 11 to 21. Id. xiv. 20, "And the wine-press was trodden for the earth, (Jerusalem), and blood came out of the wine-press, even to the horse-bridles, by the space of a thousand and six hundred furlongs"—which would be two hundred miles. Thus we see that Abraham and his seed, their king (Jesus) at their head, will be a political and an independent kingdom or government, and will eventually conquer all other nations; and that too by virtue of the "*temporal covenant*," which God made to Abraham and his seed concerning the land of Canaan.

Look soon for a treatise on the Spiritual Covenant, by the same author.

## ONLY FEW SAVED.

When we pore over the sacred volume, called "the Holy Bible," we are very much interested with the exactness with which the inspired prophets have foretold future events: then when we pore over the pages of profane history, detailing to us the events that have past, we see such an unjarring harmony existing between the things foretold and the events that have transpired in the past history of the world, we are doubly astonished that any person of even common intelligence should be in any degree skeptical to the scriptures. The 28th chapter of Deuteronomy, alone, contains matter enough foretelling events that should take place in future (from the days of Moses) with Israel of such a nature that if fulfilled, as we now find they have been in the past history of that people, to forever fix our faith on a sure basis that Moses was a prophet of the living and true God. Moses told Israel that, on certain conditions, they should be "*left few* in number, and be scattered among all nations and kingdoms of the earth," the condition in which we now find them.

There is one particular worthy the notice of the candid Bible reader, which is this.—Every event that is foretold by the prophets that has been fulfilled has taken place just in time to perfectly harmonize with the events that had past and the events that were yet to transpire in future, and that too in a LITERAL sense.

We give a few specimen examples—when the time came for the things to transpire with the kings of Israel that the Lord told the prophet Samuel, I Sam. viii., so it took place with those kings as the Lord had said. When the time came for the house of Israel to be captivated by the Assyrians, so it took place, as the Lord had said by the prophets. When the time came for the house of Judah to be captivated by the Chaldeans of Babylon, so it transpired.—When the 70 years of bondage were fully accomplished, and the

time came for the Jews to return and build Jerusalem, so it took place, as the Lord had said by the prophets. When Daniel's 70 weeks had nearly come to a close, and the time came that the "Messiah should be cut off," so it happened. But preparatory to that event, the 53d chapter of Isaiah must also be fulfilled to the *literal* letter of the word concerning the Messiah.

#### NO SPIRITUALIZING IN THESE THINGS.

When the time came for Titus, the son of Vespasian of Rome, to captivate the Jews and prepare the way for the scattering of the Jews among all nations in the four corners of the earth, so we find them scattered at this day; and we pity the person who has audacity and ignorance enough to say that they (the Jews) will not be gathered from the four corners of the earth to the land of Palestine, as the prophets have foretold in a literal sense.

One thing demands our most serious attention. Which is this—in every identical case in time past when the time had fully come for any great and important event to transpire with old Israel or the ancient christian church, there were only *few, very few* indeed, who were prepared in their faith and looking for the event to bid it a hearty welcome, as fulfilling the word of the Lord as spoken by the prophets, who "spoke as they were moved by the holy ghost." While the great mass of the people being filled with the spirit of self-conceit, were always prepared to cry out delusion! delusion!! and raise the hue and cry against him who pleaded the word of the Lord to the letter. But the man that had the faculty to spiritualize or cut or carve the word down to a signification that best suited the popular taste of the people, and make it signify something congenial to the speculative interest of the great mass, he was the man that was worthy of their attention and support.

But still the potent arm of the Lord has thus far sustained the veracity of his word, being neither flattered or bribed to forfeit his word—has borne it out triumphantly through every emergency to the confounding of the proud skeptic and the rebellions of the wicked.

When the time came that the cup of iniquity of the antedilevians was full to the brim, the flood was sent to destroy the people and show them that God was not to be mocked with impunity, and "only few, that is eight souls, were saved."

When Sodom, Gomorrah, Adma and Zeboim were fully ripe with wickedness God showed them that his potent arm still lived, and rained a storm of fire and brimstone on the cities and destroyed them all except Lot and his two daughters—few indeed. Unless the doctrine of universal salvation is true in that case, the sin of Sodom only the better and quicker prepared the great mass of the people for a sudden transport to heaven in a chariot of flaming fire and brimstone; while the prophet Lot and his two daughters were worthy of the administration of the angel of God, yet being not so well prepared for the sudden exit, were left to be more fully prepared to enjoy the favor which had just been rained down on their neighbors.

We call the attention of our readers to the history of the destruction of Jerusalem by Titus of Rome, as given by Flavius Josephus, Book vi., of "the Jewish war." In this war and the captivity of the Jews in the year A. D. 70, was fulfilled the prophecy of our Lord Jesus Christ. Moses and all the rest of the sacred writers foretold that event. Some millions of Jews perished in the siege, and Jerusalem has been trodden down of the gentiles from that day to this. Who can read the history of the Roman war with the Jews, and not be constrained to cry out in his heart, oh man! or oh nation! what art thou when thou hast lost favor with thy God and left to thyself? Surely, then, thy destruction is inevitable.

Will our contemporaries, the "Universalists," tell us that the antedilevians, the Sodomites, the Jews at the destruction of Jerusalem, and all those nations spoken of in the xxvi. and xxvii. chapters of Ezekiel, were immediately transported to the heaven of bliss and unsullied glory, when, by the bow of God's judgments, they were cut off by wholesale from the face of the earth? We now leave the past and take a look into future time, leaving ourselves to be dictated entirely by the sacred volume, (the Bible.) Isaiah xiv. We are told that "the earth shall be burned, and few men left." Malachi iv. 1. We are told that the "proud and all that do wickedly shall be burned up; that they shall not be left neither root nor branch." Surely such an event has not yet transpired. Malachi intimates that there are some "righteous" left. Isaiah says they are "few." Paul says this shall take place when the "Lord shall descend in flaming fire." 2 Thes. ii. 7-8, also 1 Thes. iv. 14, 15, 16, 17. If, then, the Lord Jesus is to "take vengeance on all that do not obey his gospel," we ask where is that people on the earth that embrace

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Who, that is sincere, candid and reads his Bible with care, and has his eyes open to the events that take place in the religious community, but what can see that unless the God of heaven burns the veil and covering that is now cast over the understanding of all nations of the religious world, that this and all future generations are lost! lost!! lost!!! to all intents and purposes equal to the antedilevians, Sodomites or the Jews who were destroyed at Jerusalem.—Yes, Jesus said, "as it was in the days of Noah and Lot, so should it be in the days of his coming."

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O thou proud gentile! dost thou not know that thou hast the same God to deal with that the Jews have? Take heed, then, that thou dost not fall by the same example of unbelief that the Jews did.—Thou gentile, "thou bearest not the root, but the root thee." If the Jews fell through apostasy, so wilt thou if thou dost not repent.—As the Ninevites repented at the preaching of Jonah, so mayest thou; the same God will judge thee.

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Our eyes and ears are sometimes saluted with communications from abroad that there are persons who profess to be adherents to Pres. J. I. Strang, who are privately teaching and some practicing what is called the "western camp doctrine," or, in other words, "spiritual wifery" or polygamy. We also hear that there are some persons who do Pres. Strang the injustice to say that he justifies the principle above stated.

This is to say emphatically, and we mean just what we say, and if our course in the future does not prove us true in this matter then let that excretion rest on us that is due to such a course of conduct, that we believe ourselves to be as much ingratiated into the confidence of Pres. Strang as any other man. (This we say without egotism, merely to discharge a moral duty.)

We have talked hours, yea, even days with Pres. Strang on the subject of the temporal and moral condition and character of the Church of Jesus Christ of Latter Day Saints, and we find to our utmost satisfaction that he does not believe in or cherish the doctrine of polygamy in any manner, shape or form imaginable whatever.

Whatever corruptions that may have crept into the church before Pres. Strang's administration, he should not be held accountable for. And to think, or say, that he by this time ought to have fully redeemed the church from those egregious excesses into which she has in a greater or less degree been plunged by usurpers is unreasonable, and more, it is uncharitable, and does not savor of the true faith or of brotherly kindness.

The letter of the law of the church will be the track of Pres. Strang and his associate authorities to pursue. We cannot act against any member on mere report. On charges legally preferred we will act up to the letter of our duty, as the law directs. No minor authority in the church can excommunicate any of the major authorities. But any member of the church can prefer a charge before the proper tribunals, to try any person of the church. Should any of the Twelve or High Priests, or others, transgress the laws of the church in any part of the earth, let those aggrieved take the gospel steps with them promptly and you shall be heard. It is strange indeed to see the course that some are weak enough to pursue, which is, to stand still and neglect their own duty merely because somebody else does, or because somebody does wrong. We wish all such per-

came for the Jews to return and build Jerusalem, so it took, as the Lord had said by the prophets. When Daniel's 70 weeks had nearly come to a close, and the time came that the "Messiah should be cut off," so it happened. But preparatory to the latter, the 53d chapter of Isaiah must also be fulfilled to the letter of the word concerning the Messiah.

**NO SPIRITUALIZING IN THESE THINGS.** When the time came for Titus, the son of Vespasian of Rome, to invade the Jews and prepare the way for the scattering of the Jews among all nations in the four corners of the earth, so we find them scattered at this day; and we pity the person who has audacity and ignorance enough to say that they (the Jews) will not be gathered on the four corners of the earth to the land of Palestine, as the prophets have foretold in a literal sense.

One thing demands our most serious attention. Which is this—very identical case in time past when the time had fully come—very great and important event to transpire with old Israel or the present Christian church, there were only few, very few indeed, who were prepared in their faith and looking for the event to bid it a hearty welcome, as fulfilling the word of the Lord as spoken by the prophets, who "spoke as they were moved by the holy ghost." While the great mass of the people being filled with the spirit of conceit, were always prepared to cry out delusion! delusion!! to raise the hue and cry against him who pleaded the word of the Lord to the letter. But the man that had the faculty to spiritualize, read or carve the word down to a signification that best suited the vulgar taste of the people, and make it signify something congenial to the speculative interest of the great mass, he was the man that is worthy of their attention and support.

But still the potent arm of the Lord has thus far sustained the verity of his word, being neither flattered or bribed to forfeit his aid—has borne it out triumphantly through every emergency to the confounding of the proud skeptic and the rebellions of the wicked.

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sons would repent. For our part we wish this church to be built up of "lively stones," not dead ones.

Pres. Strang or myself will not hold ourselves in duty bound to take cognizance of things that pertain to the conduct of others that takes place altogether out of the reach of our observation, only as it is made our duty by a due course of legal proceedings.

We will here insert a few extracts from the Book of Doctrine and Covenants, on the principal topic now under consideration:—

Feb. 1831. Sec. 13. Par. 7. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that has committed adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.

Par. 20, 21, 22. Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you, but if ye shall find that any persons have left out from among you, for the sake of adultery, and they themselves are the offenders, and their companions are living they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church.

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop be present also. And thus ye shall do in all cases which shall come before you."

Sec. 109. Par. 4. "All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again."

March 1831. Sec. 65. Par. 3. "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that they should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

Aug. 1831. Sec. 20. Par. 4, 5. "Many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you; that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore I the Lord have said that the fearful, and the unbelieving and all liars and whosoever shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection."

The above is the faith of the church on the topic of Marriage, and subjects connected therewith; any wilful deviation from those laws will not be indulged in any person that comes under our ecclesiastical jurisdiction.

JOHN E. PAGE,

Pres. of the Twelve.

## LET EVERY SAINT KEEP AND ABIDE THE LAWS OF THE LAND.

Nothing is more definite in the laws of the Church of Jesus Christ of Latter Day Saints than that all her members should keep inviolate the laws of the land; he or she that does not do so is a transgressor of the laws of God and a violator of the true faith of the church, and must be dealt with accordingly, as the following quotations from the Book of Doctrine and Covenants of the church clearly show.

They need no comment to make them more clear to the understanding of any person who wishes to fear God and keep his commandments with all the heart, might, mind and strength, according to the requirements of Christ.

Revelation given in August, 1831. Sec. 18. Par. 5. "Let no man think he is ruler, but let God rule him that judgeth, according to the council of his own will; or in other words, him that council-eth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them forth. Behold here is wisdom."

Aug. 1833. Sec. 86. Par. 2. "And now verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me: therefore I the Lord justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free: therefore ye are free indeed; and the law also maketh you free: nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."

Dec. 1833. Sec. 98. Par. 10. "And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

BE CONSISTENT.—We hope that all persons that unite with any branch of the dissenting "Mormons," that do not acknowledge the existence of a present acting *Prophet, Revelator, translator and seer* at its head, will not pretend to say that they believe that Joseph Smith was ever a prophet.

He that works for God, works for Zion; he that works for himself only, cares nothing for God or his Zion.

He that builds on the faults and fall of others, only builds to be faulty and fall himself. True principles only will stand the day of burning, and the crash of the elements.

The church of Anti-Christ stands on its numbers and wealth. The church of God (whether many or few) stands on its faith and virtues.

If the religion of Christ, as taught in the scriptures, is not an exact science, what is it?

There is many a good citizen that is not a good christian, but every good christian makes a good citizen.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, W. T., THURSDAY, AUG. 12, 1847.

[No. 21.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JAMES J. STRANG.

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## TREATISE ON THE SPIRITUAL COVENANT MADE WITH ABRAHAM.

BY JOHN E. PAGE.

In the 15th, 19th and 20th Nos. of "Zion's Reveille" we have treated at length on the subject of the "temporal covenant" made to Abraham by Almighty God, in reply to "A Pedo Baptist" of Pittsburgh, in 1842, as published in the "Christian Advocate"; in which "A Pedo Baptist" has attempted to confound the "spiritual" and "temporal" covenants made to Abraham into one covenant, and order to justify the practice of infant baptism as being introduced in the room and stead of infant circumcision of the flesh.

Without vanity, we think we have forever settled the point in the mind of every candid reader (who is seeking after truth as it is set forth in the scriptures) that the "temporal covenant" made to Abraham is yet in full force, for the design for which it was given; and that it never was done away by any other ordinance being introduced in its stead.

The following is to show the nature of the "spiritual" covenant and its distinction from the "temporal" covenant. The temporal covenant (on which we have treated) was the second one of the two made to Abraham.

We shall show that the spiritual covenant is not confined to the literal seed of Abraham only, but that it is extended to all the families of the earth of Adam's posterity, and that the circumcision of the heart is its seal; and in the sequel we shall extend its effect into the world of spirits in order to show the propriety, nature and effect of it unto the whole human family.

We have often heard it said by the Pedo Baptist that the ordinance of circumcision of the flesh, as instituted with Abraham, was an ordinance of the law given to Moses in the wilderness. We emphatically say that such an idea is without a foundation in the scriptures of the Old and New Testament.

The ordinance of circumcision of the flesh was instituted with Abraham some four hundred years before the law of "carnal" commandments was given to Moses. The covenants made to Abraham were given under the Melchisedec priesthood, for Abraham lived in the days of Melchisedec the king of Salem. Read Gen. xiv. The law of carnal commandments was given for the administration of the Levitical priesthood in the days of Moses.

The only proof we have ever heard presented to prove that the ordinance of circumcision of the flesh was done away, is the saying of Paul, Romans x. 4, "For Christ is the end of the law for righteousness, to every one that believeth."

The above quotation is made by the Pedo Baptist in view of the idea that the ordinance of circumcision of the flesh was an ordinance of the law referred to. Whereas we have found that the ordinance referred to was given more than four hundred years before the law was given. So down falls the idea that is designed to be sustained by the scripture quoted—the scripture quoted being grossly perverted by the Pedo Baptist to sustain a heretical doctrine.

In the former Nos. referred to of the "Reveille" we have found that the "temporal covenant" made with Abraham was confined to his literal seed and those "bought with his money."

We will now show that the "spiritual covenant" is extended to all the families of the earth, and that the same acts are requisite to constitute the literal seed of Abraham, spiritual Israel, that are required to make a gentile a spiritual Israelite.

Gen. xii. 3, "And I will bless them that bless thee, (Abram),

and curse them that curse thee: and in thee shall all families of the earth be blessed."

Gen. xxvi. 4, a seal clause, "And in thy (Isaac's) seed shall all the nations of the earth be blessed."

By the above we find that the Lord of Abraham continued the same "spiritual covenant" to Isaac that was made with Abraham. Gen. xxviii. 14. The same covenant was continued to Jacob also. Gal. iii. 16, "Now to Abraham and his seed were the promises made."

[Notice "promises" in the plural. What promises? We answer, the temporal and spiritual covenants.]

"He (the Lord) saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ."

By the above we find that the great dispenser of the spiritual covenant was Christ; that in him and through him only, we are to participate the blessings of salvation.

An analysis of the following scripture shows clearly that Abraham had received the circumcision of the heart before he was circumcised in the flesh.

Rom. iv. 11, "And he (Abraham) received the sign of circumcision, (of the heart), a seal of the righteousness of the faith which he had yet being uncircumcised; (in the flesh); that he might be the father of all them that believe, though they be not circumcised; (in the flesh); that righteousness might be imputed unto them (gentiles) also."

Rom. iv. 8, "Blessed is the man (whether of Abraham's posterity or of the gentiles) to whom the Lord will not impute sin."

9. Coneth this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision."

The above decides the matter eternally that the spiritual blessing of the "spiritual covenant" was participated by Abraham before and independent of the circumcision of the flesh.

Deut. x. 16, "Circumcise therefore the foreskin of your heart, and be no more stiff-necked."

By this we learn that Moses also knew something of the "circumcision of the heart, distinct from the circumcision of the flesh."

Jer. iv. 4, "Circumcise yourselves to the Lord, and take away the foreskin of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."

By the above we learn that the prophet Jeremiah was also acquainted with the work of the spiritual regeneration of the heart; he also saw the necessity of all the inhabitants of Jerusalem participating the same, to avoid the penalty due in case they did not as he instructed them, though they all might have been circumcised in the flesh.

Deut. xxx. 6, "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy soul, that thou mayest live."

By this we find that Moses was fully aware of the fact that the time would come when all Israel would be put in possession of the land of Canaan, according to the "temporal covenant"; that God would cause them to participate the blessing of the "spiritual covenant" also.

Gal. v. 6, "For in Jesus Christ neither circumcision (in the flesh) availeth anything, nor uncircumcision; but faith which worketh by love."

This clearly shows that the "temporal covenant" has no special connection with the "spiritual covenant," and that it requires the same "faith that worketh by love" to make a natural Jew or Israelite a spiritual Israelite that it does a gentile, that is uncircumcised in the flesh.

With propriety the following interrogation and its answer may here be inserted:—

Rom. iii. 1, "What advantage then hath the Jew? or what profit is there of circumcision?"

2. Much every way: chiefly, because that unto them were committed the oracles of God."

Let the reader here notice that we are entirely dependant on the natural seed of Abraham for all the scriptures that is given to us of God, of both the Old and New Testaments. "The oracles of God" being the word of God and the means through which it is given.

The following scriptures show clearly that the Jews, or natural seed of Abraham, stand in no higher relation to God (in a spiritual point of light) than the gentiles do; though the Jews may all be circumcised according to the stipulations of the "temporal covenant," as they should be, in order to be legal claimants to an inheritance on the land of Canaan.

Rom. ii. 28, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The neglect of the observance of the ordinance of the circumcision of the flesh in the case of a natural Jew, only throws him into the same relation to God that a natural gentile stands. So that whether circumcised or not circumcised in the flesh, each have the same interest in the gospel of Christ, and each stand on the same footing in relation to the "spiritual covenant."

But not so with the Jew in the flesh if he neglects the stipulations of the spiritual covenant; he not only loses his advantages of the covenant of salvation in Christ, but also loses his claim to the land of Canaan.

The gentile that does improve the advantages of the spiritual covenant, nevertheless has no claim to the land of Canaan, because of the fact that that land was ceded to the seed of Abraham, who improve the advantages of both covenants.

Much more might be said on the subject to show the distinction between the "temporal" and "spiritual covenants" made with Abraham, but we deem what we have said to be quite sufficient to show to the full satisfaction of all candid enquiring persons that God did establish "two covenants" with Abraham, as above stated, and that they were both equally in force with Abraham's seed from the days of Abraham to this day.

Then, as the sign of the circumcision of the flesh is still in force for the same reason it was instituted with Abraham, it (circumcision) was never done away to introduce another ordinance in its stead; consequently down falls the heretical doctrine of infant baptism as being introduced in stead of infant circumcision.

We most earnestly solicit of any "Pedo Baptist" a successful refutation of what we have presented on both subjects, viz., the "temporal" and "spiritual covenants" made to Abraham. If they (the Pedo Baptists) conclude that our ideas cannot be refuted, they will signify it by giving it a public sanction, or by holding their peace.

(To be Continued.)

### CONFERENCE AT THERESA.

June 18th. Conference organized by calling Ebenezer Page, the P. H. P., to preside *pro tem*. George Brownson was appointed Clerk. Preaching and the usual services by Ebenezer Page. Afternoon, prayer by G. Brownson, preaching by E. Page.

June 19th. Met at 10 o'clock, Pres. Strang presiding. The usual services, prayer and preaching of the first principles of the gospel, by Pres. Strang. Afternoon, prayer by Ira J. Patten, preaching by Pres. Strang on the doctrine of signs, miracles and spiritual gifts.

June 20th. Prayer by E. Page, preaching by Pres. Strang on the "establishment of the kingdom of God." Afternoon, "of the salvation of the living and the dead, and of the judgment"—instructions on the social relations and the gathering. Evening, of the priesthood, the want of it among the sects, and the prevailing errors in regard to the judgment. Prayers by G. Brownson and Calvin B. Childs.

President Strang informed the Conference of the appointment of Ebenezer Page and Ira J. Patten as Apostles, and of the action of the Conference at Voree thereon. Whereupon it was unanimously

Resolved, That this Conference receive, sustain and uphold with our faith and our prayers our brothers Ebenezer Page and Ira J. Patten as Apostles of the Lord Jesus Christ, and special witnesses of his name to the nations of the earth.

And they were ordained by revelation and the laying on of hands of Pres. Strang, as apostles and members of the quorum of the Twelve.

George Brownson, P. H. P., was in like manner received, &c., to preside over the Black River district in place of Ebenezer Page.

A resolution was passed approving of the management of "Zion's Reville" in its present hands, and recommending it to the patronage and support of the saints.

During Conference nine were baptized and confirmed, some ordained, children blessed, and many sick came to be healed; hands were laid on them and they recovered, and the power of God was manifest as in days of old, so that all felt that it was indeed good to be here.

After a most interesting and happy session of three days, Conference adjourned to meet again on the call of the P. H. P.

JAMES J. STRANG, Pres.

GEORGE BROWNSON, Clerk.

### DISINTERESTED TESTIMONY.

In the desert of human hearts through which we travel in this world it is cheering to occasionally find an oasis, bright and blooming with some share at least of the freshness of Eden. It would be too much to look here for man free from prejudice and error of some kind. But when we find a community willing to hear the truth, and to examine its evidences, we feel in some degree compensated for our sufferings and reconciled to our toilsome life, with its privations and unrequited hardships. Such a people the editor found at Theresa, and at two or three other places; on his late visit to the eastern churches.

The citizens of Theresa have had the kindness to send up the following expression of the views which they entertain of Pres. Strang's teachings, after having heard him. Of course we expect no such expression from those who will not hear. We do not usually publish the few such kind words we receive from among men, but as the authors of these resolutions requested their publication, we certainly will not refuse.

We may add, that we believe that such an expression as the following, made as this was, by a public meeting of leading citizens, is not made without a self-sacrificing devotion to truth and righteousness. Pity it is, nevertheless it is true, that a man may not express any opinion in favor of the truths that God has revealed but at the expense of the good opinion of his christian neighbors. God reward them and posterity in a renovated world remember them.

Theresa, July 1st, 1847.

REV. SIR.—At a numerous meeting of the citizens of this village, held subsequent to the meeting of the Conference of "Latter Day Saints," over whose deliberations you presided, to express their opinions in regard to the Mormon creed, and the satisfaction experienced in listening to the remarks of its able and eloquent expounder, the following "preamble and resolutions" were unanimously adopted, a copy of which I, as chairman of that meeting, was directed to transmit to you, a duty which I most cheerfully perform; the more so because they give assurances of the progress of rational religion, and a hope that the day is not far distant when sects and creeds will be unknown, and when the disciples of the cross will flock together under one standard, imbibing the spirit of their Divine Master, and disrobed of prejudice listen to the plain and common sense teachings of His commissioned servants. May God assist you in the great work in which you are engaged, and abundantly bless and reward your labors.

With sentiments of respect, I remain yours,

J. T. BRECFORD, Chairman.

JAMES J. STRANG, Prophet of the Mormon Church.

### PREAMBLE AND RESOLUTIONS.

Whereas, James J. Strang, Prophet of the Church of "Latter Day Saints," has in the providence of God been permitted to visit this section of country on purposes connected with his mission, thereby affording an opportunity to all to listen to a series of sermons by him delivered and impartially judge of their import, we do, therefore,

1. Resolve, That the present political, social, and religious condition of the world, as exhibited in the tyranny of the few over the many, the heartless oppression of monopolies that are fostered by

legislation to grind the faces of the laboring poor, the grasp-all rapacity of the priesthood on the hard earnings of the down-trodden masses, and the host of other abuses that result from, and are part of, the social organization, have been truthfully exposed in all their naked-hideousness in a course of lectures delivered by the Prophet; and that the remedies proposed by him to eradicate those evils deserve the candid attention of every lover of the human race.

2. That in the discourse preached on the Sabbath many of the controverted points that divide and distract the christian world received at his hands a clear and rational exposition; and that the doctrines of "Baptism, the New Birth and Rewards and Punishments," as expounded by him on that occasion, were in the main ingenious and satisfactory; being given evidence of a mind deeply skilled in biblical lore and the sacred philosophy of the scriptures.

3. That although we may not assent to the alleged divine commission as prophet of James J. Strang, we may be permitted to hazard the opinion that, from his remarkable knowledge of things present and his pre-eminent foresight of things to come, he is fully deserving of that distinction.

4. That a copy of the foregoing resolutions be transmitted to the Prophet, as a testimony of our regard for him; and also that a copy be sent to Zion's Reveller for publication.

## SOCIAL RELATIONS.

### INTRODUCTION.

The social relations seem to be a subject of much speculation in this age, among almost all people. Among the various theories for ameliorating their condition doubtless more injury is being done than good, yet the subject will not rest.

We have so often spoken and written on the subject, and so uniformly expressed the same opinions, and our conduct has so perfectly accorded with our teachings, that it cannot be necessary to again repeat our words in order to be understood. But in order that the subject may be properly presented to all the saints, we are about to present them with a series of articles on the subject, for the purpose of briefly expounding the scriptural doctrine of the social relations.

### No. 1. PRIMITIVE STATE.

In the creation of man the present dominion of man over woman did not exist.

Gen. i. 26, "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth."

27. So God created man in his own image: in the image of God created he him; MALE and FEMALE created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: have dominion over the fish of the sea, and over the fowl of the air, and over EVERY LIVING THING that moveth upon the earth.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Here is no distinction between man and woman. It was they that were created in the image of God, and it was to them that God gave dominion. Not to the man, but to THEM; the man and the woman. The man alone did not hold dominion over WOMAN, BEAST, &c., but man and woman held dominion over beasts, birds and fishes, &c.

Gen. ii. 5, "And there was not a man to till the ground."

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

15. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

18. And the Lord God said, It is not good that man should be alone: I will make him a help meet for him.

20. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

These references, especially the words *help meet*, have been supposed to imply an original inferiority in woman; but for what reason, we are at a loss to know. The fact that man was first created, and that he is invariably first named, shows truly that he took precedence to the woman, but not that he HELD DOMINION over her, just as the apostle or elder first ordained takes precedence to those subsequently ordained, though he does not hold dominion over them.—The word "*help*" is applied to an assistant, but not necessarily to a subject; but the word "*meet*" joined with it fixes its meaning as one fit, suitable or equal. Woman was created for man because none of the other animals were fit, suitable or equal. But woman was made "*meet*," fit, suitable and equal.

How came woman subject to man? Ans. BY TRANSGRESSION.

Gen. iii. 6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."

14. And the Lord God said unto the serpent, *Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Woman, having been given man not as a subject, but as a help meet, took upon herself to receive counsel from the serpent and to act upon it without consulting her husband; and the Lord God said, "*because thou hast done this, THY HUSBAND SHALL RULE OVER THEE.*" This is the BEGINNING of the dominion of man over woman. In the restoration of all things, will not the woman be restored?

The punishment was particularly appropriate to the circumstances of her crime. Her fault was not merely that she ate of the forbidden fruit, but more especially that she acted without counsel of him with whom she was one flesh. Not content with being equal, she acted as though lord of all. The appropriate punishment was taking away her equality and making her husband lord over her. "*Thy husband shall RULE over thee.*" If sin brought her into subjection, will not freedom from sin bring her out from subjection? Then in the purified and immortal state will she not be equal unto him, he merely retaining the original precedence without the dominion?

The sum of the matter is, "BY TRANSGRESSION MADE SUBJECT, and BY OBEDIENCE and PURIFICATION BE DEEMED FROM SUBJECTION."

For Zion's Reveller.

Springville, August 6th, 1847.

MR. J. J. STRANG.—

DEAR SIR:—I have taken occasion, as opportunity offered, from time to time, to attend the preaching of yourself and others connected with you—perhaps at first more to pass away the day of rest than for any other reason—until what I have heard has interested me much in the matters pertaining to what is called Mormonism.—My investigations, however, have more embarrassed than enlightened me. To be brief, and to the point, from education I was a believer in the Bible. I cannot deny (for it is very plain) that the doctrines you teach are the doctrines of Christ. Neither can I conceal from myself that a dispensation from God in this present age of the world, like that which Mormonism professes to be, is essential to the fulfillment of prophecy. These conclusions have driven me

legislation to grind the faces of the laboring poor. the grasp-all rapacity of the priesthood on the third earnings of the "down-trodden masses," and the host of other abuses that result from, and are part of the social organization, have been truthfully exposed in all their hideousness in a course of lectures delivered by the Prophet; and the remedies proposed by him to eradicate those evils demand the candid attention of every lover of the human race. That in the discourse preached on the Sabbath many of the unimproved points that divide and distract the christian world reviewed at his hands a clear and rational exposition; and that the doctrines of "Baptism, the New Birth and Rewards and Punishments," as expounded by him on that occasion, were in the main vigorous and satisfactory; being based on a strict and philosophical rendering of the sacred text, giving evidence of a mind deeply versed in biblical lore and the sacred philosophy of the scriptures. That although we may not assent to the alleged divine commission as prophet of James J. Strang, we may be permitted to dissent and the opinion that, from his remarkable knowledge of things present and his pre-eminent foresight of things to come, he is fully entitled to that distinction. That a copy of the foregoing resolutions be transmitted to the prophet, as a testimony of our regard for him; and also that a copy be sent to Zion's Revueille for publication.

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For Zion's Revueille.

Springprairie, August 6th, 1847.

MR. J. J. STRANG,

DEAR SIR:—I have taken occasion, at opportunity offered, from time to time, to attend the preaching of yourself and others connected with you—perhaps at first more to pass away the day of rest than for any other reason—until what I have heard has interested me much in the matters pertaining to what is called Mormonism. My investigations, however, have more embarrassed than enlightened me. To be brief, and to the point, from education I was a believer in the Bible. I cannot deny (for it is very plain) that the doctrines you teach are the doctrines of Christ. Neither can I conceal from myself that a dispensation from God in this present age of the world, like that which Mormonism professes to be, is essential to the fulfillment of prophecy. These conclusions have driven me

to investigate more seriously than I ever before did the evidences on which we receive the Bible as a standard work in religion, and to a thorough examination of the evidences on which Mormonism is founded; that is, the evidences of the fact that it was in reality *the dispensation* which God should reveal.

Now the embarrassment is this,—I find the Bible supported by a certain class or kind of testimony, to wit: the testimony of various individuals that God revealed to them so and so, and that by the power of God conferred by him on them they have wrought certain works, &c. The revealing of a dispensation to Joseph Smith and his works as a prophet of God are supported by an equal, if not a superior, amount of testimony of a like kind. And the fact that this dispensation is continued in yourself as his successor, is also well supported by a larger amount of testimony of the same kind.

I see plainly that unless some one was put in the place of Joseph Smith, as you profess to have been, and as no other man pretends to, then there is an end to Joseph Smith's pretensions. If of his, then, we reject a larger amount of testimony of like kind than that on which we receive the Bible, and therefore as reasonable men must reject that, and are left to the embraces of mere infidelity. But how can I believe the testimony of these witnesses?

I am familiar with the manner in which you obtained the so-called Voree plates, by which your character as seer, revelator and translator is established. I have frequently heard both yourself and each of the four witnesses of that transaction detail the facts and circumstances. Allowing this testimony to be in any sense true, no one can get over the fact that you were guided and assisted therein by revelation and the power of God. I have also, both in private conversation and in public meetings, heard two of these witnesses, and some twenty or thirty other persons, many of them members in high standing in your church and maintaining characters above reproach, testify in the most solemn and impressive manner that they knew *by revelation from God and by the ministration of angels, &c.*, that you was a true prophet of God; and that you was called and set up by him to stand at the head of his church; that it had been manifested to them in the same manner and by the same power by which it was shown them that Joseph was a prophet and the Book of Mormon was true, &c. And within a very brief period I have seen at least half this array of witnesses, including a full share of rank, talent and respectability, turn back and deny your authority as a prophet; renounce the faith which their testimony sustains, in most cases distinctly repudiating their own testimony and in all taking new positions, utterly inconsistent with its truth.

Nothing can be clearer than that either their present position is hypocritical or their former testimony was false. If one half have proved false witnesses, how am I to know that the other half will not? And if these living witnesses, known to be respectable men, cannot be credited, what credit can I give to the testimony of other witnesses, long since dead, who I have no reason to form a higher opinion of?

I have never, myself, received a revelation from God. I would willingly believe that others have, when so many of them say so; but so many have turned about and said their former testimony was not true, that I do not know who to believe. Where there is certainly so much falsehood, how am I to know there is any truth?

The resurrection of Christ (the important fact of that dispensation) is proved by four witnesses; but whether they adhered to their testimony all their lives I do not know. They were certainly contradicted by other witnesses. Mat. xxviii. 15.

Three witnesses (whose testimony is found in the Book of Mormon) prove that the Book of Mormon was introduced among us by Joseph Smith, by inspiration and power of God; but two of them have practically disproved this testimony by joining other churches, which reject that work as a base imposition, and adopting creeds totally inconsistent with it.

Four witnesses prove you a seer, revelator and translator, not merely by what God has revealed to them, but by what they know through their natural senses. Yet two of them have departed from that faith, and thus given the lie to their own testimony. Of more than a score who have testified that they knew by revelation from God that you was a true prophet, at least half now testify in like manner that they know you are not. And for aught I know this has been the case with all witnesses in all ages. Does not this train of facts invalidate that kind of testimony altogether? How can I believe in any revelation, ancient or modern, unless I have witnesses who do not contradict themselves?

W. —

☞ We have published the foregoing in pursuance of our rule

of opening our columns to discussion. We especially commend it to the various witnesses whose testimony is therein alluded to; more particularly those who gave their testimony at the last April Conference. As these persons profess still to believe in revelation, perhaps they can answer so reasonable questions in regard to their own testimony. If they cannot answer these questions to the satisfaction of reasonable men, let them stand condemned. In due season if they refuse to answer, we shall take up the matter. [Ed.]

## OFFICIAL.

☞ John C. Gaylord, Pres. of Voree, is removed from that office, for neglecting to attend to the discipline of the church, calling apostates to preach, and for charging some of the superior officers of the church with grossly corrupt conduct, and then neglecting and refusing to furnish evidence against them and attend their trials.

JAMES J. STRANG,

Pres. of the Church.

Voree, Aug. 8th, 1847.

☞ The appointment of B. C. Ellsworth as one of the Twelve has been withdrawn (he not having been ordained) for teaching false and corrupt doctrines in regard to marriage and social intercourse. Ebenezer Page, one of the Twelve, is suspended for the same cause. J. M. Adams, one of the Twelve, is suspended for teaching that the prophet Joseph instituted the church of anti-Christ, and that the Church of Jesus Christ of Latter Day Saints is anti-Christ.

JOHN E. PAGE,

Pres. of the Twelve.

Voree, Aug. 8th, 1847.

☞ Elder JOHN E. PAGE has referred me to an article in No. 20 addressed "TO THE SAINTS—GREETING." In the remarks he has there made he has justly and truly represented my sentiments. I am only astonished that it should be necessary to state them at all. Within three years I have, in the work of the ministry, traveled over 16,000 miles, visited all the States north of the Carolinas but three, most of them several times—preached to large congregations in all the principal cities and in most of the large branches in the country.

And I have uniformly and most distinctly discarded and declared heretical the so called "spiritual wife system" and every thing connected therewith. It is a well known fact that several men of talent and influence have separated from me and from the church of God, merely because I would not in any manner countenance such a doctrine. One of them, Reuben Miller, has in a pamphlet extensively circulated, given as a reason for separating from the church and becoming a Brighanite that I did not believe in the "spiritual wife system." I have recently refused to ordain a man to a high & responsible office, altho' a warm personal friend, and after he had been sustained by the unanimous vote of a general conference, for no other reason than that it was discovered that he believed in "spiritual wifery." I now say distinctly, and I do not contradict, that the man or woman does not exist on earth or under the earth who ever heard me say one word, or saw me do one act, favoring in the least of *spiritual wifery*, or any of the attending abominations. My opinions on this subject are unchanged, and I regard them as unchangeable. They are established on a full consideration of ALL the scriptures, both ancient and modern, and the discipline of the church SHALL conform thereto. But I do not profess to be omniscient, and if any are who know the facts present them to the proper council and attend to it. If, like many I know of, when a brother finds others in this sin he renounces the prophet and denies the faith, or like others STANDS STILL, HIS damnation is sure. I know little difference between the heresy in the one case or the other.

JAMES J. STRANG,

Pres. of the Church.

Voree, Aug. 6th, 1847.

☞ The editor has just returned from a journey of some 4,000 miles and assisted somewhat in getting out this paper. We shall give a further account of the Conference he attended, and perhaps some account of the journey and incidents connected with it, as soon as time will permit.

ERRATA.—In No. 20, article "Only Few Saved," 8th paragraph, 11th line, for "unless" read "if."

# ZION'S REVEILLE.

VOL. 2.]

VOREE, W. T., THURSDAY, AUG. 19, 1847.

[No. 29.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JAMES J. STRANG.

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—\$2 per annum, payable, *invariably*, in ADVANCE. All letters and communications, must be directed to the editor, POST-PAID, or they will not be taken from the post-office.

### TREATISE ON THE SPIRITUAL COVENANT MADE WITH ABRAHAM.

BY JOHN E. PAGE.

(Continued from No. 21.)

THE PRIESTHOOD.—The reader is respectfully solicited to read with care the following treatise on this all-important point, viz., the Priesthood, which we deem to be the bone and sinew of the "spiritual covenant" made with Abraham, because on this subject rests the whole interest of the christian religion and the legality of the christian church.

Where the christian PRIESTHOOD IS, there the CHRISTIAN CHURCH IS; and where the christian priest hood is NOT, there the christian church is NOT.

The following texts we deem to be sufficient to sustain us in this idea:

Romans x. 11, "For the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of the Lord shall be saved.

14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach except they be sent? (of God.) as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Let it be distinctly understood, that there is no other way known in the scriptures for the sending of a gospel "Preacher" but by direct revelation of God.

TO SEND, "To dispatch from one place to another; to commission by authority to go and act."

SENDER, "He that sends."

Then God is the only sender of all gospel preachers. Paul says, relative to the priest hood,

Heb. v. 4, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

That Aaron was called by direct revelation, all but infidels will admit.

The following texts show clearly that Jesus Christ was equally dependent of his Father for the priest hood, as were the apostles on Christ:—

Heb. v. 5, "So also Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6. As he saith also in another place, Thou art a priest forever, after the order of Melchisedec."

John xx. 21, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

The popular idea is, that the day of calling gospel preachers by direct revelation is entirely passed and gone. As popular as the idea is, it is, nevertheless, without foundation in the word of God. Therefore, all that assume to themselves the prerogative of preaching and administering in the word and ordinances of the gospel of Christ who have never been called of God to do so by direct revelation, assume to themselves that which Christ himself did not assume; and by so doing they do that which is not warranted in the word of God.

A self-made or man-made priest hood will preach a self-made or man-made doctrine; but the priest hood called of God will preach the truth of God as the apostles preached it. Instead of that we have any thing and every thing preached for gospel but the gospel of Christ in its primitive simplicity, with its gifts and blessings.

But still we hear in our world the loud saying, "we are called, and we are called." We ask, how called? by revelation! "O no," say they. We ask such to read and meditate well the scriptures quoted above.

We have found by the signification of terms that *to send* is synonymous with the terms *to authorize*. Therefore, Jesus Christ received his *priest hood or authority* from his Father, and the apostles received their authority in part from Christ. We say in part, which we will explain in another place.

Mark xiii. 34, "For the Son of man is as a man taking a far journey, who left his house, and gave AUTHORITY (priest hood) to his servants, and to every man his work, and commanded the porter to watch."

By this we find that inasmuch as the AUTHORITY of Christ was after the order of Melchisedec, as a matter of course the "authority" which Christ conferred on his "servants" was of the same order.

We often hear it said that "Christ was the last Melchisedec priest on the earth." That saying is a gross mistake, as the quotation above with the following clearly show:

Heb. iii. 1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2. Who was faithful to him that appointed him, as also Moses was faithful in all his house."

By this we find that the apostle Paul together with his "holy brethren" were made "partakers" of the same CALLING (priest hood) or "profession" that Jesus Christ was of; who, as we have found above, was a priest after the order or "profession" of Melchisedec in distinction to the Aaronic priest hood, sometimes called Levitical because Aaron was of the family of Levi. To which family and their descendants the Levitical priest hood was confirmed for an "everlasting priest hood."

Christ was of the tribe of Judah, of which tribe Moses spake nothing concerning priest hood." It is said that Christ was "faithful to him (God) who appointed him," even as "Moses was faithful."

By this we learn that Christ was as dependent on his Father (God) as was Moses for his authority. It also signifies that Moses was "APPOINTED" OF GOD to some ORDER OF PRIEST HOOD. Of what order! Let us search. Moses says,—

Deut. xviii. 13, "The Lord God will raise up unto thee a Prophet from the midst of thee, of thy brethren, LIKE UNTO ME; unto him ye shall hearken.

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

The apostle Peter, when in the temple at Jerusalem preaching to the Jews, quoted the above texts to them and taught that the "Prophet" then spoken of by Moses is Christ. Read Acts iii. 22, 23.

As Christ was a "high priest" after the "order of Melchisedec," and he (Christ) was like unto Moses, then, as a matter of course, Moses was a high priest after the order of Melchisedec, or Christ could not be "like unto him."

(To be Continued.)

A QUESTION.—If there are no devils in this the nineteenth century except man's fallen nature, where is the devil that "tempted Christ in the wilderness?" or the seven devils that was cast out of Mary Magdalene, or the many devils that called themselves "legions" that was cast out of the man that dwelt among the tombs?

# CONFERENCE AT BEAVER ISLANDS,

July 23d, 1847.

Conference assembled at the North West Co's. House, at 10 o'clock, A. M., James J. Strang presiding. Elder Stratten Rogers, Clerk. Pres. S. preached the nature and principle of salvation.—Adjourned till 4 o'clock, P. M. Ebenezer Page, one of the Twelve, was appointed by the First President and the unanimous vote of the Conference to reside at Beaver Islands till further organization.

1. *Resolved*, That we have full confidence in the gathering of the saints at this place, and are fully convinced that it is not only the best location for the work of carrying the gospel to the Lamanites, but also the safest and most desirable place for the gathering of the saints to which they have yet been called.

2. That we will in all things hold ourselves accountable to the law of God, and we invite all who do the same, and no others, to come and dwell with us.

3. That we commence immediately and perseveringly continue the building of a mission house, and carrying of the gospel to the Lamanites.

4. That we will also teach them the useful arts and sciences, and endeavor to elevate the standard of civilization and happiness among them.

5. That we will make ourselves in an especial manner the friends of the Lamanites, and in our business transactions will neither take advantage of them nor so far as in us lies suffer others to do so.

6. That Hiram Tuckee serve as Clerk of the Stake.

7. That we uphold and sustain by our faith and our prayers all the authorities and quorums of the church.

8. That we heartily approve of the spirit and management of Zion's Revelle in its present hands, and heartily commend it to the faithful support of the saints, and regard it as very essential to the accomplishment of the work of God.

JAMES J. STRANG, *Pres.*

STRATTEN ROGERS, *Clerk.*

☞ Much other business was transacted at this Conference, which we omit to notice for want of room. Suffice it to say, the gospel is now going to the Lamanites with success. The brethren at Beaver visit, eat, &c., with them on terms of perfect reciprocity. From this fact grows up perfect confidence and firm friendship.—All who go there must expect to conform to this order, and to be friendly to all peaceable and well behaved Indians wherever they meet them. Plenty of Indian improvements to be had without price. Families will find no difficulty in getting houses to occupy till they can build. Common labor is worth about one dollar per day and plenty to do. [Ed.]

## SOCIAL RELATIONS.

### No. 2. RELATION OF MAN TO GOD AND TO ANIMALS.

The animals were created previous to man, and the purpose of God in the creation of MAN was that he should hold dominion over them. In other words, Jehovah having created ALL, was ruler or Lord of all. But he required others as inferior officers to execute his authority and power over them. For this purpose he created man.

Gen. i. 21. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth.

27. So God created man in his own image: in the image of God created he him; MALE and FEMALE created he them.

28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: & have dominion over the fish of the sea, and over the fowl of the air, and over

EVERY LIVING THING that moveth upon the earth."

Man was created in the IMAGE of God; that is, in his person he was made like unto God, not only because it was not consonant with the dignity of God that he should be represented by an inferior creature, but more especially that being like unto God all the living creatures might RECOGNIZE HIM as THEIR LORD. But like them he was made male and female, that he might increase as they increased; so that there should be men enough to hold dominion over the beasts. True, we are not informed in the above quotation when the law of procreation was put upon the beasts and cattle. But as this was made a law unto all the living creatures in the waters, and unto all fowl immediately on their creation, and as we have never found any of the beasts or cattle without that law, we can only conclude that this law was put upon them from the creation.

Hence, the necessity that it be put on man also from the creation, that he might keep up with them in his increase, and thus be qualified to exercise his dominion.

Not only was man made like his creator that he might be a fit representation of him, and that all living creatures might fear him and submit to his dominion, but his employment was like that of his maker's.

Gen. ii. 8, "And the Lord God planted a garden eastward in Eden.

15. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."

☞ TO PRIVATE CORRESPONDENTS.—On my return from an absence of eight weeks I find many letters which call for answers. Most of the information sought for can be had by subscribing for the papers, much easier than I can write it. Moreover, most of the letters are from persons who, so far as I know, are doing nothing for the cause. I want them to know that I have no clerk—that I have no salary or income, except occasional supplies, so that I seldom have a week's food in my house—that though I usually travel by steamboat, *deck passage*, I have not on any of my journeys received enough to pay my expenses—I have the entire duties of the First Presidency to do—have the editorial charge of the paper—necessarily give much time to enquiring strangers—have a large correspondence—I have no clothing but what I have worn a year, and very little of that; and I HAVE A FAMILY TO SUPPORT. Is it necessary to say, 'subscribe for the paper instead of asking me to copy it off for you?' or, 'if you wish my time send bread for my family!' J. J. STRANG.

☞ The thanks of the editor are due to John E. Page for the able and faithful manner in which he has conducted the paper while in his temporary charge. All the subscribers will doubtless be glad to hear that we expect his aid in that department hereafter.—Too much credit cannot be awarded to Samuel Wright for his efficiency in the business department.

☞ Pres. Strang attended a Conference at Millford Centre, Otsego Co. N. Y., June 27th. Some local business was transacted. The season was a most interesting one. Several gentlemen of ability and learning attended, among them a clergyman of talent and influence, and took up the investigation of Mormonism in earnest.—Full opportunity of discussion was granted, with the usual result, the entire triumph of truth over error. When a sectarian meets a saint in discussion, it is but to be defeated. When, as in this case, he meets merely to investigate, he can but feel how puerile is all knowledge of God which is not obtained by revelation.

☞ We now wait but one effort on the part of our subscribers to justify an enlargement of our paper to double its present size.—Many subscriptions are expiring about this time. The renewal of these or a small accession of new subscribers, will be immediately followed by an enlargement. We had hoped to do so immediately on our return from the east, and obtained some subscribers hoping thereby to raise the necessary means. But the expenses of the journey cost all that we raised, together with what was contributed by the saints for our traveling expenses. These things should not be so.

☞ If honesty and sincerity of heart is all that is requisite to constitute a good christian in a religious point of light, what better off is the christian world than the heathen!

**Tue Tour.**—Pres. Strang left Voree June 8th, to visit the eastern churches. He was absent eight weeks, and in that time traveled 3,860 miles, principally by steamboat and rail road, and occasionally by stages and on foot; attended five Conferences; preached 31 sermons; laid the foundation of the Indian mission house; spent a fortnight in a most minute survey of Beaver Islands, and visited nearly all the principal places between Wisconsin and the Hudson river, and many of the principal men; and has made converts to the cause and friends to himself wherever he went. He has so arranged that the mission house will progress to completion this season. And to secure to the settlers the advantages of trade and commerce, he has also arranged with capitalists engaged in the lake trade to have a steamboat of staunch construction at Beaver to make trips regularly to the various ports in the north part of Lake Michigan; by means of which Beaver harbor will become the centre of trade for an extensive region.

More than a dozen correspondents complain of Pres. Strang for sending his letters *unsealed*. They are assured that he has no intention, and does not intend to purchase any till he has a week's provisions in his house and a suit of clothes whole and sound—things that he has not possessed of late. It is well enough for men who do not give a dollar a year for the cause to know that a poor man cannot well give his whole time to the cause and furnish all the *et cetera* without some assistance. True, wafers are a small item.—The more shame that a man should be driven to the economy of doing without them, and then complained of by those who demand his services and *make no return*. We hope this will be taken in the right quarter, and not by those who do their duty.

#### SPIRITUALIZING.

The grandest system of infidelity which has ever been introduced among men is that which prevails in *non-Christian* churches; it means the system which acknowledges the scriptures, but insists that they mean any *rumor* but what they say. We find the following going the rounds of the religious papers:—

“THE RICH MAN AND LAZARUS.—By the rich man is meant the Jewish nation, who are called rich, because they had the word, in which are the spiritual riches; by the purple and fine linen, with which he was clothed, is signified the good and truth of the word; by purple, its good, and by fine linen, its truth; by *farining sumptuously every day* is signified their delight in having it and hearing from it many things in the temple and synagogues; by the poor man *Lazarus* are meant the Gentiles because they had not the word; that they were despised and rejected of the Jews is meant by Lazarus being laid at the rich man's gate; by *full of sores* is meant that the Gentiles from ignorance of the truth were in many falsities.”

Such is the exposition which sectarians give to the following scripture:

Luke xvi. 19, “There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores;

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.”

Will any of them please answer us the following questions:—What is meant by Lazarus (gentiles) desiring to be fed with the crumbs, &c.? (Did they hunger for the Jewish Bible?) What comfortment by Lazarus *bring*?—What by the rich man's dying? What is said here in which the Jews, as a nation, were cast after they died?—What are these *spiritual* dogs that licked the sores (i.e. the ignorance) of the gentiles? (Can you give either a pic-

ture or a description of them?) Where these *five brethren* of the Jews, who are not gentiles, and to whom the Jews want the gentiles sent? What kind of water was that which the Jewish people wished the gentiles to fetch to cool its parched tongue? What did Father Abraham mean in telling the Jews that their five brethren had Moses and the prophets? Will the “Vermont Watchman” and the “Better Covenant” answer? We perceive they commend the exposition.

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**STRANGITE.** Mr. Pseudo, do you believe that Joseph Smith was a prophet, and the Book of Mormon of divine origin?

**PSEUDO.** Most assuredly Smith was a prophet, revelator, translator and seer, and those revelations given through him relative to his appointing his successor are true.

**STRANGITE.** So do I, and I believe they passed true, in the fact that, nine days before Smith was butchered in Carthage jail, he wrote a letter dictated by the power of revelation, appointing James J. Strang to be his (Smith's) successor in the prophetic office—don't you?

**PSEUDO.** No, indeed. I will illustrate the present condition of the church by a figure. Suppose there were fifty persons taking a journey through a dreary, dark and howling wilderness, and they had only one compass, and they were all led by that until they arrived at about the centre of the wilderness, and by some unfortunate circumstance they lost the compass; and the moment it was lost the whole company became deranged, bewildered and lost. The evidence that they were all lost was this,—there was no two that agreed relative to the way out of the wilderness; some said this way and some that way, and some another way, &c., &c. The moment Joseph Smith was killed the church lost its leader or guide, which I have illustrated by the figure of a compass lost.

**STRANGITE.** Sir, I think your figure, if admitted as true in its illustration, proves too much. It presents the idea that Joseph Smith was not a true prophet, from this consideration,—the word of Jesus Christ through Joseph was, that Joseph should appoint (by revelation) his successor, and Christ was to ordain him by an angel, as Joseph was ordained. [D. C. Sec. 14, Par. 1. Sec. 56, Par. 3.] Inasmuch as Joseph is “taken,” if he did not appoint his successor (“compass”) it proves positively that Joseph was a false prophet, and was not the “compass” of the Lord to lead his people through the wilderness. But I think your figure will admit of a little improvement. I look upon Joseph as being a true prophet, or “compass,” to lead the Lord's people through this world of sin, (“wilderness,”) and that when he was taken he appointed Bro. Strang as his successor; (“compass”); and further, the church is never to lose its compass. But this fact is evident,—that the journeyings of the church through the wilderness of brush and snags that come in contact with their eyes; that the eyes of many of the company became so effectually whipped out, and they became so entirely blind that they could not see the compass, and therefore they thought they had lost it because they could not see it; and all that had retained the sight of their eyes could not make the blind ones believe that they had *not* lost the compass, and that the only difficulty was, that the blind party had no eyes to see it; while those that could see looked on the compass and went on their way, and left the blind party lamenting about their imaginary loss of the compass.

**PSEUDO.** Ahem—good by.

#### CORRESPONDENCE.

Fort Madison, Iowa, April, 1847.

MY DEAR FATHER AND MOTHER,—

You have no doubt given me up long before now; but I am here yet. My intentions were to have made you a visit this summer, but it is hard to get money here for work. We moved into Nauvoo Nov. 1845, and lived there all last August, when, like all the rest of the outsiders, we were driven from there. What place or spot of refuge remained for us, God knew; but there has always been a hard to help in time of need. The physician who attended me last summer lived in Fort Madison, 12 miles up the Mississippi. I had

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to the heat amid loud cries of confusion, the constant roar of cannon and the busy hurry of the crowd in the street, all clad in sorrow and fear. What more was wanting to excite sorrow and sympathy in any but the heart of a savage? Nay, even the most savage heart could not but weep to behold the scene which presented itself on every side.

The day I left Nauvoo the rich, the poor, the sick and the almost naked were all flocking to the Mississippi, not knowing where to go or what to subsist on. Women with six or seven children, and sick at that, were driven almost naked into the streets. The banks of the river were crowded with the poor and sick. Days and weeks many of them remained, and many died for want of care and a roof to shelter them from the cold and storms. Many were driven that were never Mormons, and had just bought land there.

Mother, perhaps you will think it strange when I tell you that the law of God has been so often broken by this people, and the indignation of the Almighty is so increased against them, it is no wonder he has driven them in his anger and to avenge himself on them. I have seen men in Nauvoo live with three and six women a-piece, who were not able to support one—man and wife part—children become beggars—women prostitutes, and men thieves and robbers, bogus makers and partakers of every other iniquity.

Mother, do not say that I have apostatized, for I have not forsaken one word of truth and righteousness. Be not deceived, God will not be mocked; and for one I will not be a partaker of evil deeds.

PORTLAND, ME., JULY 19TH, 1847.

PRESIDENT STRANG,—

MY BELOVED BROTHER:—I seize the first opportunity to answer your kind letter of June the 28th. I am now in Maine. I preached yesterday three times to listening hundreds. I am very anxious to see you, and have a long talk about matters and things. I am sorry you have had such a series of troubles to encounter, but the just shall triumph. As to John C. Bennett, I am glad he has showed himself as he is. He is a corrupt man—he is all self—he has injured you very much—I tell you this is God's truth, and his name will injure you while it is on the church books. I know I am a sinner; but I am a honest man, a true man, a faithful friend. True until death. My errors and faults are of the head, and not the heart.—His name attached to the cause has paralyzed all my efforts. I will explain all when I see you. If you wish me to be with you heart and soul, to magnify my office and calling, to act as *counsellor in deed* as well as in name, I will with the blessing of God, come and see you. Believe me your fast, firm, and determined friend. Pardon me if I say I do not think you have yet understood my real character. I would to God I could see you for a short time. Please send me the names of some of the brethren or friends in the different places in the State of New York. The health of my wife is still poor. God bless you and yours is my constant wish. G. J. ADAMS.

Black River, N. Y., July 16th, 1847.

DEAR BRO. STRANG:—

I saw Bro. Brownson to-day and he is at work like a man of God. I said to commence traveling with him in about a fortnight. There seems to be a great call for laborers here. The field is wide and the work progresses.

G. V. ACKERT.

#### HYMN BOOKS.

The want of hymn books has become so great in nearly all the churches that we are induced to undertake the publication of a new selection immediately. To the end that the churches may be supplied as soon as possible, we shall commence early in September to issue from the press in semi-monthly numbers of 16 pages each a hymn book adapted to the wants of the church, consisting of some 200 hymns and making 160 pages of matter, which we will send to subscribers by mail at the small price of

25 CENTS PER COPY, OR FIVE COPIES FOR \$1.00,

always payable in advance.

These terms are made solely for the purpose of accommodating mail subscribers and furnishing the work immediately in distant places. All who wish to obtain the work must remit the necessary sum promptly, and the book will be sent them properly folded and

stitched, as it comes from the press. All communications on this subject must be addressed to "James J. Strang, Voree, W. T.," and the postage paid, or they will not be taken from the office.

**GOSPEL TRACTS.**—We have commenced the publication of tracts treating upon the doctrines of the gospel and the leading principles of true religion, and shall keep them constantly on hand for sale in quantities, at prices varying from one to ten cents. These tracts are intended for standard works. No pains will be spared in making them perfect, and we hope to make them so cheap as to bring them home to all who seek for the truth. No elder should go out without a supply of them. They will sell in any congregation, and will remain as preachers of truth when he that speaks is far away.

Just published, a "Treatise on Circumcision" by John E. Page, 20 pages—33 copies for \$1.00.

Also, a "Treatise on the Spiritual Covenant made with Abraham," 4 pages—166 copies for \$1.00.

Preparing for the press, "The calling, appointment and ordination of Prophets, and the relative duties of Prophets and Apostles."

These works can be ordered and forwarded by mail to any part of the United States. Price, in quantities of \$1.00 or over, 15 cents per hundred pages.

**FOR SALE AT THIS OFFICE.** "Gospel Tract" No. 1. A treatise on Circumcision by John E. Page. This is a tract of twenty pages, effectually overthrowing *pædo baptism*, and will be afforded in quantities worth one dollar or more at the rate of 15 cents per 100 pages—about three cents per copy. It can be ordered and sent by mail.

**BOOKS FOR THE MILLION.**—Books, pamphlets and papers of various kinds, containing a true exposition of revealed religion, constantly on hand for sale at this office, and by Elder Page. Persons having books to dispose of can market them here by allowing us a moderate commission.

Priesthood is authority given of God. Reputation exists in the opinion of man—God's servants have had little of it.

#### THE DEAD.

"Blessed are the dead that die in the Lord."

List! for angels' harps are ringing  
Sweetly through the azure sky;  
List! for angels bright are singing  
Of a fairer home on high:  
They have come, the gentle hearted,  
They, the loved, the blest departed,  
Even now they hover near;  
They have come our souls to cheer.

When from our sad sight they vanished,  
Bitterly our spirits wept;  
But that hour their care was banished,  
Vainly deemed we that they slept.  
Every brow a crown now weareth,  
Every hand a sceptre beareth,  
O'er them a bright change hath past,  
Sisters, since we met them last.

List, their songs of joy and gladness  
Float upon the summer air,  
Hushing each wild note of sadness,  
Calming every young heart's care:  
Whispering that a night of sorrow,  
Oft foretells a bright to-morrow;  
Whispering of a better land  
Where is joined each severed band.

Of a land where sorrow never  
Foldeth the freed spirit's wing;  
Of a land whose skies forever  
With the songs of angels ring:  
Where no sad farewells are spoken,  
Where no holy ties are broken;  
Regions far removed from earth,  
Regions of the spirit's birth.

S. M'D.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, W. T., THURSDAY, AUG 26, 1847.

[No. 22.]

"Truth will prevail."

## ZION'S REVEILLE,

EDITED BY JAMES J. STRANO.

Printed and published WEEKLY, for the Church of Jesus Christ of Latter Day Saints. Terms—\$2 per annum, payable, *invariably*, IN ADVANCE. All letters and communications must be directed to the editor, POST-PAID, or they will not be taken from the post-office.

## TREATISE ON THE SPIRITUAL COVENANT MADE WITH ABRAHAM.

BY JOHN E. PAGE.

(Continued from No. 22.)

**THE PRIESTHOOD.**—Now Melchisedec, of whom there is so much spoken by the apostle Paul, lived about four hundred years before Moses was called to be a prophet. Dr. Clark says that the person of Melchisedec was no other than Shem, the son of Noah, (or words to that effect.)

We very much doubt the doctor's opinion relative to this matter, yet we have no doubt but that Melchisedec was a human being; and his person had a natural father and mother, and was probably of the descent of Shem, as was Abraham.

We say this because it is said of the priesthood of Melchisedec, that it was without father or mother, or descent (by natural lineage) as was the priesthood of Levi; which saying, "without father or mother," is supposed by some to apply to the person of Melchisedec instead of his *priesthood*.

For an account of Melchisedec, read Gen. xiv. 18, 19, 20; also Heb. vii. In the 7th verse Paul denominates Melchisedec a "MAN." Ques. How, then, could it be said of Melchisedec that he was "without father, mother, or descent?" Ans. That was spoken relative to the *eternity* of the priesthood which he had received, and not of his person.

**Proof.**—Heb. vii. 16, "Who (Christ) is made (a high priest after the order of Melchisedec) not after the law of a carnal commandment, (as Aaron was,) but after the power of an ENDLESS LIFE." Which is, as a matter of course, after the order of the life of the eternity of God himself, without father or mother, or descent, or beginning, or end of life.

Relative to the names of the persons through whom the eternal priesthood descended from Melchisedec to Moses, the present scriptures do not inform us in particular. Probably some ignorant transcribers or inefficient translators have left it out of the canon of the pentateuch. In Exodus xvii. we have an account of one Jethro, Moses' father-in-law, who was a priest in the land of Midian, who was undoubtedly a servant of the God of Moses, and his priesthood had been conferred upon him by the power of the same God that called Melchisedec, and had descended to Jethro by regular succession through persons called of God, whose names are not known at this time in the scriptures.

In order to evade the idea that Jethro was a priest of the true God, some have said that "Jethro was a heathen priest of an idolatrous character."

Suppose that to be a fact, it was a curiosity indeed that Moses, who was a prophet and servant of the true God, should, with Aaron his spokesman, so passively submit to the counsel and dictation of a heathen priest, and not to counsel only, but they, with "all the elders of Israel," united with Jethro in the offering of "sacrifice" and the "eating of bread before the Lord."

Please read carefully the following chapter:—

Ex. xviii. 1, "When Jethro the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt:

2. Then Jethro took Zipporah, Moses' wife,

3. And her two sons;

5. And came with his sons and his wife unto Moses into the wilderness.

7. And Moses went out to meet his father-in-law, and did obeisance, and kissed him.

8. And Moses told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians, for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

9. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

10. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly, he was above them.

12. And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law, before God.

13. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people?—Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15. And Moses said unto his father-in-law, Because the people come unto me to inquire of God:

16. When they have a matter, they come unto me, and I judge between one and another; and I do make them know the statutes of God, and his laws.

17. And Moses' father-in-law said unto him, *The thing that thou doest is not good.*

18. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to Godward, that thou mayest bring the causes unto God:

20. And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21. Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so it shall be easier for thyself, and they shall bear the burden with thee.

23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24. So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves."

The above chapter confirms one of two facts. 1st. That Jethro was an accepted priest of the Most High God, of the God of Moses; or, 2d, That Moses did not know his duty before God of himself, independent of heathenism. If, then, the latter be the fact, there is a manifest incongruity in the character of Moses' proceedings that all the divines in the world cannot reconcile to the calling and duty of a prophet of God.

By referring to Exodus ii. and iii. we have the history of the circumstances that gave rise to the occasion of Moses' flight from

Egypt to the land of Midian, of his residence with Jethro, and of Moses keeping Jethro's flock, and of Moses' call from God to go and lead Israel (his brethren) from Egypt to the land of Canaan.

Ex. iv. 18, "And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace."

By this it appears that Moses, although called and strictly commanded of God to "go," yet he was somewhat dependent on the assent of Jethro to say to him, "GO IN PEACE." Surely Moses' residence with Jethro, 40 years, was amply a sufficient time for Moses to have decided whether Jethro was a heathen priest or not.—More especially when he was eye witness to his own calling of God to go and deliver Israel by the vision of the angel of God in the "burning bush."

Oh! superstition!! when will the honest part of the people see the force and truth of the apostle's saying, "That no man knoweth the things of God, but the spirit of God." "The spiritual man judgeth all things." Think ye, dear readers, that Moses did not know by the spirit whether Jethro was a heathen priest or not.

(To be Continued.)

#### CONFERENCE AT ST. CLAIR, JULY 13TH, 1847.

Jehiel Savage, one of the Twelve, President, and George T. Preston Clerk. Preaching by Jehiel Savage. Official members present of the Twelve, 1; High Priests, 2; of the Seventies, 1; Elders, 6; Deacons, 1; Teachers, 1; Members, 28.

Conference July 14th. In consequence of the less of the previous record of the branch it was re-organized. Moved and carried that we retain the name of the St. Clair branch. Voted that the officers retain their former standing in the branch. Moved and carried that Elias Rice be assistant presiding elder. Elias Rice ordained.

July 16th. Opened by singing. Prayer by Henry Reynolds, P. H. P. The following resolutions were passed unanimously:—

1. Resolved, That this Conference do and will sustain and uphold James J. Strang as Prophet, Seer, Revelator and Translator.

2. That this Conference do heartily concur in the judicious measures to which our President has had recourse in order to obtain legal right and authority to plant a stake of Zion among the Indians; believing, as we do, that the time is fully come to preach the gospel to that people.

3. That this Conference do cordially concur with the measures of our beloved President wherein we are licensed to choose our location in reference to the stakes of Zion; that is to say, those who feel disposed to go to Voree may go and do well, and again, those who feel disposed to go to Beaver Island shall also do well; and those who feel at present not disposed to gather at either of the above mentioned places or stakes, are at liberty to remain in one or other of the numerous districts which may yet be organized in the United States.

4. That for presidential purposes we, the members of the St. Clair branch, will on all occasions demand the requisite credentials of those who may offer their services as ministers of the gospel in the Church of Jesus Christ of Latter Day Saints.

Adjourned to the 15th day of October next, at 10 o'clock, A. M.  
JEHIEL SAVAGE, President.

GEORGE T. PRESTON, Clerk.

#### EPISTLE.

Voree, August 18th, 1847.

DEAR BRETHREN AND SISTERS OF THE ST. CLAIR CONFERENCE:—

I have just received from you the proceedings of your body at its meeting the 16th of July last, and have read with painful interest your third resolution, wherein you express your cordial concurrence in my measures by which you are at liberty to neglect the gathering, and remain wherever you choose throughout the United States.—As an individual, I claim no right to meddle with these matters.—But as a minister of the will and purposes of God, if any one has ever understood me to teach that the law of gathering was not binding on all the saints, or has inferred any such thing from any measure of mine, I beg him to be undeceived from this moment. If I have ever countenanced such an idea, may God forgive me. Many have applied to me for advice in their individual cases as to the time and place of gathering, and I habitually advise them not to waste and leave their substance for the purpose of gathering in haste.—

But I hold that every man is bound to gather at one of the stakes of Zion, as soon as he can bring his family and his possessions. And I can truly say that the saints who are waiting to sell farms and houses for a better price, are generally sacrificing twice as much by their neglect to gather as they are, hoping to save by their delays. Hundreds are holding on to farms in the northern States and Canada for a better price than any one now will give, when there are thousands of acres of better land in the Beaver Islands ready cleared, waiting to be possessed "without money and without price." When they have stayed behind a year or two, and perhaps saved, and more likely lost a hundred or two hundred dollars; they will have to go up and take their inheritance in the wood country, like the sons of Joseph in the time of old. This I believe a fair statement of the general facts, and I wish individuals to make the application to their several circumstances.

But remember that by the mouth of prophets and apostles, both of ancient and modern times, all the saints must gather, and the time has come. Not only are the house of Jacob called, but "strangers (gentiles by blood) shall be joined with them, and they shall cleave to the house of Jacob."

This dispensation commenced with the revelation of the gospel, by the ministration of angels, to be preached unto every nation, kindred, tongue and people that dwell on the earth. The Almighty hath decreed that, during the reign of those kings who hold divided sway over the parts of the old Roman empire, He will "set up a kingdom which shall NEVER BE DESTROYED; and the kingdom shall not be left to other people; but it shall BREAK IN PIECES and CONSUME ALL THESE KINGDOMS and shall STAND FOREVER." Dan. ii. 44. For this very purpose was the dispensation revealed, that God might lead Israel, as he did in times of old, by the mouth of prophets; that he might make his covenants with the spiritual Israel as he did with the natural Israel, who stood before the Lord their God with their captains of their tribes, their elders, their officers, with all the men of Israel, their wives, their little ones and the stranger that was in their camp, from the heaver of their wood to the drawer of their water; that they might enter into covenant with the Lord their God, and into his oath which he made with them; (Deut. xix. 10, 11, 12); that thereby he might establish his own kingdom in place of the kingdoms of the world, and might bring in the rest of God and establish everlasting righteousness. The beginning of this kingdom is as a little stone cut out without hands. Dan. ii. 34, 44, 45. The next grand event is the sitting of the judgment upon the little horn which spake great words against the Most High, and wore out the saints of the Most High. Dan. vii. 8, 11, 20, 21, 24, 25, 26.—Which is the same power afterwards spoken of as the MAN OF SIN and the SON OF PERDITION. 2 Thes. ii. 3, 4, 8. And again, as a BEAST which made war with the saints, and OVERCAME them. Rev. xiii. 1 to 9. And as MYSTERY BABYLON the great, the MOTHER OF HARLOTS and the abominations of the earth. Rev. xvii. 5, 6. Who made war with the saints and overcame, so that she destroyed the church of the FORMER DAY SAINTS off from the face of the whole earth. Rev. xlii. 5, 6, 7; xvi. 6. Therefore is the cry from heaven, "Come out of her my people, for ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. xviii. 4, 5. For Christ shall sit upon the throne of his father David. Luke i. 32. Isa. ix. 7.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. And the earth shall be reaped, as with a sickle and the wrath of God shall be poured out upon wicked men with the fierceness of his fury. Rev. xiv. 9, 10, 11, 15, 19; xviii.

Let me warn you that the time draws near. Prophetic events are crowding close upon one another. The Prophet Joseph has warned you that these things shall happen in this generation. Come up to the places God has appointed; for the Lord delayeth not his coming; and it shall be as a thief, when you look not for it.

JAMES J. STRANG

#### SPEAK TRUTH ALoud.

If ye have whispered truth,  
Whisper no longer;  
Speak as the tempest speaks,  
Stern and stronger;

## SOCIAL RELATIONS.

## No. 3. PROCREATION.

Many have supposed that the law of procreation was not put upon man till after the fall, and that it was the consequence of the fall.—Some have even gone so far as to say that the act of generation was "eating the forbidden fruit." Such notions, though advanced by some of the most learned Doctors of Divinity, show gross ignorance of the scriptures and the character of God. The first thing which God commanded man (male and female) to do was, to "be fruitful and multiply," and the first thing he commanded them not to do was,

Gen. ii. 17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

So if man could not procreate till after eating of the tree of knowledge of good and evil, then God put upon him a law which he could only fulfill by wicked means. And if the act of generation was partaking of the forbidden fruit, then God both commanded and forbade the very same act. We know of no text in the Bible which has ever been quoted to sustain either of these theories; but the following from the Book of Mormon has been so construed:—

2d Nephi, i. 4, "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained, in a state of innocence, having no joy, for they knew no misery: doing no good, for they knew no sin. But behold, all things, have been done in the wisdom of him who knoweth all things, Adam fell, that men might be."

It is most true, as here asserted, that if Adam had not transgressed, *they* (the man and woman) would have had no children; for the woman would have been cast out of the garden to die, and the man would have remained in it to till it, and would have eaten of the tree of life and lived forever; and even during the life of the woman the cherubims, with flaming sword turning every way, would have kept guard between them. Gen. iii. 22, 23, 24. Equally true it is that "if Adam had not transgressed, all things which were created (beasts, birds, fishes and creeping things) must have remained in the same state in which they were, after they were created;" "they would have remained in a state of innocence;" for the transgression of Eve brought no curse upon them. She merely brought it upon herself.

Gen. iii. 16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

But Adam brought not only a curse on himself, but also on all the earth, inasmuch that it ever after brings forth unwholesome plants.

Gen. iii. 17, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

And by means of this curse on Adam and on the earth for his sin, (making the food of all animals unwholesome,) misery and death came also on them. Romans vii. 20, 21, 22, 23.

If any one ask, why so much difference in the consequence of Adam's transgression and Eve's? we answer in the words of Paul,—

1 Tim. ii. 14, "And Adam was not deceived; but the woman, being deceived, was in the transgression."

In other words, Eve having been deceived and induced to eat of the forbidden fruit, by means of which she not only brought death on herself, but a change in her nature and an inevitable separation from her husband, precluding the possibility of being fruitful and multiplying. Adam, who was not deceived, chose with a full knowledge of the consequences to eat with her and share her fate, that he might beget children, and thus only he fell that men might be.

It becomes our painful duty to give public notice that William Smith, the Patriarch, has been sometime since suspended, pending a trial on charge of gross immorality.

## CONFERENCE AT MILLFORD CENTRE, N. Y.,

JUNE 26TH AND 27TH.

Conference organized at 1 past 2 o'clock, P. M., on the 26th, by appointing Samuel P. Bacon President, until the arrival of Pres. Strang, and George England chosen Clerk. Sung a hymn—prayer by Bro. Stephens; after which Bro. Bacon addressed the congregation, followed by Bro. England and Stephens. Adjourned for prayer meeting at the house of Bro. Chidester at 5 P. M. Meeting commenced agreeable to adjournment, opened by Bro. England, and followed by the saints in turns, who all acknowledged the present order of the Church of Jesus Christ of Latter Day Saints, and rejoiced at the same time that they had not been led away to the wilderness by apostate leaders. Some of the gifts were manifested, and we had a good meeting. Adjourned till Sunday morning at 10 o'clock.

Sunday 27th. Meeting opened at 10, President Strang presiding. After singing, and prayer by the President, he read the 18th chapter of Revelations, and addressed an attentive congregation on the kingdom of God and eternal salvation. They were astonished with his eloquence, as he spoke like one having authority, and not as the scribes. All who heard him (aside from the saints) looked as if they were confounded; and well they might, for sectarianism flew before him like chaff before a hurricane. Adjourned at 4 past 12 for one hour.

Met agreeable to adjournment—opened by singing and prayer.—President Strang then addressed the congregation on the subject of the resurrection, falling away of the primitive church—priesthood, &c., till 4 past 4 P. M., after which it was resolved that the next Conference be held at Westford, Otsego Co., N. Y., on the first Saturday and following Sunday in October, 1847. Bro. Samuel P. Bacon, elder, was ordained high priest, and to preside over the Otsego Conference. The sacrament of the eucharist was administered, and the Conference adjourned.

SAMUEL P. BACON, Assistant Pres.

GEORGE ENGLAND, Clerk.

## MUSINGS.

In the sanctum—well, now, I am tired. Write, write, write continually. Talk, talk without end. Here I sit in the editors sanctum. "What is that?" says one. It is the editor's office. Shall I describe it? Well, it is a damp cellar 13 feet square, with a half floor, a printing press at one side, printers' cases at the other, and just room for an editor's table in the middle where every body walk—here I must talk, think and write.

"Copy," calls the foreman. I must tear off the sheet—it is done. I must hurry down the page for the next call. Reader, did you ever think how much labor your little weekly feast costs the editor!—Do you know what it is to be obliged to coin out ideas into form and make them readable! to be compelled to write whether you have anything to say or not? Well, try it once. Just sit down and hand off a full page every twenty minutes to be put in type and sent out for all the world to criticize and find fault with. Continue this for hours on a disagreeable subject, your mind the mean time racked with domestic cares—your health worn out—workmen jostling you for want of room, and friends continually asking questions on every imaginable subject.

## COMMUNICATIONS.

Here is a lot of communications. What shall I do with them? I can't read them in three days. Every man has done his best on his, and will be very much disappointed if it does not appear. Indeed I cannot read them, and the wheat and chaff must go together. Among much that is worthless much that is good is doubtless lost, but I cannot stop the workman while I read over and find the good one. And if found the subject may be threadbare, or it may be unreasonable.

## THE REVEILLE.

"Sure, it can't be much labor to edit so small a paper as this."—That is just the reason why it is so much. If the paper was four times as large it would hardly be made up amiss. But to get a proper variety on such a sheet, and on subjects of this kind, so that everything may be said in season, is difficult. It is more work to write a certain amount of facts on one page than to distribute it on four. Long articles do not always contain the most facts.

## REFORMERS.

Reader, who do you think is the true reformer? Who offends you



# ZION'S REVEILLE.

VOL. 2.]

VOREE, W. T., THURSDAY, SEP. 3, 1847.

[No. 24.]

"Truth will prevail."

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## A TREATISE ON THE HOUSE OF JOSEPH AND THE LAND PROMISED TO HIS POSTERITY—THE PLACE OF THE MOUNT ZION OF GOD IN THE LAST DAYS.

BY JOHN E. PAGE.

In the 15th, 19th and 20th Nos. of "Zion's Reveille" we have treated at length on the "temporal covenant" God made with Abraham, concerning the land of Canaan. We now call the attention of our readers to the land promised to the "branches" (posterity) of Joseph, one of the twelve sons of Jacob.

Those that are familiar with the history of Joseph, as given in the scriptures, know that the brothers of Joseph sold him into Egypt, because of envy that arose in their hearts against Joseph in consequence of a dream that he had concerning some sheaves, in which the sheaves of his brethren bowed to his sheaf. The interpretation of the dream indicated to Joseph's brethren that they should yet become dependent or subservient to their brother Joseph. And as human nature always stood opposed to the divine purposes of God, dictated by the voice of revelation, so Joseph's brethren could not endure the thought that God should make their younger brother in any manner superior to them; so they readily devised a scheme in which they vainly thought to thwart the plans of the Great God.

To effect this they sold Joseph into Egypt, and there Joseph became one of the principal men in the affairs of Pharaoh, king of Egypt. Joseph had taken a wife in Egypt, and there were born unto him two sons, "Ephraim and Manasseh."

There arose a famine in the land of Canaan, in which Jacob was compelled to send his elder sons, together with his younger one, (Benjamin,) down into Egypt to buy corn. This gave occasion for Jacob and his sons to go down into Egypt, and there became subject to the political government of the dynasty of the Pharaoh's.

Fourteen years before the death of Jacob he had the pleasure of once more seeing his beloved son Joseph, whom he thought, by the report of his other sons, had been slain by the wild beasts. For what we have stated above, read Gen. xxxvii. to the xviii. inclusive.

Gen. xlviii. 1. "And it came to pass after these things, that one told Joseph, Behold thy father is sick: and he took with him his two sons, Manasseh and Ephraim."

2. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.

5. And now, thy two sons, Ephraim and Manasseh which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shall be mine.

6. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

8. And Israel beheld Joseph's sons, and said, Who are these?

9. And Joseph said unto his father, They are my sons, whom God hath given me in this place, (Egypt.) And he said, Bring them, I pray thee, unto me, and I will bless them.

10. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and kissed them, and embraced them.

11. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him.

14. And Israel stretched out his right hand, and laid it upon Ephraim's head who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born.

15. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16. The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

17. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18. And Joseph said unto his father, Not so, my father: for this is the first-born: put thy right hand upon his head.

19. And his father refused, and said, I know it, my son, I know it; he (Manasseh) also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his (Ephraim's) seed shall become a multitude of nations.

20. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

The peculiarity of Jacob crossing his hands "wittingly" in confirming this blessing shows that the direct gift of revelation of God dictated in this matter, for Joseph had presented his sons in the common order to receive the promises of God, according to age, the oldest son should be respected with the "right hand" blessing; consequently Joseph presented Manasseh at Jacob's right hand, he being the oldest of the two sons of Joseph. But the spirit would have it otherwise, and Jacob declared that Ephraim should "EXCEM A MULTITUDE OF NATIONS."

Now comes the all-absorbing question relative to one of the grand items of the peculiar faith of the Church of Jesus Christ of Latter Day Saints. Wake up ye sectarian divines, of this nineteenth century, and answer it, or by your silence show your ignorance. On this point we will acknowledge we stand or fall as a church. If our answer to our own question is true we stand forever, if not we fall to rise no more.

The question is this,—Where did the posterity of EPHRAIM "become a multitude of nations?" Answer it we pray you.

Not on the land of Canaan, surely, for of the seed of Jacob there never was but two nations, viz., Judah and Israel, on that land.

The following scriptures are connected with the several sayings of Jacob on all of his twelve sons.

Gen. xlix. 1. "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."

22. Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

23. The archers have sorely grieved him, and shot at him, and hated him:

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd, the Stone of Israel.)

25. Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above,

blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The fact that Manasseh should "become a GREAT PEOPLE" and Ephraim a "MULTITUDE OF NATIONS," would certainly justify the figure by comparing Joseph to a "fruitful bough" which should run over the wall or boundaries from where they were first planted in the land of Canaan. "The archers (sharp shooters) have shot at him, and hated him."

It is a common mode with many of the prophets to speak of things future as past or present. We call the attention of our readers to the last verse of the scripture quoted above, with the following questions and answers:—

Who were Jacob's "progenitors?" Ans. Abraham and Isaac. What were their "blessings?" Ans. The land of Canaan.—What was the blessing given to Joseph's "branches," (posterity,) that was "above" the land of Canaan? Ans. Land or country. What land? Ans. The land bounded unto the "utmost" (furthest off) "hills." And as the western mountains of North America are the furthest off, or the "utmost" from Egypt, it cannot signify any others. More especially when we consider the fact that there is such an overwhelming abundance of developments already made, demonstrating the fact that the Indians of America are the literal descendants of old ancient Israel. For a history of those developments we refer the reader to a book entitled "The Wonders of Nature and Providence," by Josiah Priest; also to the "American Antiquities," by the same author. Also to Messrs. Catherwood and Stevens' "incidents of travels in Central America."

In fact it has now become a settled point by all efficient antiquarians and American historians, who have written at length on the habits, language, customs, maxims, manners and religious character of the Indians of America, that they are truly descendants of old Israel, and that it is a matter of impossibility that their peculiarities in so many respects of *manners, language and religious ceremonies* should be so consonant with the *manners, language and religious ceremonies* of old Israel by mere accident.

If the reader will review the blessing of Jacob on his son Joseph impartially, he will readily see that those peculiar sayings could not possibly apply to Joseph or his posterity on the eastern continent; neither is there a people now known on the face of the whole earth unto whom those sayings will apply, except those to whom we have applied them. But when we turn our attention to the American Indians we find that every letter is brought to bear in full, without the loss of one word.

The Indians of America have become a "multitude of nations" in the midst of the earth, and are all of one family likeness as a general thing. The gentle "archers" (sharp shooters) have literally "shot at them, and sorely grieved them, and hated them."

The following scripture was delivered by Moses as a prophetic blessing on Joseph and his land:—

Deut. xxxiii. 13, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

15. And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16. And for the precious things of the earth, and fulness thereof; and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17. His glory is like the fringing of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

There was nothing peculiar in the land of the inheritances of Joseph Manasseh or Ephraim on the land of Canaan that render it in any degree distinct in point of character from that of the rest of Canaan, neither did Ephraim there become a multitude of nations, neither could he. Neither was he there in any sense whatever any more "separate from his brethren" than any other tribe was separate one from the other.

But when we consider the peculiar saying of Moses on the head of Joseph concerning his land in connection with that of Jacob, (as

inserted above,) and then turn our attention to America, and on this continent we find a land bearing all the peculiar characteristics spoken of by Moses concerning the land of Joseph; which sayings as cannot apply to any other land but America.

As it may seem rather a strange thing to many to say that the prophets of the eastern continent know anything about the western continent, we insert the following:—

Isaiah xviii. 1, "Wo (ho) to the land shadowing with wings, which is beyond the rivers of Ethiopia: (Africa:)"

2. "That sendeth ambassadors by the sea, even in vessels of bulrushes (rushes vessels) upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto: a nation melted out and trodden down, whose land the rivers have spoiled!"

3. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ENSIGN on the mountains: and when he bloweth a trumpet, hear ye.

4. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall cut off the sprigs with pruning hooks, and take away and cut down the branches.

6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation melted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion."

Considering the locality of the prophet as being at Jerusalem, in Canaan, (Ethiopia anciently included all Africa,) we must look "beyond" the "rivers" of Africa for the "land shadowing with wings," or spreading forth like wings. Please look on your map and notice North and South America, with their conjunction at the Isthmus of Darien, and there is nothing in nature that affords a better figure to represent the form of the American continent than the spread "wings" of a fowl.

From Palestine, looking through the Mediterranean beyond the rivers of Africa, we behold America, and a people, the American Indians, "scattered and peeled" and "trodden under foot." The third verse calls the attention of the whole "world" to give heed to the dispensation of the restoration of all Israel, first the Ephraimites to "Mount Zion," on the land of Joseph, and then the "house of Judah" in the four corners of the earth, and the house of Israel in the "north country," to the land of Canaan. For further evidence that the "city," or the "Mount Zion," of God should be built in the land of America, read Psalm xlviii.

Psalm xlviii. 2, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

"On the sides of the north"—this expression will not apply to the ancient Mount Zion at Jerusalem, because that was on the south of Jerusalem; therefore it must refer to the side of the earth, and as we have the equator as the only line from which we can reckon sides of the earth, we can only infer that Mount Zion should be north of the equator instead of the south; then, as a matter of course, if Zion is to be in America it must be in North America.

Psalm cxxxiii. 1, "Lord, remember David, and all his afflictions, 2. How he swore unto the Lord, and vowed unto the mighty God of Jacob;

3. Surely I will not come into the tabernacle of my house, nor go up into my bed:

4. I will not give sleep to mine eyes, or slumber to mine eye-lids.

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6. Lo, we heard of it at Ephraim: we found it in the fields of the wood.

13. For the Lord hath chosen Zion; he hath desired it for his habitation."

As for Jerusalem or Mount Zion at Jerusalem, David knew all about them and their location, and needed no further revelation concerning their location; but his resolve was to know further on the things concerning the last days, he gained his answer of the Lord, and said, "Lo, we heard of it (Zion) at Ephraim: (the land of Ephraim:) we found it (Zion) in the fields of the wood." "For

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The term *prairie* is a French term, and signifies meadows. I ask, are not the prairies of North America literally "*fields of the wood?*" and are they not meadows?

Isaiah lix. 20, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

lx. 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

8. Who are these that fly as a cloud, and as the doves to their windows?

9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, (saith the Lord), but in my favor have I had mercy on thee.

11. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, and thine exactors righteousness.

18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Peace.

19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

22. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

lx. 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5. And strangers shall stand and feed your flocks, and the sons

of the alien shall be your plowmen, and your vinedressers.

6. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7. For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them."

xlix. 1, "Listen, O Isles, unto me; and hearken, ye people, from far: The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3. And said unto me, Thou art my servant, O Israel, in whom I will be glorified."

4. Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.

5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

6. And he said, It is a light thing that thou shoulddest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the GENTILES, that thou mayest be my salvation unto the end of the earth.

7. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage;

9. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

18. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doth.

19. For thy waste and thy desolate places and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallow thee up shall be far away.

22. Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me."

Zech. x. 6, "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord thy God, and will hear them."

7. And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine: yea their children shall see it, and be glad; their hearts shall rejoice in the Lord.

8. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased."

(Obad. 17, "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

21. And sayings shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

(To be Continued.)

DR. MORRIS OLNEY, one of the apostates, says he contributed ALL of sixty-eight cents for the support of Pres. Strang while he was a member of the Church in Yonkers, and now he threatens to sue him to collect it back. SHAME!

## SOCIAL RELATIONS.

## No. 4. Binate Marriages.

The first marriages among men were binate. Adam had but one wife.

Gen. ii. 23. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

iii. 20. "And Adam called his wife's name Eve; because she was the mother of all living."

All scripture mentions Adam's wife in the singular, *wife*, not *wives*. We have no account of the *creation* of any other woman besides Eve, and here we are told expressly that she was the *MOTHER OF ALL*.

The scriptures do not show a single case of polygamy previous to the flood, and but one case of bigamy, to wit: that of Lamech, a descendant of Cain. Gen. iv. 19.

Gen. v. gives the generations of Adam, in the patriarchal or priestly line, down to the flood, without an intimation that any one of them had more than one wife. The fact that Lamech had two wives, standing out of the order as it does and without a parallel on the record, certainly marks it as an extraordinary event, and its origin in the family of Cain does not commend it to a favorable consideration.

The proportions of the sexes are a law of themselves which, in matters of this kind, it would be hardly possible to overcome. Not only was man originally created one male and one female, but in the succession of births that proportion has ever been kept up.

The mass of mankind are about equally qualified for marriage.—So that if it is desirable to any considerable extent, it is almost universally desirable. But with the ever existing proportion of males and females as they come into the world, if some men have many wives others must have none, which would be manifest impropriety and injustice.

## MUSINGS.

JUST AS WE EXPECTED.—The Catholics will not purchase the House of the Lord of the Brighamites. Of course not, we did not expect them to. Before they pay out \$75,000 they look to the title, and when they look to that they find the Temple goes to the successor of Joseph Smith in the First Presidency.

"The Keokuk Register says, the Mormon Temple at Nauvoo has not been sold to the Catholics, as was stated some time since. The title was deemed defective, and hence the negotiation failed."

## MORMONISM.

Nobody trying to propagate mormonism but us. The Brighamites are skinning the churches all they can, wherever they have any influence. A dozen small parties are scouring the branches to make proselytes from the church and each other; but not a man among them breaking new ground to make Mormons: not one investigating and propagating fundamental principles. Nobody else publishing standard works on the faith of the church. Of course not. Their leaders don't care for the faith.

☞ We have just had returned to us a copy of the Revue of the date of July 8th, with some most scurrilous stuff written thereon. It is written in a carefully disguised hand, but is known as the hand of a LATE APOTHECARY. As it bears the postoffice stamp "Pontiac, Mich., July 1," eight days earlier than the printing of the paper at this place, we cannot but suspect some very large boy in that office had a hand in it. What says the Postmaster at Pontiac? Ed.

☞ D. F. Bottsford came recently to this place complaining of some slanders which he said were circulated against him by some brother, and claiming that the church should, on his mere *ex parte* statement, put forth its official endorsement of his good character and put down the slander. Of course we could do no such thing, and I having charge of the Revue at the time did not feel called upon to lend its influence to mere private purposes of that sort, especially on *ex parte* statements. For refusing thus to lend ourselves to his personal demands he has gone off an enemy to the church. Of all apostasies this is the most common and the most foolish. Look out for those men to whom self is all.

JOHN E. PAGE.

THE DIFFERENCE.—We learn by the papers that the Rev. Mr. Stebbins, a distinguished Methodist preacher in northern Illinois, has been convicted and fined for taking unpermitted and indecent liberties with a young lady. "Alas for poor human nature!" That is all.

But a Mormon elder (Brighamite) has recently left London in company with an American woman, who had married a banished Italian brigand. What a wicked sect! "How can any one believe in such a church?" Bah!

☞ We learn by the St. Louis Union, of the 3d inst., that the Brighamite party, trying to go west, consists in all of 791 wagons. They are divided into small bands.

INDIANA.—We have a letter from Bro. Nimrod Groves, by which we learn that he has been successful in the re-organization of the churches in southern Indiana.

## THE PARTING.

A soft voice is stealing  
All sad on the ear.  
Like respers low chiming  
When twilight is near;  
It whispers of partings—  
It whispers of fears—  
Of young spirits bowing,  
In sorrow and tears.  
So plaintive its numbers,  
So mournful its strain,  
The heart is bewailing  
Its coming again.

That voice is a spirit,  
That wakeneth its lute,  
When the heart's gayer music  
Is slumbering and mute—  
It gently reposesh  
In holiest rest,

Till sorrow, like incense,  
Is filling the breast.  
Then while its bright pinions  
The perfume doth bear,  
It wafleth to heaven  
An offering of prayer.

But list, while sad music  
Is dying away,  
A clear voice awaketh  
A happier lay;  
Of bright links united  
In beauty once more,  
Where sighings and partings  
For aye shall be o'er—  
Where tremulous numbers  
Forever shall cease,  
And angels are chanting  
Their anthems of peace. M.H.S.

## HYMN BOOKS.

The want of hymn books has become so great in nearly all the churches that we are induced to undertake the publication of a new selection immediately. To the end that the churches may be supplied as soon as possible, we shall commence early in September to issue from the press in semi-monthly numbers of 16 pages each a hymn book adapted to the wants of the church, consisting of some 200 hymns and making 160 pages of matter, which we will send to subscribers by mail at the small price of

25 CENTS PER COPY, OF FIVE COPIES FOR \$1.00, always payable in advance.

These terms are made solely for the purpose of accommodating mail subscribers and furnishing the work immediately in distant places. All who wish to obtain the work must remit the necessary sum promptly, and the book will be sent them properly folded and stitched, as it comes from the press. All communications on this subject must be addressed to "James J. Strang, Voter, W. T.," and the postage paid, or they will not be taken from the office.

GOSPEL TRACTS.—We have commenced the publication of tracts treating upon the doctrines of the gospel and the leading principles of true religion, and shall keep them constantly on hand for sale in quantities, at fifteen cents per hundred pages. These tracts are intended for standard works. No pains will be spared in making them perfect, and we hope to make them so cheap as to bring them home to all who seek for the truth. No elder should go out without a supply of them. They will sell in any congregation, and will remain as preachers of truth when he that speaks is far away.

BOOKS FOR THE MILLION.—Books, pamphlets and papers of various kinds, containing a true exposition of revealed religion, constantly on hand for sale at this office, and by Elder Page. Persons having books to dispose of can market them here by allowing us a moderate commission.

# ZION'S REVEILLE.

VOL. 2.]

VOREE, W. T., THURSDAY, SEP. 9, 1847.

[No. 25.]

"Truth will prevail."

## ZION'S REVEILLE.

EDITED BY JAMES J. STRANG.

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### TREATISE ON THE SPIRITUAL COVENANT MADE WITH ABRAHAM.

BY JOHN E. PAGE.

(Continued from No. 23.)

#### THE HIGHEST DEGREE OR MOST HOLY PRIESTHOOD.

But Moses not only had the same priesthood which others, from Abraham to Jethro, doubtless possessed, but he had a certain authority and power which they never possessed, and of a far higher grade, which he received by revelation of God when he called Moses to deliver Israel from bondage and establish them as a holy people, peculiar to himself.

Ex. ii. 24, "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

25. And God looked upon the children of Israel, and God had respect unto them."

iii. 6, "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

7. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows:

8. And I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

12. And he said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.

16. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

18. And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God."

vi. 2, "And God spake unto Moses, and said unto him, I am the Lord:

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them.

4. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I

will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments:

7. And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

8. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage. I am the Lord!"

These texts establish the following points: That God gave Moses authority by revelation, that is by speaking to him to act as the head, leader, ruler, or lawgiver of all the tribes of Israel; that God in like manner gave him authority to lead Israel out of Egypt into the land of Canaan, to possess it as he had promised unto Abraham, Isaac and Jacob. This power he could receive from none but God, because no one on earth possessed it. Consequently it was given by direct revelation, without the interposition of any act of any man whatever.

The extent of the authority thus conferred on Moses is seldom sufficiently appreciated. Indeed, people have so far overlooked the real facts as to suppose that what Moses actually accomplished was all that he designed or undertook, or had authority of God to do; whereas, in fact, he was commissioned to make Israel a holy nation, a kingdom of priests unto God.

Ex. xix. 5, "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine:

6. And ye shall be, unto me a kingdom of priests, and a holy nation."

It was the intent of Moses to establish Israel in the land for an everlasting possession, according to THE COVENANT which God made with Abraham.

Deut. vii. 8, "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the power of bondmen, from the hand of Pharaoh king of Egypt."

Jer. xi. 3, "And say thou unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant."

4. Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God:

5. That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord."

This work he failed to accomplish by reason of the rebellions and disobedience of the Israelites. Still he brought them into possession of part of the land, and established them as the people of God by virtue of the law of carnal commandments and the covenant made before the death of Moses.

Deut. xxvi. 17, "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments;

19. And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken."

xxix. 10, "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,

11. Your little ones, your wives, and thy stranger that is in thy camp, from the heaver of thy wood unto the drawer of thy water:

12. That thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13. That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and