

THE ENSIGN OF LIBERTY, OF THE CHURCH OF CHRIST.

"FOR THE HOUR OF GOD'S JUDGMENT IS COME."

Vol. 1. KIRTLAND, LAKE COUNTY, OHIO, MARCH, 1847. No. 1.

A special Conference of all the Ministerial Authorities of THE CHURCH OF CHRIST, in Kirtland, Ohio, assembled in their Council Chamber, on Saturday evening, Jan. 23, 1847. Elder Leonard Rich in the chair, assisted by his two counsellors. After singing, the Conference was dedicated in prayer by W. E. McLellan, who then arose and said:—

Brethren—For years past, I have had one continued and abiding desire in my heart, concerning the THREE WITNESSES of the book of Mormon, viz. Oliver Cowdery, David Whitmore, and Martin Harris; who some years since received premeditated, wilful, and outrageous abuse at the hands of the Church, which had assumed the name of "Latter Day Saints."

An embodiment of those foul slanders, intended to be fastened upon the characters of those *worthy men*—especially O. Cowdery, and D. Whitmore—may be found in an official document of the State of Missouri. Two thousand copies of which were published, "by a joint resolution of the Senate—the House of Representatives concurring therein; under the direction of the Secretary of State; and one copy sent to each of the delegation of Mo. in Congress, to be laid before the Houses to which they respectively belonged; one to each member of Congress; and the residue to be distributed among the members of the General Assembly of Mo. Approved, Feb. 16, 1841."

I have also understood that a copy of that document was also sent to the Governors of all the States in this Union, as well as to a great many private individuals in different parts of the world. The desire formed in my heart was, to see justice done to those *injured men*; and my determination is to labor unceasingly for

its accomplishment. But I never have seen a time, until this evening, when I have been surrounded by so many noble hearted men, by circumstances, and with means for the accomplishment of so desirable an object. To you, brethren, I can unbosom all my feelings on this subject, and have no fears that they will meet with a hearty response. I now propose that a committee of 6 men be raised, whose duty it shall be to investigate this subject to its extent, and draw up a document setting those men's characters in their true light before the world. Said committee to report to our next Conference, to be holden in this place on the 6th of February next.

One thing more, and I have done. I want it distinctly understood, that if this Conference adopt my recommendation, then we will act in the matter as a duty we in justice owe those *INJURED MEN*, to the cause of Christ in which we are engaged, and to ourselves as the representatives of "the only true and living Church upon the face of the whole earth, with which the Lord is well pleased; speaking of the Church collectively, and not individually;" and not because *those men* have murmured at their fate, or that they have requested us to do so for them. No. But I want we should do what we do voluntarily, of our own free will. I want we should act in this matter in the fear of God.

Jacob Bump then arose and moved the following resolution:—That the sense of this Conference be taken, whether a committee be raised for the purposes named—and being seconded, Elder Rich put the motion, and it was carried unanimously in the affirmative. Whereupon, Leonard Rich, his two counsellors, H. I. Rounds, Jacob Bump, and W. E. McLe

lin, were appointed to a committee, by common consent.

Elder McLellin again arose and made many remarks relative to the necessity and importance of establishing a periodical here in Kirtland, in order to disseminate light to the world, joy to all the honest in heart, and to advocate the best interests of *this Church*; and proposed as its name, "*The Ensign of Liberty*." Approved by the unanimous consent of Conference. And W. E. McLellin was unanimously appointed by the Conference to edit the same. The Conference was then adjourned by prayer.

Saturday Evening, Feb. 6th, 1847. In Conference assembled. W. E. McLellin, for the committee, read the following, as the result of their investigations and labors.

As all great events in the histories of things have their causes, and as all effects and changes may be traced back to their proper sources, so all the disastrous consequences which have befallen "the Church of Christ,"—vulgarly called Mormons—can be followed to their appropriate beginnings.

THE CHURCH OF CHRIST was organized on the 6th day of April, 1830, in the township of Manchester, and State of New York; with only six members, viz. Joseph Smith, sen., Lucy Smith his wife, Joseph Smith, jr., Oliver Cowdery, David Whitmore, and Martin Harris. It very soon increased in numbers, and branches of it were organized and established in various places, by the labors, and through the instrumentality of its first Ministers, who had received their authority direct from Heaven—from the great Head of the Church—even Christ the Lord; as did men in days of old—by the ministrations of holy Angels, and by the direct commandments of God from heaven. At least this was, and is, the faith of the Church. They not only believed in and acknowledged the validity and authority of the book of Mormon—as being written by holy prophets, who once lived upon this American continent, and by one of them hid up unto the Lord, during the fifth century of the Christian era; and then found by Joseph Smith, jr., on the 22d day of September,

1823, by the vision and direction of an holy Angel, who had charge thereof.

And between that time and the organization of the Church, in 1830, the *record* had been translated by Joseph Smith, jr., by the "inspiration of the Almighty," by the use of the means that the Lord had caused to be provided, viz. Interpreters, Directors, or more anciently called Urim and Thummim. By the use of these means, and the aid of friends—who were friends indeed—even those "three witnesses," who were with him in the first organization of the Church, he performed that important labor.

But they believed also that this generation would not close, before there would be an entire overthrow of wickedness throughout the world. That, as the flood once swept the whole earth, and cleansed its face by water; so, within this century the whole face of the earth would be cleansed of wickedness, "so as by fire." That *now* is the time that by a "gathering together," we may prepare for the "second coming of the Son of Man."

As this "peculiar faith," spread, and numbers were gathered into the bosom of the Church, the members, as well as Ministry, became anxious to know where that *spot of earth* was, on which "the Church of Christ" might gather themselves together, in order to have "a centre" of operations for the great work of the *last days*—where they might enjoy each other's society, in keeping, strictly keeping, the commandments of God. During the fall of 1830, a branch of the Church was established in Geauga County, Ohio. A very noted Preacher, by the name of Sidney Rigdon, was baptised by Oliver Cowdery, in Kirtland, and was received into the Church by confirmation. In December following, he and Edward Partridge visited Joseph Smith, and the branches of the Church in York State. And on the 30th of December, the word of the Lord came unto them, saying, "And again a commandment I (the Lord) give unto the Church, that it is expedient in me, that they should *assemble together* at the Ohio." And in a few days thereafter, the voice of the Lord came unto them again, telling them why he had commanded them to "assemble" in Ohio. "Wherefore, for

this cause I gave unto you the commandment, that ye should go to the Ohio: and there I will give you my law, and THERE you shall be ENDOWED WITH POWER FROM ON HIGH, and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store." Joseph Smith and his friends soon removed to Ohio, and Kirtland became the "seat and centre" of the operations of the first Authorities in the Church.

A general Conference was called here, in the month of June following, in which about thirty Elders were set apart and sent out, by direct revelation from God, two by two, without "purse or scrip," as in olden time; to travel through the Western States, in order to warn all, "that the day of the Lord was near." And also to declare those things which they knew, and most assuredly did believe. Their next conference was held in August following, in Jackson County, Missouri—whither Elders O. Cowdery, P. Whitmore, Z. Peterson, P. P. Pratt and Dr. F. G. Williams had gone the winter previous. But P. P. Pratt had returned to Kirtland in the spring, and attended the June Conference. David Whitmore and Martin Harris—two of the WITNESSES—were among those who were required to go west at this time. And this was the voice of the Lord to all who were sent out to hold that Conference in the far distant west: "And thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now in the hands of your enemies:—But behold I, the Lord will hasten the city in its time."

The Elders assembled in Missouri, held a Conference, and the Lord having pointed out to them the spot "upon which the Zion of God shall stand." "And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God: Yea, for this cause I have sent you hither." And again the Lord said, "Let my servant Sidney consecrate and dedicate the land, and the SPOT OF THE TEMPLE, unto the Lord," &c. After these things were solemnly performed—and even a stone laid to mark the "spot" where the corner of the Temple of God

should be reared to him in this generation, the most of the Elders returned again to Kirtland, and held their next Conference in the town of Orange, on the 25th day of October.

Suffice it to say, that the work spread rapidly, many embraced it, and many were ordained Elders, and traveled east, west, north, and south, bearing the glad tidings of peace on their lips, and the spirit of the fulness of the gospel in their hearts. Success crowned their labors, so far as to gathering members in the Church was concerned.

That little FEW, who felt called upon by the great Author of the work in which they had commenced, to organize themselves into a Church on the 6th of April, 1830, had become thousands. The Ministers were devoted and united. The first ELDERS and WITNESSES for the Lord, in the work, stood together shoulder to shoulder, and heart to heart, in the all important ministry they had received. They resigned the management of temporal things in the Church, to *chosen men*, "full of the Holy Ghost," that they might, as the Apostles of old, "give themselves continually to prayer, and to the ministry of the word." These were happy days for the Church. These were days of calling. But alas! storms were ahead. The Arch Enemy of the throne of God, and of the peace of man, was on the alert. O. Cowdery and John Whitmore, who was at that time recorder and historian for the Church, were sent by the voice of a Conference of their brethren, in the beginning of 1832, to the land of Zion, with all the revelations & commandments which the Lord had as yet given, through his Seer, to the Church, that they might publish them in book form, for the benefit of the Church, and to warn the world.

The Church of Christ is now one. She has *one name*, one ministry, one spirit of peace, one set of principles—and they are being published to the world—one faith, one baptism, and one God and Father of all. They present one unbroken phalanx to the world. But alas, O! alas, for the day which is soon upon her!! So many had gathered, and were still gathering, into "the land of Zion," the centre of which was the TEMPLE LOT, in

Jackson County, Mo., that the prejudices of the old settlers there had become awakened, they had become so jealous, that during the summer and fall of 1833, they rose up in their might, and purely by their mob fury, hurled hundreds of men, women and children of "the Church of Christ," out of the county, over or across the Missouri river—homeless, and to a great degree destitute among strangers, amidst the chilling blasts of cold November. This was a fatal period for the Church. The mob had torn down and destroyed their printing office, their book work, &c. Their periodical, the Evening and Morning Star, of course ceased to cry through the land, repent, repent, for the great day of the Lord is near.

But what was worse than all this, the sufferings and persecutions of the Church had aroused in its members THE SPIRIT OF WAR. Notwithstanding they had professed the holy, harmless religion of Jesus, and to be governed by the precepts of Him, who while in his incarnation had said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Being goaded by the mobbers, finally, they lifted their weapons; they harnessed for the conflict; they raised the war cry, and rushed to the battle. At first they bore their whipping, their tarring and feathering, and their loss of property. But O. Cowdery, (after the loss of the press, &c.,) had visited Kirtland—then the seat of the first Presidency of the whole Church—and had consulted with the Prophet, Joseph Smith. Elders Orson Hyde and John Gould, after consultation, were sent to "the land of Zion," who counselled their brethren that the Lord would justify them to stand in their own defence—sword in hand.

But all the opposition that the Church made, only proved a curse to them in the end. The property, the sacred honor, and the lives of the mob were pledged to drive them from the county, peaceably if they could, but forcibly if they must; and out they cast them. During the winter, a Conference of the remaining authorities of Zion was called, and Elders Lyman Wight and P. P. Pratt were sent to Kirtland, from Clay County, Mo., to again consult the first Authorities of the Church

relative to their forlorn condition, and what should be done. But O! fatal day for the Church!! Her Ministers, yea, her GREAT ONES, caught the fire of war in their bones. Messengers were sent out, under the sanction, and by the direction of her Prophet and Leader, who ran throughout all her ranks, in order to "gather up the strength of the Lord's house," for the purpose of going to war, to deliver and maintain the land of Zion by the sword.

Kirtland was the rallying point. The 4th of May was the day appointed for this warrior camp—armed and equipped, to take their exit for the western part of Missouri. Hundreds now have their eyes fixed on deliverance by the sword. Their hearts beat high for distinction and for glory. Their faith now, instead of being fixed in the God of Daniel for the deliverance of Zion, is centered in their own all powerful arms. As the day of their departure was drawing nigh, all was bustle, all was anxiety, all was preparation. A different spirit had seized almost the whole ranks of the Church, from what had hitherto propelled them onward. The Elders had from the beginning preached, that the time was soon at hand when that principle and practice should be resounded throughout this creation of God, spoken of by the Prophets, "nation shall not lift up sword against nation, neither shall they learn war any more." And they, too, had received the word of the Lord, in August, 1833, "to renounce war, and proclaim peace." But war is now the watchword! Great numbers are now prepared, sword in hand, to march to the conquest of Zion. The first of May, 1834, approaches. The Church of Christ as yet presents one unbroken front to the world. She was united in her leading authorities. Hundreds of humble, talented, and enterprising individuals, both old and young, could be counted in her Priesthoods, among her Ministry. But her Prophet Joseph is bent on war; and they too must follow in the wake, or be counted "weak in the faith," and finally separate themselves from the Church.

But hark! the 3d of May arrives. The Heavens take the matter into consideration. The Lord says to all the holy An-

gels, who have charge concerning "the work of the last days," "Behold my Church is one; they have taken upon them my name—the name of Christ; and now lest they pollute my name, and my Church; lest nothing is restrained from them, which they have desired to do: Go to, let us go down and take from them my holy NAME, that they pollute it not." A still small voice whispers into the ear of the Prophet. He assembles a conference around him of all the authorities of the Church in Kirtland. A motion is made by Elder Sidney Rigdon, that this Church of Christ be no more known by *that name*; but that we henceforth call ourselves "Latter Day Saints." The unanimous vote of the conference at once settled the matter. The official organ of the Church, in the May number, in the editorial column, hoists as its caption—"Progress of the Church of the Latter Day Saints." Having officially rejected the name of Christ, and taken a *fictitious one*, which the mouth of the Lord did not give for the Church, and all other things being prepared, this *warrior camp of saints* set out for the western bounds of Missouri, to "redeem Zion," being led on by the Prophet, and other great ones who took fictitious names, such as Capt. Cook, Col. Bruce, &c. But, ah! the Angels of God mourned. The Heavens were grieved. Though the Devils laughed, and the earth over which they wended their way onward, sent forth her pestiferous breath, filled with pain, sickness, and death. Ere they reached their destination, a fictitious or false spirit from the infernal regions had so taken possession of their hearts, that the great ones in the camp were divided and filled with bitterness towards each other—even unto open strifes and contentions. The pestilential Cholera had seized some of the best men among them. It raged with violence. Soon numbers of them were laid away with the pale nations of the dead. They had no power of faith to stay its ravages. Thousands of dollars by this wild expedition had been swallowed up, valuable lives lost, much human suffering endured, and many, very many privations undergone, as well as months of precious time spent worse than in vain. Yea, it had flitted into eternity not only unimproved, but

spent in doing those things which God had not commanded. And we are bold to declare, that not one single stone had been moved towards the redemption of Zion.

But the camp of "Latter Day warriors" had passed over near one thousand miles of territory, and had landed in Clay county, Missouri, in the last of June, 1834.

On the noise of their approach, the upper Missouri resounded with the cry of "to war! to war!" The roar of arms is heard throughout all the upper counties, and hundreds flock to aid their friends in Jackson County, to oppose this "camp of strangers," to keep them from reinstating their friends and brethren back upon their lands, from which they had been ruthlessly driven. The powers of Heaven are not engaged for their good, for *death* is in their ranks. The powers of earth oppose their onward march, and in superior numbers they are gathered to intercept and slay them, if they attempt to cross the turbid rolling Missouri, to set foot on "the consecrated spot—dedicated for the upbuilding of Zion."

The signs of deliverance appear doubtful. Orders from head quarters are given for "the camp" to disperse, and each man to take the best care of himself that he can. But time has only flitted a few days into past eternity, before a conference of all the authorities of Zion, together with all who journeyed in the camp, is called at the instance of Joseph Smith, and his counsellors. The conference met at the house of Lyman Wight, about 3 miles west of Liberty, on the 8th day of July, 1834. On that day it was determined to give up their "wild goose chase for the deliverance of Zion," for the present; and for each man of "the camp" either to return again to their homes and families, or to remain with their friends and brethren in their dispersion. Toward the close of this conference, the prophet Joseph arose and said, "I now have one more very important *duty* to perform before our conference closes. In September, 1830, the Lord said in a revelation to Oliver Cowdery, given in Fayette, N. Y., as follows: "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 the revelations which are sealed

until I shall appoint unto them *another in his stead.*" Again in December following, in a revelation given in the same place to S. Rigdon, it is said thus: "I the Lord have sent forth the fullness of my gospel by the hand of my servant Joseph, and in weakness have I blessed him, 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." And again, in a revelation to the Elders of the Church, assembled in Kirtland, O., given Feb., 1831: "Behold, verily, verily I say unto you, that ye have received a commandment FOR A LAW unto my Church, through him whom I have appointed unto you to receive commandments and revelations from my hand. And this shall ye know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. 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." Now, brethren, there has been an anxiety in the minds of many to know who, if I should be taken, would be the ONE to lead this Church "in my stead." I want now to put that matter to rest. Joseph then called David Whitmore forward, and said, "THIS IS THE MAN." He then with others laid his hands upon him, and ordained him to his station. "Now," said Joseph, "if I should be taken away, the church need not be rent with schisms on this point. And I say to you, that, should I be taken, THE WORK will roll with more rapidity, and with more power than it ever has done.

A majority of the disappointed "camp" bid farewell to each other at this Conference, and thence began to wend their ways homeward. Martin Harris was the only one of the "three witnesses" who accompanied the camp. And it is due to him to state, that he would take upon him no fictitious name, but frequently said, "My name is Martin Harris in all the world." But when the first Authorities

had reached Kirtland, where O. Cowdery and S. Rigdon had remained, another scene was to be enacted. The injuries inflicted, and the animosities created during the journey of the camp to Missouri, now came up in an aggravated form, to be settled by the High Council, or Court, of the Church. Elder Sylvester Smith presented a charge against the Prophet Joseph, of a very grave and serious nature. Some two days and nights were spent in this investigation. The reputation of the Prophet, connected with the character of the Church of Latter Day Saints, and all his personal influence, were brought to bear against his accuser. Finally, by the highest Court in the Church it was decided, that S. Smith should make a public confession, and have it published to the world, in order to atone for daring to bring an accusation against the man, who had committed such grievous wrongs that the Lord caused him, in a large Conference, to *appoint ANOTHER in his stead.* And although his crimes, for which he had been arraigned, were notorious, yet his influence was such, that Sylvester Smith was made the scape-goat to bear away the reproach in the eyes of men. And the highest Tribunal in the Church not only sanctioned it, but actually required it. And more, for Elder Smith told them that he would sign the document required, provided they would bear the iniquity, or free him from blame before the bar of God. This however was a wrong and ruinous principle for him, as well as them, to act upon. And we can now say, after more than twelve years' experience and observation, that the consequences have fallen heavily, both upon the individual, upon those who then composed that Council, and upon the whole Society represented in that Court.

But time passed along, & all the energies of the Church seemed again to centre in the spread of their principles in the world, and in building "the House of the Lord," in Kirtland. And, during the winter of thirty-five and six, hundreds upon hundreds of the Ministers of the Church collected in from the east, west, north, and south, in order to receive their "ENDOWMENT FROM ON HIGH." All were anxious to see the TEMPLE finished, and dedicated to God, in order that in it they might hold their

solemn assembly. Ah! said they, then we will walk through this world guided by the finger of God, as did the Apostles of old.

Great things were anticipated. Expectations ran high. The bosoms of veterans in the cause were swelled with anxiety. Finally, the announcement went forth that the lower room of the Temple of the Lord was finished. Sunday morning, March 27th, 1836, arrived, and hundreds after hundreds wended their way early, saying, "Come, let us go up to the House of the Lord." The house was filled to overflowing, and all could not be seated. It was dedicated in the presence of hundreds by hundreds, and all seemed pleased with the services.

The next thing that engaged the attention of all, was to prepare for the endowment. Washings and anointings were strictly attended to by all the Ministry of the two orders of Priesthood in the Church. Finally, the 6th of April, the time, the long looked for time arrived. Early, yes, very early in the morning, about five hundred Ministers seated themselves in the Temple—the most of them expecting to wait on the Lord there, until he visibly displayed himself, by shedding upon them, as it were, "cloven tongues of fire," so that they might go to all the world, and preach to them in their own languages, in which they were born, the wonderful works of God.

But we are sorry to have to record, that the light of the next morning's sun found disappointed hundreds wending their way from that noble edifice, to their homes and their firesides, to reflect upon, and brood over their sad disappointment. The least we can say relative to the anticipated endowment, is, it was a failure!! The Lord could not consistently endow men who had officially given to the Church another name, who were full of the spirit of war, who had in their highest Council officially justified iniquity—and thereby ruined the character of a man, for faithfully trying to do his duty; and also many of whom had suffered themselves to become heated with wine to excess. We say, God could not, consistent with his character as a holy, impartial being, ENDOW such a company of men.

But although many knew that they had

not realized what they had expected, and consequently felt dispirited; yet they could not disbelieve those holy principles which they had learned in the Church of Christ. Therefore they moved onward. But alas! for fallen man. It is his nature to love the things of earth, however he may have been enlightened, when once he falls from his steadfastness, and loses his power with God. So it was with Joseph. He now soon began to plot schemes of worldly aggrandizement. Although the Lord had said to him, that, "In temporal labors thou shalt not have strength, for this is not thy calling;" yet the Arch Deceiver of man made him believe, that he could accumulate riches of the world.

The first great move for this purpose, was the formation of a mercantile firm, composed of the Presidency of the Church. They went east and purchased thousands of dollars worth of goods; and that, too, upon credit—thus violating a plain principle of God's word: "Owe no man anything, but love one another." Kirtland was stocked with plenty of merchandize. Pride, folly, and riotous living soon took the uppermost seats in the hearts of the Latter Day Saints. Not content with merchandizing, they also speculated in a city plot, and they purchased many farms in the region round about. And one door of transgression will soon open another.—These leading men, among a numerous people, have an ambition to rise to the pinnacle of fame as great speculators, so that they might lay up much worldly treasure. Soon, therefore, it is determined, that a KIRTLAND BANK must be established, to hold their treasures; and to aid them to get more. So eager were they, and so sanguine of success, that they did not even wait to get a charter from the State, but seemed to think that everything must bow at their nod—thus violating the laws of the land in which they live, which in the end brought upon them swift destruction.

Their merchandizing, their city plot, and land speculations, together with their pretended banking system, brought ruin, inevitable ruin, upon thousands. It was as in the days of Jeremiah. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." So with multitudes of the

Church in Kirtland. They ran with eagerness after the giddy phantoms of worldly riches and pleasures. But wo! wo!! to all their spiritual enjoyments. Jealousies and feuds rise in their midst. Men who were not to be led to destruction, began to halt and look about them. Such did the "three witnesses to the book of Mormon." They warned Joseph and Sidney to turn from their evil course, before they should bring entire destruction upon themselves and all the Church. This roused their ire against them, and from that time forth they plotted the destruction of their property and characters.

The friends and relatives of David and Oliver lived in Caldwell County, Mo., and when they saw that they had no power to stay the downward march of the Church in Kirtland, they removed to Far West, Mo. But soon they were followed by Joseph and Hyrum Smith, and S. Rigdon, who seemed bent on destroying them—because, forsooth, those faithful *witnesses* would not pollute their holy Priesthoods, by using the authority and influence of them to run with their opposers to do all kinds of mischief and iniquity. Nay, they chose rather to suffer the loss of their former friends, their property, and hazard their reputation and character, and lives, than, by doing evil, to offend that God who had sent to them his holy Angel from the heavens, who showed unto them the holy and sacred records, the Lord's Prophets on this continent had hid up unto the Lord, unto the times to come, when men should again have faith in God so as to receive them; and who commanded them to bear *testimony* to all nations, kindreds, tongues, and people. These men, by their testimony, by their godly examples, and by their warnings, were a terror to evil doers.—Some scheme, therefore, must be invented by which these men could be *driven* from the midst of the Latter Day Saints. Persecution must, in order to fill their cup of iniquity, be added to their other crimes of war, false names, speculations, lyings, false prophecyings, oppressions, wicked decisions of councils, &c. &c. The first Presidency now consisted of Joseph Smith, jr., Sidney Rigdon, and Hyrum Smith. And they well knew the spotless purity of the character of David Whitmore. They

knew his influence in the Church, among all who knew him. They knew that David had been called of God, appointed and ordained under the hands of Joseph Smith and others, to be the Leader of the people of "the Church of Christ," in Joseph's stead. They knew also the eloquence, the integrity, and the talents of Oliver Cowdery. Their enmity therefore was aroused. Their determinations were as much fixed to destroy them as to live. And in order to do so, they have recourse to the Gadianton secrets; and a band of men, called "The Brother of Gideon, the Daughter of Zion, or the Danite Society," is organized and sworn, "ever to conceal, but never to reveal the secret purposes of this society, and also to carry into effect all the edicts, laws, and orders of the first Presidency of the Church." An edict is soon issued from head quarters, addressed to Oliver Cowdery, David Whitmore, John Whitmore, W. W. Phelps, and L. E. Johnson,—Greeting. These men were at this time all called dissenters, and were particularly obnoxious to those whom they had warned to flee from their iniquities, and thus escape the wrath to come. In this address, which may be found on the 103 page of the Missouri document, are some of the most vile and barefaced falsehoods, that the most abandoned and evil hearts could invent. It refers to transactions of those men both in Kirtland, and in Far West, and signed by 83 men's names; many of whom never were in Kirtland in their lives. They thus write to the witnesses of that holy book, with others, "There are no threats from you; no fear of losing our lives by you, or by any thing you can say or do, will restrain us; for out of the county you shall go, and no power shall save you. And you shall have three days after you receive this communication to you, including twenty-four hours in each day, for you to depart peaceably with your families; which you may do undisturbed by any person; but in that time, if you do not depart, we will use the means in our power to cause you to depart; for go you shall. We have solemnly warned you, and that in the most determined manner, * * that vengeance would overtake you sooner or later, and that when it did come, it would be as furi-

ous as the mountain torrent, and as terrible as the beating tempest. * * * Vengeance sleepeth not, neither does it slumber. * * * For there is but one *decree* for you, which is depart, depart, or a more fatal calamity shall befall you."

The duty of driving these men from Caldwell Co., was assigned to the Danites, and they in secret conclave had fixed the night on which their blood should flow, if they did not flee. But an old friend of theirs, who happened to hear the time fixed by the Danites, came to some of them privately late in the afternoon, and told them, that nothing would be restrained from these Danites, which they had attempted to do—and that he would advise them to leave. All things seemed to admonish them they only could have safety by flight, consequently near sunset, David, Oliver, John, and Lyman bid farewell to their youthful wives, and their little children, their homes and firesides, and with heavy hearts, and solemn step, they left that people who had been enlightened and brought together, to a great extent, by their labors and "testimony." But alas! who had now fallen, and become their bitterest enemies, and high handed persecutors. After these men, the "witnesses of truth," had taken an affectionate leave of their innocent families, resigning them into the hands of "the Father of lights," they left "the city of their homes" and began to wend their way across those extensive prairies lying south of Far West.

But the darkness of night soon coming on, and being comparative strangers to the way, they directly lost their path. Pensive, mournful, and solemn, see them wander they know not where. All before them, behind them, and round about them, is a vast wilderness of prairie. Not a tree, not a stump, hedge, nor even a stone to guide their onward step. Ah! see that man who sat day after day, week after week, and month after month, and wrote the pages of the book of Mormon, from the mouth of Joseph Smith, Jr., as he translated by the inspiration of Heaven, the words of the holy prophets, who lived and wrote upon this beloved American continent. Yes, see him and his partners in tribulation, wander as the prophets of old; because they had borne a faithful

testimony against wickedness in high places.

Think of it, Oh! ye heavens, and all ye honest in heart throughout the world, that these WITNESSES are driven out from their homes, by those who call themselves Latter Day Saints,—charged, too, with some of the very crimes of which the leaders in that society, (who were the prime movers in their expulsion,) had been guilty over and over again. But now to screen themselves, charge them upon these men, and cause them to be driven away. Weep, O ye heavens! over this fallen people, once so highly favored, but alas! they have fallen, have fallen, and have become the habitation of Devils, and the hold of every foul spirit.

But onward see those men wander, until the light of a new day broke in upon that part of the earth, and meeting a stranger, he points them to the road that will lead them to an old and tried friend's, who lived about twenty-five miles from Far West. With joy, mixed with sorrow, he received them. Mrs. McLellan soon furnished them with a repast, while the family listened to their sad tale. W. E. McLellan had, in August, 1836, ceased to be an active Minister among that people, because he verily believed that the course pursued by their Leaders would sooner or later bring inevitable destruction upon them and their followers. Here they found a home from the "pitiless storm," and remained and refreshed themselves for some days, until their friends had succeeded in bringing to them their families. And when retrospectively his past life, there is no period he contemplates with more pleasure, than when he fed those persecuted men, David, Oliver, and friends, at his table.

But we will return to the history of Far West. On the 4th day of July, 1838, "the Latter Day Saints" reared a tall Liberty pole on the large square in the centre of their city. Elder Rigdon, under the shadow of the STARS AND STRIPES that gently floated in the breeze from its top, made, on that day sacred to the memory of American Independence, a public speech, which, with other things, roused the indignation of the people of all the adjoining counties. And as an evidence that that people, who had driven out their

best men, were polluting their lands and their Priesthoods, and that they should be shivered, and also driven, and that speedily; a few days only had passed, when a dark cloud hovered over their fated city. A vivid flash of fierce lightning shot forth its arrows and splintered the *tall pole* from top to bottom, and threw it in fragments all around its base. This mark of the Lord's displeasure seemed to strike a damper on all who had gathered around to look upon the splinters, after the shower had passed. But Joseph walked over them, and said, "Brethren, thus shall our enemies be torn and rent, if they come up against us." This, coming from the Prophet, seemed to quiet their fears for the present. But we think that it too plainly told them their speedy fate.

A few months only, however, had passed away until the cry is again heard throughout upper Missouri—To arms!—To arms!—is heard from glen, dale, hill, and prairie. And thousands upon thousands rush to the field of battle. Vengeance is now declared throughout their entire ranks against every Latter Day Saint in upper Missouri, who adheres to the councils of the Leaders in Far West. The "furious mountain torrent, and pitiless tempest, & fatal calamity," threatened upon the heads of the *dissenters*, are all now about to fall upon their accusers and persecutors as a raging tornado. And soon we shall see it fall as with the swiftness of the eagle's dart, upon that devoted city of Far West, and its inhabitants and supporters.

Mobs have gathered on both sides, and thousands of property destroyed by both parties. Fire and sword walk boldly through the land. Sometimes the Saints, (save the name,) and then again the Missourians, gain a temporary triumph. In their skirmishes, a few lives were lost, which only served to arouse the indignation still higher, and then higher. Finally, the military arm, by the authority of the State, is called upon, and thousands of men in arms answer to the call, by marching for Far West, with a quick step and a hurried pace. The city is besieged, and her great ones are called for, and *they voluntarily* surrender themselves into the hands of the officers of State. Those who

were foremost to boast of their strength and power—who were foremost to cause to be driven away "God's witnesses," and Messengers of peace to the world—now are foremost to be dragged away from their families and little ones, to be soon incarcerated in a loathsome county prison, there to await their trials by law for their crimes.

The city is also taken, disarmed, and a decree is upon all her inhabitants to flee the State, as their only safety. O! pitiless storm! thou hast beaten upon them! The decree is, *out of the State you shall go, and no power shall save you.* Ah! instead of their enemies who came up against them being *shivered*; they themselves are scattered and driven, and the same measure that they meted out to others, is measured to them again, "good measure, heaped up and shaken together." When the Whitmores, Cowdery and others left Far West, their houses were entered by men *sword in hand*, and their property taken by false pretences, and sold to the highest bidder—and thus scattered and destroyed. But now this people have to stand and see theirs destroyed by thousands, and have no power to help themselves. Their Liberty Pole was a fair index to what had thus fallen upon themselves. All this happened to them during the fall and winter of 1838.

The Leaders spend the winter in prison. The most of the Church leave the State during the winter, and remove to Quincy, Illinois. But in the spring, while the PRISONERS were passing from one county to another, they managed, by the assistance of their friends, to escape from their guards, and from the hands of the officers charged with the execution of the laws of Missouri; and they fled also to the State of Illinois.

Soon another rallying point, or place of "gathering," is established at Commerce, Ill., at the head of the lower rapids on the Mississippi river. Grounds are purchased, and an extensive city laid out here, called Nauvoo; and hundreds by hundreds gather into, and round about it. Matters seem to begin to prosper again. But no repentance for the abuse they had wantonly heaped upon "the witnesses," whom they had driven from their midst by the

power of their secret Gadianton-Danite band, which had been organized to do mischief and evil, and only evil, and that continually. Nay, they had made no confession or restitution to them. Solitary and alone, they must wander through the world, and bear all the lies, and curses, and anathemas, which the Church of Latter Day Saints had power to heap upon them.

O! the blindness and folly of man!—Injured innocence must yet plead her cause, in their behalf, at the dread bar of Jehovah, for the Latter Day Saints seem not yet to have learned, that they must “do justly, love mercy, and walk humbly before God,” in order to prosper. The *THREE verymen*, upon the validity of whose TESTIMONY they are bound to rely, for the correctness of the translation of the book of Mormon, of which they so much boast, have been driven from among them.—They, like David of old, have had to flee to Philistia, yea, to the Gentiles, even to find a temporary home where they could rest in a degree of peace, and wait until “returning justice would lift aloft his scale, and say to these *THREE MEN*, and to the world, “here is justice coupled with truth—here is equity joined to salvation.”

The Latter Day Saints, in the old world and in the new, now turn their attention to build up Nauvoo. She soon becomes an extensive city; high, and exalted chartered privileges are granted her by the Legislature of Illinois. But neither of the “three witnesses” can conscientiously join as citizens in her apparent glory. No—verily no. Martin Harris has retired to his little farm, in Kirtland, Ohio, and stands warning all, that the Church will not prosper until they throw away their fictitious name, and take again, as in the beginning, the NAME of “the Church of Christ,” and return to their first love, and then keep the commandments of God.—Oliver Cowdery settles in Tiffin, Ohio, and pursues his favorite profession of the Law, but lifts not his sharpened pen against his vile calumniators. And David Whitmore settled, as a temporary home, in Richmond, Mo., where he frequently told his friends that “the work will yet rise and prosper.” “Fear not,” said he, “brethren, all things will yet

work together for good to them that love God.”

But that God who never forgets man's oppressions, has his eye upon Nauvoo. He looks down and sees, no doubt, every crime known to the laws of both God and man, (so far as it is in their power,) committed within her limits, and under the sanction of her Leading men. Finally, the protecting, or rather the preventing power of God is withdrawn. “The wolves are on the scent,” the Prophet and Patriarch of the Latter Day Saints are again taken prisoners, and soon the massive doors of the Carthage prison grate upon their hinges, as they are closed for the *last time* upon these strange, singular, and unfortunate men. Soon a lawless banditti of mobocrats rush forward and surround the walls of their prison. Infuriate madness, with the blackness of darkness of the infernal regions, sits on their brows. Wilful murder is in their hearts. Another moment, and then—Hark! What do we hear? O! 'Tis the death groans of Joseph and Hyrum Smith. Ah!! see them fall!!! The fatal lead has pierced their vital parts. Their life's blood has crimsoned the jail of Hancock County. O! ye unfortunate men, we feel to bewail the manner of your end. O! that you had kept the strict commandments of your God, and then lived in righteousness, and led the people of the Church of Christ onward to that “rest which remaineth to the people of God.” But ye are gone. Your spirits are beyond the reach of those foul fiends in the shapes of men, who so ruthlessly and lawlessly slew you.

Wo! Wo!! Thrice Wo!!! be unto those men who rose up on the 27th day of June, 1844, and slew those who were once the favored and anointed of God.—Bitter, yea, very bitter will be their end also!!!

But here we leave those men of strange and varied character, in the hands of Him “who hath measured the waters in the hollow of his hand, and meted out the heavens with a span;” and we feel willing to let their cases rest in the hands of a God of truth and justice, until the morn of their resurrection. Whatever good or evil they may have done, at the dread bar of God they will answer, and receive ac-

ording to their deeds—their own deeds done in the body.

A few words more relative to the fate of Nauvoo, and we have done with her. All the scenes, and warnings, and disappointments, the Latter Day Saiats have ever had, and passed through, have not taught them wisdom yet—have not learned them “to fear God and keep his commandments, which is the whole duty of man.” Nay, but when USURPERS and evil men rise up among them as Leaders, they run with greediness after them. “We are bound,” say they, “to carry out the measures of Joseph Smith.” We envy them not.—Their troubles, distresses, and calamities, will fall upon them in quick succession, equal to their powers of endurance. Wo! Wo!! is their doom. For they have chosen to be led by the Arch-Enemy of the peace of all intelligences, instead of to repent and be led by the Savior of the world. A few months only had passed away, and Nauvoo is besieged by mobs, and again the Latter Day Saints agree to flee. Beyond the abodes of civilized man is now their only hope of safety; and to the western howling wilderness they bend their march for California. Millions on millions of human misery must inevitably follow in their train; until ruin, *utter ruin* lays them waste.

One peculiarity that characterized this wonderful people, during all their troubles, we have thus far intentionally omitted to mention, viz.—Whenever, because of their iniquities, the Lord would suffer their enemies to come upon them to scourge them, then their Elders would run through the world, and cry persecution! persecution!! O woful persecution!!! And thus wake up the sympathies of mankind; and thus gather new strength, as the ball rolled onward. We do not wish to say, however, but that they may have suffered some persecution for righteousness sake.

But now let us recapitulate, and condense this, to us, painful narrative of facts.

Our object in presenting this document to the world has been, to give a succinct history of that *singular people*, who have risen up in our own day and age, on our own continent, and in our own land of Liberty—who have within the last sixteen years spread their principles and made

converts both in the Old and in the New World, and on the islands of the sea; but who have finally become so divided into parties, that now the hardest of the conflict seems to be among themselves. Various Leaders have risen up among them, and raised the cry, “Lo, here is Christ! or Lo, he is there. Behold he is in the *desert*. He is in the secret chamber,” &c. &c. Each party rising with its Leader or Leaders, and with arguments upon arguments to sustain their claims; and to show the falsity and iniquities of the claims and conduct of all the others.

Our object has also been to show the high estimate we place on the labors and the characters of the THREE WITNESSES to the book of Mormon. And in giving so plain a statement as the circumstances required at our hands, we can only say we have endeavored to do so in the spirit of truth, kindness and charity. We have endeavored to avoid injuring the feelings of any child of God. We have written that the honest in heart throughout the world may know how *that Church*, while it wore the *name* of Christ, and published and practiced his precepts, was blessed of Heaven—how the fruits of the Spirit of God viz. “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance,” were manifest among them—how its members rejoiced in bearing these fruits to the honor and glory of God. And how the Lord shed forth upon *that people*, the gifts also of his Holy Spirit, viz: “The word of wisdom, the word of knowledge, the gift of faith, the gifts of healing, the gift of prophecy, the discerning of spirits, divers kinds of tongues, and the interpretation of tongues.” Their Elders walked forth among men with the Bible of God in their hands, the fulness of the everlasting gospel, contained in the Book of Mormon, in their hearts; and then the Holy Ghost bearing record, to all that were humble in heart, of the solemn truths, which they declared. Thus they prospered and flourished. But, alas! that “Wicked One” must be revealed. His power, and signs, and lying wonders, and *all* deceivableness of unrighteousness must be shown forth in them that perish; but they only will be damned who have pleasure in unrighteousness, “Whom it is im-

possible to renew again unto repentance." The enemy made a bold push to overthrow "the work of the last days." He set almost the entire ranks of the Church on fire with the *spirit of war*. He then caused them to take upon the Church the false name of *Latter Day Saints*. Great *speculations*, which brought ruin upon thousands, seized even the very *heads* of the Church. Pride, folly, and riotous living must follow in their train. Yea; jealousies, misrepresentations, and even lying were frequent among them. Prophesying falsely in the name of God, in order to deceive. Then, when evils began to fall upon them consequent upon their wickedness, they rose up in their might, and oppressed each other, but especially the poor. They degraded and ruined the courts or councils of the Church, by causing them to give wrong and even wicked decisions, on cases of great moment. Finally, they turned upon those men whom they could not corrupt—**THE THREE WITNESSES**—and drove them from their midst, and then heaped upon them falsehoods, calumnies, oppressions, and persecutions. They organized secret combinations among them, in order to oppress and to destroy.

Thus have the fair proportions of that noble superstructure, the church of Christ, been smitten as it were to the very dust, and broken into parties and fragments, and scattered as is were to the four winds; and has become even a reproach, a hiss, and a bye-word to all the evil hearted throughout christendom.

But to all the faithful in Christ Jesus, notwithstanding all these things, we your brethren in Kirtland would say, that God, who commanded the light to shine out of darkness, has shined in our hearts, to give us the light of the knowledge of the glory of God. And we, notwithstanding our long dispersion, feel that we still have a treasure in earthen vessels, that the excellency of the power may be of God and not of us. And though we have been troubled on every side, and perplexed about many things, yet we are not in despair. Though we have been persecuted, and partly forsaken, cast down and almost destroyed, yet WE feel that we again begin to have the *same spirit of faith*, according as it is written, "I believed and

therefore have I spoken, we also believe and therefore speak." And our voice is that the time, yea the set time to favor Kirtland has come. Then, brethren, arise and trim your lamps, that you may have oil therein; for behold the coming of the bridegroom is near; yea, nearer than when we first believed.

And to all the Rulers, and Governors, and authorities of our land and our nation, and of all the world we would say, *repent, repent*, for "the hour of God's judgment is at hand." The harvest of the earth is truly ripening, and will soon be reaped down by the sore judgments of heaven—they will fall upon mankind both by sea and by land. O! turn ye unto God, that you may live. For we say unto you, that this generation in which we live will wind up the career of wickedness on this earth for one thousand years. Repent ye, therefore, that you may have a part in the "reign of rest."

W. E. McLELLIN,
LEONARD RICH,
JEREMIAH KNIGHT,
ALFRED BONNEY,
HIRAM L. ROUNDS,
JACOB BUMP,

Committee.

On account of the matter contained in the report of the committee, published in this number of our paper, we shall send it to a great many individuals, many of whom we shall not expect will be sufficiently interested to wish to take our future numbers. But we feel it a duty which we owe to ourselves, and to our old friends, **THE THREE WITNESSES**, to spread a true history of these matters before the world. So that the foul aspersions cast upon their characters may be removed, and their **TESTIMONY** stand in its true light before mankind.

No one need send this number of our paper back to us again; nor need they expect to receive our future numbers unless they send for them. We have paid postage on a great many letters, since our residence in Kirtland, making enquiries of us relative to the Church. We hope now to be able to answer all their queries through our paper. We have not said this to prevent our friends from making enquiries.

THE ENSIGN OF LIBERTY.

Kirtland, March, 1847.

Our Address.

On entering the editorial department of THE ENSIGN OF LIBERTY, as we have been called upon to do by the united voice of a Conference of our brethren: and in throwing out another periodical before our friends, and before the world; we feel called upon to give some of the prominent features of the course which we intend to pursue in managing its columns.

Its pages will be sacred to the best interests of THE CHURCH OF CHRIST—to the dissemination of her principles, doctrine and government—and to the spread of truth in general, on the all important subject of a preparation for the second coming of the Son of God—which, we verily believe, is soon at hand.

The Angel of God, seen in vision by John, the Revelator, "flying 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," has made the earth his visit, and committed the keys of that Gospel—and the two Priesthoods by which it may be understood, and preached, and ministered among men—to man. And now again, man can cry to his fellow man, as in the days before the flood, "Fear God, and give glory to him; for the hour of his Judgment is come."

Soon, yea, before another half century passes away, another Angel will follow, saying, "Babylon is fallen, is fallen." That great confusion in the religions of the world is down—it has fallen. Every false system of religion, which men and devils have invented, must tumble down when Babylon falls—and Babel must fall before Messiah unveils the heavens, and comes to earth, "without sin unto salvation." We shall endeavor to acquaint ourselves with, and faithfully chronicle "the signs of the times," as they shall appear in the heavens above, or in the earth beneath; in the sun, moon, or stars, or among nations or tribes—so far as those matters may be connected with "the great work of the last days."

An ancient record has been found—called the book of Mormon—and translated, and has been before the world for some seventeen years, unfolding the history of this continent, and its inhabitants as far back as its first peopling from the tower of Babel, in the land of Shinar—which book contains "the fulness of the everlasting gospel," and the doctrine of Jesus in plainness—also many unfulfilled prophecies of holy prophets, who once lived upon THIS CONTINENT. It is fraught with instructions of the highest importance to this age. We shall, in our pages, from time to time, make such remarks relative to its validity, its history, its translation, and the object for which God has sent it into the world, as we may deem important to all lovers of truth.

Its coming to light has broken the slumber of

ages. The dark curtain of the past, as it regards our New World, has been torn away. Those "Antiquities" of ruined cities, palaces, temples, aqueducts, monuments, towers, fortifications, unintelligible inscriptions and hieroglyphics, sepulchres and bones, can all now be perfectly understood—although to account for them has puzzled so many noted, scientific travelers of both the Old and the New World.

The Jaredites, who came from the Tower after "the confusion of language," and the Nephites, who came from Jerusalem just before the Babylonish captivity, had to some extent the arts and sciences among them. They kept histories, or records, some of which have come to light in the book of Mormon. That record was written and kept by holy prophets, who once lived and wrote on our own beloved American land. It was translated from the ancient language in which it was written, into our own tongue, by "a gift of God." Firmly believing this, we shall make quotations from its pages, with as much certainty of their sacred truth, as though we should quote from the Bible.

Scientific and historic notices and extracts will occasionally, if not frequently, appear in our columns. But our polar-star will be religion—pure and undefiled religion. We intend to make our periodical a STANDARD OF TRUTH—the INSIGNIA of Liberty—the FRIEND of man—the SIGNAL for the righteous to GATHER TOGETHER, in preparation for the second coming of the Son of God.

THE ENSIGN OF LIBERTY will stand aloof from the common political and commercial news of the day—leaving those things to their proper channels. Its pages will not be polluted with the envenomed arrows of personal jealousies or strifes. We shall endeavor to speak of the principles by which men are actuated, in order to show whatever good or evil results may be expected from them. When we speak of men, our object will be to benefit them—to save them from all evil.

☞ A General Conference of THE CHURCH OF CHRIST will be held in the Temple of the Lord, in Kirtland, Ohio, commencing on the 20th day of June next. Public preaching may be expected on the Lord's day, and the Conference business to commence on Monday the 21st, and continue until finished. Some of THE WITNESSES of the book of Mormon will be in attendance. A general attendance of all the friends of the great work of the last days is requested. The traveling at that time will be good east, west, north and south, and we anticipate an interesting time.

☞ An article on the claims, pretensions, and professions of James J. Strang, of Voree, Wisconsin, will appear in our next number; showing the entire falsity of the positions which he has taken. We have the documents for this purpose, and we intend, for his good, and the benefit of our readers, to use them. He, together with his friends, have been endeavoring, for a few months past, through their little sheet, to pour bitterness and falsehood upon our head. We shall not re-

turn railing for railing, but we shall endeavor to present him and his pretensions in so clear a light that all the honest in heart will be enabled to see him in his true character, "a false prophet—a wolf endeavoring to put on sheep's clothing."

☞ A Treatise, also, on the Name of the Church, viz.—THE CHURCH OF CHRIST, will appear in our next.

☞ One is already on file relative to the places of gathering pointed out of the Lord. It will show our present position, in KIRTLAND, in its true character. Kirtland was the first place pointed out, in this generation, for the assembling of the members of the Church of Christ. It is the place where the first Bishop of the Church was appointed. It is the place where "the Law of the Lord" was received. It is the place where the first Temple was reared in this generation by the direct revelation of God. It is the place where Satan made war upon the Church of Christ, and caused her first Elders to imbibe a false spirit, to take upon them a false name, to adopt false principles, to go to war, to engage largely in ruinous speculations, to oppress and persecute those who were more righteous than they; and finally, after having done all these things, he caused them to flee from Kirtland when no man pursued them.

Finally, Kirtland, old deserted Kirtland, is the place where the Lord's house has been reared to his name; and where "he designs to endow those whom he will choose with power from on high—thence to go to all nations; for he has a great work laid up in store."

We invite our friends to the investigation of this subject. It is one fraught with much interest to us. God's word must be fulfilled relative to Kirtland; which he gave to the Church of Christ years ago—all the prophecies of false hearted men to the contrary notwithstanding. We say then to our friends, that the true Church, with the true name, true spirit, true principles, true doctrine, true government, and true Christ-like actions in all things, must rise up again in Kirtland; and they must put on the whole true armor of righteousness, and thus move forward in the true and glorious work of "the last days," in order to enter into the true "rest of God," at the coming of our Lord and Savior Jesus Christ—which is soon at hand.

The Endowment from on High.

In looking over the history of God's revelations to man, in the Old World as well as the New, we find some leading subjects upon which hung the destiny of nations, kindreds, tongues and people. Such is the subject before us. One more important would be hard to find.

When the Lord started to lead Israel from Goshen in Egypt up to the land of Canaan, he intended (if they had obeyed him) to have made them the ministers of salvation to all the rest of the world. Ex. 19: 4, 5, 6. "Ye have seen what I did unto the Egyptians, and how I bear you on

eagles' wings, and brought you unto myself. Know therefore, that if ye will obey my voice indeed; and keep my covenant, then you shall be a peculiar treasure unto me, ABOVE ALL PEOPLE; for all the earth is mine. And ye shall be unto me A KINGDOM OF PRIESTS, and an holy nation." That is, all other nations shall be dependent on Israel for the truths and ministrations of eternal life. Israel should be the head, through which all divine intelligence should flow to the race of man.

But when Israel refused to obey God, and were turned aside into the waste howling wilderness, that high privilege for them all to be Priests was taken from them, and one of their own tribes was chosen to bear the Priesthood for the other eleven; and were forbidden to minister to any Gentile nation. In order to prepare men to judge righteously, and govern correctly, a Tabernacle was built among that people by direct revelation from heaven, according to the pattern of heavenly things. That is, it was formed with courts or mansions, after the likeness of heaven.

In this holy Tabernacle, the Lord communed with his servants. When seventy of the Elders of Israel, and officers over them, were gathered unto the Tabernacle, by the direction of the Lord. He himself having promised Moses that "I will come down and talk with thee there, and I will take of the Spirit which is upon thee, and I will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone," the Lord made good his promise, and came down in a cloud, talked with Moses, and took of the Spirit that was upon him, and gave it unto the seventy Elders; and it came to pass, when the Spirit rested upon them, they prophesied and did not cease. But two of the seventy remained in their tents, and they prophesied—This caused Joshua to cry out, by the spirit of envy or jealousy, and say, "My Lord Moses forbid them." But Moses, feeling the true spirit of the gospel, and the enduring fire of heaven in his heart, replied to him, "Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Num. 11. Moses felt some of the finest touches of that same Spirit which endoved and warmed the hearts of the holy Apostles of Jesus. Paul declares like Moses, "For ye may all prophesy one by one, that all may learn, and all be comforted." 1 Cor. 14: 31.

During the Savior's ministry on earth, he chose a Twelve, and a Seventy, and set them apart to bear his gospel to all the world; first to Jew, and then to Gentile. After he had passed through death, "that he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their life-time subject to bondage;" He, after he had risen from the dead, appeared to his ministers in a mountain in Galilee, and said to them, "All power is given unto me in heaven and in earth; Go ye therefore and teach all nations—go ye into all the world, and preach the gospel to every creature, beginning at Jerusalem. And behold, I send the promise of my Father upon you; but tarry ye

in the city of Jerusalem until ye be **ENDUED WITH POWER** from on high." The Apostles and Elders, with the women, and Mary the mother of Jesus, and his brethren—after witnessing his ascent into heaven from the pinnacle of mount Olivet—returned unto Jerusalem, and abode in an upper room of the Temple.

There about an hundred and twenty *disciples*, male and female, waited on the Lord for "the promise of the Father, which, saith he, ye have heard of me." They were all with one accord in one place. O think of them! Think of that little band of oneness; and then think of the jarring sects of the present day. All, yes, all praying (or professing to) to the same God, in the name of the same Jesus, for the same Holy Spirit of peace. But to return: "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Now these first Elders and Ministry are qualified to "go into all the world and preach the gospel to every creature," for they can now speak to them in their own tongues "the wonderful works of God." They have not first to go to college, or to a missionary station to receive an education, for the Lord has educated them, and liberally qualified them.

From Jerusalem the word of God went out, by a living Ministry, "into all the earth, and their words unto the ends of the world." Rom. 10: 18. It flew, and continued to fly, through the indefatigable labors of men called of God by direct revelation from heaven, and then set apart to the holy work of the ministry by the laying on of hands of those who had also been called and set apart; until it "was preached to every creature which is under heaven." Col. 1: 23.

But the Lord had a people whom he called "othersheep," John 10: 16. They were not Gentiles, but descendants of Abraham—of Joseph, who was sold into Egypt, who were led away from Jerusalem about six hundred years before the coming of Christ. They settled in the New World. They had become numerous, and they had claim upon the Messiah. Consequently, after he had been crucified, dead, buried, arose, and ascended into heaven, He descended among the descendants of Ephraim and Manasseh on this continent, and taught them his gospel. He also chose a quorum of Twelve disciples among them, and ordained them to minister to the inhabitants of this continent. "And it came to pass, when they were all baptised, and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Spirit and with fire. And behold, they were encircled about as if it were fire; and it came down from heaven; and Angels did come down out of heaven, and did minister unto them. And it came to pass that while the Angels were ministering unto the disciples, behold, Jesus came and stood in their midst, and ministered unto them. And Jesus blessed

them, and his countenance did smile upon them, and shine upon them; and behold, they were as white as the countenance, and also the garments of Jesus; and behold, the whiteness thereof did exceed all whiteness—so that nothing earthly could be so white." Book of Nehi, chap. 9.

The endowment at the Tabernacle in the days of Moses, the endowment in the Temple at Jerusalem, in the days of Peter, and the encircling in fire on this land, in the days of *Nephi*, we have briefly touched. But we have our hearts fixed upon an endowment, which the Lord has declared unto us shall take place in this age. And that that descent of power must fall upon the Ministers of the two Priesthoods, viz. the Apostles, Prophets, Elders, Priests, and members of the Church of Christ; and upon none others; we have a faithful testimony from the Heavens—and that it will be in Kirtland, and no other place, we shall show.

[TO BE CONTINUED.]

PROSPECTUS.

Whereas W. E. McLELLIN proposes publishing a monthly periodical in Kirtland, Lake County, Ohio, to be devoted to the dissemination of religious history, principles and knowledge, to be called

The Ensign of Liberty of the Church of Christ.

Our object is to render the paper not only interesting, but highly useful in the diffusion of the grand principles of Messiah's kingdom, and of that holy doctrine, and those correct practices, which should actuate his "peculiar people," in preparing them for the SECOND ADVENT, and glorious personal reign of Jesus with all the church of the first born, for one thousand years, on this earth; while it rests from all its pollutions, after having been cleansed by fire, and become the habitation of all the holy.

We will try, in this paper, to set forth the causes of the present divided state of the professed Christian denominations; why it is that the world, or rather the people in it, are so confused; and why there is so much contention in this professedly enlightened age, respecting the religion of Jesus. The signs of the times will form a conspicuous item in our columns.

Finally, we will try to show what the world may expect as the final termination of all this Babel; and then to the righteous, the true path for them to walk in, in order for them to be clothed in "ROBES OF WHITE LINEN, clean and white," when the day of perfect peace shall appear.

THE ENSIGN OF LIBERTY will be edited by W. E. McLELLIN, (for the present,) and published every month, on a medium sheet, in pamphlet form, containing sixteen pages each, at *One Dollar per year, in ADVANCE.*

☞ All letters to the Editor must be post-paid in order to insure attention.—Remember that.—Our friends abroad are respectfully invited to send us their names, and their dollars, and we will see that their papers are regularly mailed to them.

THE ENSIGN OF LIBERTY, OF THE CHURCH OF CHRIST.

VOL. I. KIRTLAND, LAKE COUNTY, OHIO, APRIL, 1847. NO. 2.

KIRTLAND, O., Dec. 2d, 1846.

My old, well tried, and beloved friend, DAVID WHITMER:

I seat myself (after having bowed before God, and asked wisdom to direct me on this important occasion) to address you, on a subject that is nearer to my heart than all the blessings earth can afford: viz. the matters of our holy religion.

We moved into this place on the 29th of October last. We came here in order to be with our brethren. The "church of Christ" here numbers at present about one hundred, and they meet and worship in the Temple at least four times every week. Leonard Rich is at present presiding Elder, and our meetings are conducted with much spirit. We lived near the mouth of Rock river, on the Mississippi, since 1839, until June, 1845. I, with yourself, and many other noble, honest, warm-hearted, generous-souled men, were driven from the church because of iniquity, and sore, hard and high-handed oppression in her Leaders. We sorrowed, we mourned, we grieved, and we wept; but we had to flee, or be crushed in their ruin. In retrospecting the varied scenes of all my past life, upon no period do I look with more unfeigned pleasure, than those few days that I was privileged to feed David and Oliver, at my table, when they were outcasts from their wives and children, from their homes and property, and from "the church of Christ," and all her privileges, by lawless and unprincipled men, "who feared not God, neither regarded man."

Those past times and scenes have of late passed before my mind, and are riveted upon my heart. For a little more than three years past, I have been striving to get back upon the old foundation, and to enjoy that same light and spirit

of truth that you and I once enjoyed when we were blessed with each other's society—when we lived in church fellowship together. Ah! I well remember our journey to Jackson county, Missouri, and the scenes that afterwards transpired there.—But I'll let those things pass.

At the death of Joseph Smith, I looked around and reflected, and I finally hoped that S. Rigdon had reformed, as he said, and that he would assist in carrying out the original design of God in raising up his church; and I united with him, and remained about six months. But I found in him (after a little trial) hypocrisy, dishonesty and fanaticism. I saw that with him I could have no hope of future prosperity, so as to bring in "the rest of God." I quit him, and last spring we settled in Shalersville, in order that I might pursue my profession. While there busily engaged in the practice of medicine, I was visited by James J. Strang of Voree, Wisconsin. He laid siege to me in order to have me unite with him in his organization. I gave him some encouragement, and took the matter under advisement, but the more I prayed and reflected, the more I have doubted his claims. He has published my name as one of THE TWELVE, but he did so entirely contrary to my will or wish. The brethren here generally received him as the Successor of Jos. Smith, according to his profession.—He told me that all the witnesses to the book of Mormon yet alive were with him, except Oliver. I think he told me he had a letter from Hiram Page. He said he expected you all at Voree soon.

Now sir, let me tell you, that for two or three months past, I have been continually struggling before the Lord, like Daniel of old, to know when our captivity would cease. My mind is more at rest on that point. I have been shown that the church

would prosper, if David and Oliver would step forward into her front rank, and occupy their proper places before the Lord, their brethren, and the world. You remember it is said, in a revelation, that if "Joseph transgressed, he should not have power save to appoint another in his stead." In the year 1834, when Joseph led his army to Missouri, when he neared Clay county, he expressed to his confidants around him *great anxiety* of mind respecting one important duty which he said he had to perform, viz. to appoint You his successor as Seer. You will remember, he appointed a special conference at L. Wight's, on the 8th of July, 1834. Benj. Winchester and Leonard Rich have both told me that he laid his hands on you, in that conference, and appointed and ordained you to be the Lord's Seer, "in his stead," provided anything should befall himself, so as to remove him from time. I was at that conference part of the day, and well remember that I saw you ordained. Should Joseph transgress, he should not have power except to appoint another. Now all acquainted with his history, from that day to the day of his death, know perfectly well that he never had power with God to accomplish any one great or good object that he ever commenced. Every thing seemed to be marred in his hands, until finally he died "as a fool dieth," at the hands of his enemies.

Now brother David, all who know you, know your timid and reserved disposition—your unassuming manners, &c. But inasmuch as the Lord has appointed you, you cannot shrink from your duty, and then have any hope of eternal life. You must obey, or sink in utter darkness forever. I am fully convinced, that however many *pretenders* may rise up, assaying to order and to regulate the house of God, provided they should even prosper for a little season, yet God does not hold himself bound to guide their ships—soon they run against breakers, and are dashed to pieces; as the Twelve, Rigdon and Strang have done.

There is no man in this world in whom the church in Kirtland have that confidence that they have in David Whitmer. I mentioned the names of David and Oli-

ver to brother Bump a few evenings since, and told him I thought they would yet come to Kirtland to live. "Oh!" said he, "I would fast and pray for two weeks, if I thought that would bring them." I am aware that you were, as it were, kicked out of the church, because forsooth you could not believe wickedness was right even in Prophets. I am aware also that they endeavored to ruin your and Oliver's characters, as well as your property, so as to make, or rather try to make you vagabonds in the earth. They (I have been told) published all manner of falsehoods about you. But Joseph is gone, and is reaping (to some extent) his reward. I feel to let his ashes rest in peace. But my dear brother, the church is bleeding at every pore, for the want of faithful Shepherds to take the oversight of the flock.

I labor here with and for this people both day and night. I feel as though I was, to some extent, alone, although I have scores of good, honest, warm-hearted saints around me, and the Lord is abundantly good. Will you, sir, step forward and take the front rank, in order to RE-ESTABLISH "the only true and living church upon the face of the whole earth," or will you not? I ask you in the name of my master, Jesus of Nazareth. I ask you in the name, and in the behalf of the church in Kirtland. I ask you in behalf of all the saints scattered throughout the world. I ask you in behalf of the great work of God in the last days. I ask you in view of building up a holy people unto God. And I ask you in view of a glittering crown that would await you at his appearing and kingdom. Yes, I ask you, because of that love which we all bear to an injured man of God, to whom an holy Angel once said, "David, blessed is he that keepeth the commandments of God." Yes, I ask you to now come forward, that all the quorums may be filled up in the church, so that she may present herself before her Head, even Jesus, as his true Bride, having on her wedding garments. We mean to publish a pamphlet, setting the false calumnies, published by the Leaders in the church against the Witnesses, in their true light, and exonerating them, as far as truth will do it. We think justice requires this at

the hands of the church. When this is done, we are very anxious to know whether you will take hold with us to build up THE TRUE CHURCH OF CHRIST, or whether we must trust in God, and travel the *strait path* that leads to the right hand of the Lord without your society, influence, or authority.

I received a letter from Oliver a few weeks since. They were all well. He thinks Strang is a wicked man.

Brother David, inasmuch as you were ordained by Joseph, and that was sanctioned in Heaven, then no man can lead this church out of her present distress, and then onward to triumph, but yourself, unless you refuse and fall, through unbelief and hardness of heart. There is, therefore, even now, a great responsibility resting upon you. The church now calls upon you to come and take your place, and make the seat of the FIRST LEADERS in the church here in Kirtland. For this was the first Stake of Zion ever pointed out, in this generation. We have the promise that in this place, we shall have an endowment from on high. Then the Elders, thus prepared, shall go to Gentile and then to the Jew, in all the world, in power.

The apostate Twelve have fled to the wilderness, with a large body of followers, to endure the severity of the judgments of God, in their destruction, which is certain. Rigdon lives near Chambersburg, Pa., surrounded by only a few followers; but few as they are, their hearts are full of desires for blood and war.—Strang pitched his head quarters in Voree, Wisconsin, and has made the notorious Dr. J. C. Bennet his chief counsellor and Pontiff. *Big title truly.* All their races must be short, for they are not built upon the Rock. They must come down. They have all left Kirtland out of view, as the centre of their operations, and it is the very place where God designs to build up his kingdom, and to establish his saints, that the pure in heart may gather here from all the world. Here I feel like standing and pleading the cause of God, until I see righteousness go forth "as a lamp that burneth." Now, as Moses said to Hobab, his brother-in-law, in the wilderness, (Numbers 10: 29,) so we say to

you, "Come thou with us, and we will do thee good, for the Lord has spoken good concerning Israel." And you (we feel) will do us good also. I feel assured, that if you and Oliver would come out of your seclusions, and again bear your testimonies, all, yes, all the honest in heart in all the world, would gather into the fold of Christ, and then the end would come.—Come, then, and let us keep the law of God ourselves, and also see that others do likewise, and Zion will arise.

Bro. David, when you receive this letter, we want you should call *all* your father's family together, and read it to them, and *consider it well.* Then write to us here, and tell us how you view the matter. You know you have been ordained, and now I would say to you, as Nathan said to David, "THOU ART THE MAN." You must lead the church of Christ to triumph—to glory. David was anointed by Samuel, (1 Sam. 16,) to stand at the head of Judah and Israel, many years before Saul ceased to reign. David fled from the rage of Saul, and lived among the Philistines in Ziklag, under the government of Israel's greatest enemies, until Saul's death—until his cup of iniquity was full. Did you flee from the wrath of Joseph, and his Danites, and have you lived since among the Missourians, the greatest enemies of the church, until Joseph's death—until the cup of his iniquity was full? After the death of Saul, David inquired of God, (2 Sam. 2,) saying, "Shall I go up into any of the cities of Judah," and the Lord answered, "go up," and he went up. Now, sir, the church in this place calls upon you to come up, and to stand up among them, and direct them to God and to Heaven.

Will you, my dear brother, inquire of God, and come up and take your place among the people of the Lord here, or will you let another take your crown? I would urge you by all that you consider sacred to you in life, and in eternity, to let your trumpet lie still no longer—to let your harp hang upon the willows no longer. Arise, shake yourself, and magnify your calling, and then your crown will be sure—will be great.

We now intend, as soon as we hear from you, to write and publish a pam-

phlet, calling a general conference, to be held here in the house of the Lord, in June next, in order to re-organize the church upon her old foundation, provided you will attend. Oliver, we think, will be sure to be here, and June, we think, would suit better than April—that would give more time, and then traveling will be better both by sea and by land.

Tell your father (if alive) that he shall yet see good days. We want your relatives here with us in conference. As soon as next spring, we intend to have a press in operation here, and an "Ensign" will be reared to the nations, and a warning to all people. Brother Bump says, if you will come, a house shall be fitted up ready for your reception. Come then, "for all things will be ready." Brother David, I want you should answer this letter immediately.

We laid aside important business in order to write, and we have labored hours when we should have slept, in order to get it in readiness to send to you. Then if you cannot write yourself, get Jacob or Hiram to write, and don't you scarcely sleep until you give us an answer, either yea or nay. You must know that I love you, and that I love the cause of God, and that has moved me onward in this matter.

As ever,

W. E. McLELLIN.

☞ An answer to the above has not yet been received.

The Name of the Church.

At a conference of the church held in Kirtland, Ohio, on the 23d January, 1847, after many remarks by those present, it was motioned by W. E. McLellan, and seconded by Martin Harris, that *this church* take upon them THE NAME of THE CHURCH of CHRIST, and wear it henceforth—shorn of all appendages or alterations. The motion was put by Elder Leonard Rich, the chairman, and carried with much feeling and spirit, in the affirmative—without a dissenting voice.

We have a few things to say with regard to THIS NAME, which we have taken upon us, to wear unaltered until the coming of our Lord; and in order to do so,

we will make a few remarks on names in general.

The first duty which the first man, Adam, ever performed, after he was placed in the garden of Eden, "to dress it, and to keep it," was to give *names* "to all cattle, and to every fowl of the air, and to every beast of the field; and whatsoever Adam called every living creature, that was the *name* thereof." And when woman had been *builded* out of a rib taken from man's side, and brought unto man, the first thing that he did was to declare, "she shall be called woman." And after the woman, his wife, had transgressed, and also given him of the fruit, and he had eaten, and God had passed upon him the decree, "for dust thou art, and unto dust shalt thou return," then Adam rose up and called his wife's *name* Eve.

Anciently, the names given, were in some degree significant of the circumstance or thing which gave rise to the name, such as Eve, i. e. living; Cain, i. e. gotten or acquired; Seth, i. e. appointed; Noah, i. e. rest or comfort; Peleg, i. e. division; Abraham, i. e. father of a great multitude; Moses, i. e. drawn out, &c. &c. When those names were given, we are aware that men communed with the Author of universal nature, by direct revelation from heaven. But since men have ceased to commune with God, and to receive pure wisdom from that pure Fountain, we are not surprised that little importance should be attached to *names*, as well as to every thing else, among a people who "cannot *call* or *name* Jesus, Lord," because they dare not admit that the Holy Ghost reveals to men now, as in days of old. Consequently they cannot say that Jesus *is* the Lord, unless the Holy Ghost reveals it unto them. They may *believe* he is Lord, upon the testimony of others, but they cannot say he *is*, or that they *know* he is, except by direct communion with the heavens.

On reflecting upon the past, we have had some singular feelings, in looking over the history of the church of Christ, which was organized on the 6th day of April, 1830. How it was possible for so many thousands of people, who all professed to believe in the divine authority of the book of Mormon, to take upon them

fictitious or false names, and wear them so long in open defiance of some of the plainest sayings in that SACRED RECORD, we shall leave for those who are sticklers for those far-fetched names, with all their changes and appendages, to answer, after they read what we have to write on this important subject.

From April, 1830, until May, 1834, the church organized, consequent upon the coming forth of the book of Mormon, would not receive, acknowledge, wear, or even countenance any other name, except the name of THE CHURCH OF CHRIST. All the revelations given, laying the whole foundation of the church of God, from the first up to May '34, were given to individuals, conferences, or the whole body of the church of Christ, who were wearing HIS NAME, and his name only. But for reasons detailed and assigned in our first number, that people, once so highly favored, took upon them another name, imbibed another spirit, taught other principles, and consequently wore another character before God and the world.

They laid aside the NAME of Christ, and took to themselves another name, which the mouth of the Lord did not name, viz. *Latter Day Saints*. This was done in a conference called in Kirtland, Ohio, on the 3d day of May, 1834. It was done before the temple of the Lord here was finished. And the inscription upon the front stone is, "HOUSE OF THE LORD, BUILT BY THE CHURCH OF THE LATTER DAY SAINTS, A. D. 1834.," Some of the principal men in the church were much grieved at this, but had not power at that time to alter or change the course of things.

Thus matters remained, so far as the NAME was concerned, until the spring of 1837, when many of the first Elders in the church became so dissatisfied, that they came out, took the original name of THE CHURCH OF CHRIST upon them, and Elder Martin Harris, being among them, he furnished the money, and Elder Leonard Rich went to Chardon, and had this name recorded upon the records of the county. This alarmed the Leaders of the Latter Day Saints, and they, in conclave assembled, altered their name, and called themselves the *Church of Christ of*

Latter Day Saints, and hastened a man to get that recorded also. But they were a day too late. The others were before them. And thus stand the records relative to this matter.

Some time after the Leaders of the Latter Day Saints removed to the west, and still not being satisfied with their name, they altered again, and called themselves "The Church of *Jesus Christ of Latter Day Saints*." This, so far as we know, was the last alteration which that strange and singularly curious people made in the name of their church. At least, the last claimant to the Leadership of that people, has hoisted that name at mast head.

But now for the reasons, that induced the conference and church in Kirtland, in the first month in 1847, to take, yes, joyfully take upon them—shorn of all its alterations and appendages—the original NAME OF THE CHURCH OF CHRIST.

The report of the committee, in the first number of THE ENSIGN OF LIBERTY, gives some of the crimes which were committed by those who had violated the word of God—who had covered themselves with the name of Latter Day Saints. Had they not been in transgression, they never would have taken upon them a false name. The great body of that people never would have been under the necessity of fleeing from civilized man, to hunt a home in the wild, wide, waste, howling wilderness of the west, among the red men of the forest. No. We distinctly say, No. God raised up the government of the United States, and established them in freedom, in order to give protection and perfect liberty to all classes of religious denominations in the world, who do not violate the majesty of the laws of the land. But they are gone. They have fled to the Indian's home—away to California.

Isaiah seems to have seen them, when he said, 65: 11—15, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake,

ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave YOUR NAME for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by ANOTHER NAME. That he who blesseth himself in the earth shall bless himself in the God of truth."

The above quotation, every sensible reader, at all familiar with the Latter Day Saints, and their history, and with the position which the church in Kirtland has now taken, can apply for themselves. Again, Isaiah 62, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a NEW NAME, which the mouth of the Lord shall name."

The above so completely accords with sayings in the book of Mormon, that our next quotation will be taken from that holy record. King Benjamin reigned over all the land of Zarahemla, and he reigned in righteousness, he feared God, and communed with angels. Near the close of his life, he caused a proclamation to be made throughout all the land, for all his people to be assembled, in order to hear him, from his own mouth, proclaim Mosiah, his son, his successor. "And moreover, (said he,) I shall give this people a NAME, that thereby they may be distinguished above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do, because they have been a diligent people in keeping the commandments of the Lord. And I give unto them a NAME, that never shall be blotted out, except it be through transgression." Book of Mosiah, chap. 1.

Ah! hear that righteous king preach to his people, while multitudes of them were

assembled around their Temple, listening to the holy words of fire, as they proceeded from this aged man's mouth thus: "I say unto you, that I have caused that ye should assemble yourselves together, that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above singing the praises of a just God. And moreover, I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king; for even at this time, my whole frame doth tremble exceedingly, while attempting to speak to you. Ye behold that I am old, and am about to yield up this mortal frame to its mother earth. I have served you, walking with a clear conscience before God." Finally, after many hours speaking, and after all the multitude had entered into a covenant with God, to do his will, and to be obedient to his commandments in all things that he should command them—their teacher and king said, "There is no other NAME given, whereby salvation cometh; therefore, I would that you should take upon you the NAME of CHRIST, all you that have entered into this covenant with God; for whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ. And now, it shall come to pass that whosoever will not take upon them the name of Christ, must be called by some other name; therefore he findeth himself on the left hand of God. And I would that ye should remember also, that this is the name that I said I would give unto you, that never should be blotted out, except it be through transgression: therefore, take heed that you do not transgress, that the name be not blotted out of your hearts. I say unto you, I would that ye should remember to retain the name written in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you: for, how knoweth a man the master whom he hath not served, and who is a stranger

unto him, and is far from the thoughts and intents of his heart? And again: Doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, nay; he will not even suffer him to feed among his flocks, but will drive him away, and cast him out. I say unto you, that even so it shall be among you, if ye know not the name by which ye are called." Book of Mosiah, chap. 3.

These were the last words of a great king, over a great people, telling them, by the direction of an Angel of God, that if they were found in fictitious names, they should, at the last day, be driven away like a stray ass into outer darkness. Where, O! where is that once highly favored, enlightened, good and great people, who threw away the NAME OF CHRIST, and took to themselves the name of Latter Day Saints? Ah! their Great Ones have fallen!! and the flock, like the wild ass's colt, "have fled to the mountains—away to California."

But we are not done with this subject yet. When the Savior of the world visited this continent in person, after his ascension from mount Olivet, near Jerusalem, he taught the Nephites his gospel in plainness. He chose, ordained, consecrated and endowed Twelve Disciples, viz. Apostles, and sent them out on this land to preach the gospel to their fellow men. Many believed, were immersed, and received into the church. "And it came to pass that they did do all things, even as Jesus had commanded them. And they who were baptised in the name of Jesus were called THE CHURCH OF CHRIST."

"And it came to pass that the Disciples of Jesus were journeying, and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, and the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again showed himself unto them, and stood in their midst, and said, What will ye that I shall give unto you? And they answered, Lord, we will that thou wouldst tell us THE NAME whereby we shall call this church, for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, ve-

rily I say unto you, why is it that the people should murmur and dispute, because of this thing? Have they not read the scriptures, which say, ye must take upon you the NAME of Christ, which is my name? For by this NAME shall ye be called at the last day. * * Ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my Gospel—and if so, then will the Father show forth his own works in it. But if built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return; for their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you." Book of Nephi, chapter 12.

Did the Leaders in the church of Christ REMEMBER what Jesus said to the Nephites, respecting the NAME by which the church should be called? If they had, do you suppose that they ever could have thrown away that *new*, that holy NAME, which was given by the mouth of the Lord himself? And then taken upon them for the church the name of *Latter Day Saints*? And then, when they saw their mistake, through the testimony and labors of Elder Martin Harris and others, why did they not return to the Lord, and take that *new name*—that name which came down from heaven, shorn of all appendages and alterations? Then they would not *now* be found on the left hand, where the bitterest judgments are falling upon them—even hunger, nakedness, famine and death.

But you may ask, why so much importance attached to the name? We answer, because the Lord from heaven himself has given to it so much power, yes, power in THE NAME, as to say that all those wear-

ing all the Babylonish names of all the jarring sectaries of all the world, will be found on the *left hand*. O, said I, when I looked at the importance of this all-important subject, arise, O arise, and recommend to thy friends and brethren to take upon them for the church the charming name of **THE CHURCH OF CHRIST**.

We have done as the Lord commanded, and we have hoisted **THE ENSIGN OF LIBERTY, OF THE CHURCH OF CHRIST**; and we have unfurled our banner to all the honest in heart in all the world, with this inscription, "**HOLINESS TO THE LORD, in name, in principle, in doctrine, in government, in life, and in all our practices forever.**" And we invite all those who wish to meet the Lord in peace at his coming, to come out from all the names of men and of devils; and from all dead works—all evil spirits, and from all unrighteousness, and then take upon you the **NEW NAME** which the mouth of the Lord has named, even the name of Christ.

Come—we say with all our hearts, come, and take upon you not only the name, but obey the ordinances of the "fulness of the everlasting gospel," and thereby be partakers of the *divine nature* of Christ also; and thus escape all the false names, natures, spirits and all evil works that are abroad in the world already to swallow you up. Yes, notwithstanding the stigma, or the "name that has been left for a curse to the Lord's chosen," come and unite with the true followers of the Lamb of God, although their numbers may be few; and they, like Paul and the Disciples in his day, "are made as the filth of the earth, and the off-scouring of all things." Remember that Christ—the great Head of the church—was made perfect through suffering, and thus has become the Author of eternal salvation to all them that obey him. ED.

[To be continued.]

The Places of Gathering.

After the book of Mormon was found, translated, and published to the world, a few persons, **ONLY SIX**, associated themselves together in church fellowship, in the town of Manchester, New York, professing to believe that **THAT BOOK** contained *sacred truth*, as well as the Bible.—

Their numbers soon increased to hundreds, and then to thousands, all being taught and all believed, that the coming forth of that **DIVINE RECORD** was the Lord's signal sign for the "gathering together of a remnant of his people, from all nations, tribes and countries."

Those few individuals were very careful to take the name of **THE CHURCH OF CHRIST**, and none other, for their characteristic name. They believed with Paul, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." And more, they, by the aid and light of *that book*, firmly believed that this century, yea, this age, this generation would wind up the career of wickedness on this earth for at least one thousand years—that there were **MEN** on the earth then—which was seventeen years ago—who would not die with old age, before the last vestige of the rebellious against God and his divine government, would be swept as with the besom of destruction from all the face of the habitable earth—that this is the age for *all the signs* spoken of to precede the Second Advent of the Son of God to the earth the second time, "without sign unto salvation," to be shown forth. Yes, they believed, and we *now* believe, that this is the time, the age, the *hour* of God's judgments on the earth. "And I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." * * "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This mighty angel, and this voice from heaven will be seen and heard ere many years shall roll away after 1847.

According to Paul's reasoning, in the 11th of Romans, the Jews obtained mercy direct from the Lord, and through them and their ministers, mercy and salvation were carried to the Gentiles. But in this age it is reversed. The Lord has now commenced his work among the Gentiles, and thence he designs to send it to his covenant people—the long despised and trodden down among the ten tribes, the

Lamanites and the Jews. "That through the mercy of the Gentiles they may obtain mercy." These things must all be so, or otherwise the prophecies of the holy Prophets never can be fulfilled. "The first shall be last, and the last first in all things."

There was a great anxiety in the minds of the first believers, the Saints, the Lord's disciples in this church, after it was first organized, to know relative to their *gathering together*, to know where *that spot of earth was*, on which they could assemble and keep the laws of their God, and also the laws of the land. Anxiety and uncertainty remained in their minds on this point until, in December, 1830, a revelation was given to the church through their prophet Joseph, in Canandaigua, New York, saying: "And again a commandment I give unto the church, that it is expedient in me that they should ASSEMBLE TOGETHER at the Ohio." This created some feeling in the church, and they came together and unitedly called upon God that he would "through him whom he had appointed unto that gift and work by the *voice of his saints* through the prayer of faith," give unto the church more light upon the subject of their removal and gathering together to the Ohio. This was on the first day of January, 1831. In the answer of the Lord, we find this paragraph: "And that ye might escape the power of the enemy, and be *gathered* unto me a righteous people, without spot and blameless: wherefore, for this cause, I gave unto you the commandment, that ye should go to the Ohio: and there I will give unto you MY LAW, and there you shall be ENDOWED WITH POWER FROM ON HIGH; and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store."

The above was very cheering to some, but a few were grieved, and turned away from the church, and never walked with her afterwards. During the same month, and in the same place, the word of the Lord came unto the Prophet again, saying, "And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it

shall be poured forth upon their heads; and from thence men shall go forth into all nations."

During the winter, Joseph removed to Kirtland, and so did many others from the east, all anxious to know where the spot for the GATHERING would be. During the winter and spring, the work spread extensively in Northern Ohio. In the month of February, in the presence of twelve Elders, assembled in Kirtland, THE LAW OF THE LORD for the government of the church was received. Also a word more relative to the *gathering*, was given in the same place, in the month of March, as follows: "The place is not yet to be revealed; but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to *know the PLACE*, or to them it shall be revealed; and they shall be appointed to purchase the land, and to make a commencement, to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the Bishop and Elders of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive."

And in June following, a conference of all the ministerial Authorities of the church within reach was called, who assembled in Kirtland, and during the conference, they received a revelation, from which we extract the following:

"Behold, thus saith the Lord unto the Elders whom he hath called and chosen, in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people.

* * Let my servants Joseph and Sidney take their journey to the land of Missouri, and inasmuch as they are faithful unto me, it shall be made known unto them the land of your inheritance; and inasmuch as they are not faithful, *they shall be cut off*, even as I will, as seemeth me good. * * And thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is

THE LAND OF YOUR INHERITANCE, which is now in the hands of your enemies. But behold, I the Lord will hasten the city in its time."

About thirty Elders were sent, two by two, to hold that conference on the confines of civilization. When they had reached Jackson county, Mo., in July, the word of the Lord came unto them again, saying, "Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if ye will receive wisdom, here is wisdom. Behold the place which is now called Independence, is THE CENTRE PLACE, and THE SPOT FOR THE TEMPLE is lying westward upon a lot which is not far from the court house."

Again, a few days afterwards, they received the following: "Hearken, O ye Elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also, that you might be honored of laying the foundation and of bearing record of the land upon which the *Zion of God shall stand*. And that the testimony might go forth from Zion: yea, from the mouth of the city of the heritage of God. * * 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. * * And let my servant Sidney consecrate and dedicate *this land*, and THE SPOT OF THE TEMPLE unto the Lord. And let a conference meeting be called, and after that, let my servants Joseph and Sidney return, and also Oliver with them, to accomplish the residue of the work which I have appointed unto them in their own land."

After finishing their mission to Missouri, the most of the Elders returned to the

east again. A great anxiety soon pervaded the church generally to remove to Zion. No particular spot as yet had been pointed out and dedicated in Ohio for the gathering together of the saints. The residence of the first Authorities in the church was at present in Kirtland. Some thought that Kirtland would yet become a place of gathering, though others doubted it. In September they inquired of the Lord, and received a revelation, in which was the following: "I the Lord willet to retain a *stronghold* in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some." This still left them in doubt as it respected this place, and the design of God concerning it. The spot where THE ENDOWMENT was to be given and received still hung in doubt. God had said that it should be in Ohio. In April, 1832, in a revelation was this expression: "For I have consecrated the land of Kirtland, in mine own due time, for the benefit of the saints of the Most High, and for a Stake to Zion: for Zion must increase in beauty, and in holiness; her borders must be enlarged: her Stakes must be strengthened: yea, verily, I say unto you, Zion must arise and put on her beautiful garments."

Matters passed on without any special act being taken relative to the building up of Kirtland, until December following, in a revelation given to the Elders of the church in Kirtland, the Lord said thus: "Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your in-comings may be in the name of the Lord; that your out-goings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

As soon as the next spring had opened,

so that active measures could be taken, in the month of May, the Lord thus addressed the Elders and church in Kirtland: "And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the City of the Stake of Zion, here in the land of Kirtland; beginning at my house: and behold, it must be done according to the pattern which I will give unto you."

We will, on this part of the subject, make one more extract from a revelation given in June, 1833: "Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation: and I have loved you: wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things that I have given unto you concerning the building of mine house, for the preparation wherewith I design to prepare mine Apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. * * Yea, verily, I say unto you, I give unto you a commandment, that you should build an house; in which house I design to endow those whom I have chosen with power from on high. * * Verily, I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments, the love of the Father shall not continue with you: therefore you shall walk in darkness. * * Therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. * * And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up to your most holy desires unto me, saith the Lord. And the higher part of the inner court, be dedicated unto me for the school of mine Apostles, saith the Son of Man."

One fact we have to note here, and that is, that almost all those who were the first actors in the church are either dead or are gone to the wilderness with most of their records. It is therefore difficult to get many small particulars which would be interesting on this all-important subject. All things being previously prepared, a general assembly was called of all the officers and members of the church within reach, on the 23d day of July, 1833, in order to participate in and witness the laying of the corner stone of "THE HOUSE OF THE LORD," in Kirtland; which was attended to in the presence of hundreds, with great solemnity.

A very curious coincidence we will here mention. Whilst some of the first Authorities in the church were in this Stake, laying the corner stones for a foundation of that noble edifice, THE TEMPLE OF THE LORD, which was afterwards reared here by the sacrifices, contributions, and hard labor of the poor among men, on that very same day about 500 mobocrats gathered in Independence, the county seat of Jackson county, Mo., the centre spot of the land of Zion—the gathering place in the west—and by their loud yells, their acts of violence, and their threats of further injuries upon all those of THE CHURCH OF CHRIST in that region, induced some of the leading men of the church there to covenant and bind themselves to leave that county. And afterwards they forced them to comply, by hurling them out of the county.

The land of Zion thus went into bondage. Mob violence ruled. And consequently the people mourned. Zion is yet in bondage, but so sure as ever God spake to man, the Lord has decreed that He Himself will yet redeem her with judgments, and her converts with righteousness—and that, too, in this generation.—Mark that.

We will make a few more quotations from revelations on this subject—October, 1833: "And now I the Lord give unto you a word concerning Zion: Zion shall be redeemed, although she is chastened for a little season. And the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it: and

it shall be called Zion. And it shall come to pass among the wicked, that every man who will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people, that shall not be at war with one another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible: wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy." And in December, 1833, "Therefore let your hearts be comforted concerning Zion; for all flesh is in my hands: be still, and know that I am God. ZION SHALL NOT BE MOVED OUT OF HER PLACE, notwithstanding her children are scattered; they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build the waste places of Zion. And all these things that the prophets might be fulfilled."

About the first of November, 1833, the church was driven from the land of Zion—from their homes and possessions, which they had obtained by vast sacrifices. Zion was in bondage—her children were scattered; and when that was known in Kirtland, in December following, the Prophet inquired of the Lord, and received the above, or last quotation. It is too plain to need comment.

But we have one more quotation to present relative to the places of gathering, which have been appointed for the church of Christ to assemble together in this age. We are bold to affirm that there never have been but two places appointed of the Lord: and those two places were Zion and Kirtland. Zion was appointed and dedicated in 1831; and Kirtland, as a Stake of Zion, in 1833. Both were established by that same Authority by which the church of Christ was first organized and established, viz. by direct revelation, and the personal presence, sanction and Ministerial action of the highest Authority in the church. And we are as bold to affirm, that the church of Latter Day Saints—which is by no means the church of

Christ—never, with all their places of gathering, had one of them pointed out and established in this same way.

We will here give one more quotation, from the word of the Lord, which, if believed, will be a perfect quietus of all the various places of gathering together of all the branches, fractions and parties of the Latter Day Saints, since they fell from their original righteousness, and took upon them that false name for the church. If they had not imbibed false spirits, they never would have taken that false name for the church; but doing all that, then to complete their overthrow, they must have false gatherings to false Stakes, and then do all manner of false or evil actions; and thus professing to do all these things by the direct sanction of Heaven, pollute the Holy Priesthood, which God had given and established in the church of Christ; and by all these things fill up their cups of iniquity, in being led by the Arch Deceiver, the Devil, down to destruction. Wo, wo, wo! is the doom of Latter Day Saintism. The millions of ruin, of human suffering, of calamity, and of destruction, have arisen into the ears of the Lord of Sabaoth, and his decree is passed, that their warnings have been sufficient, and that his sore judgments now await them to their final overthrow.

But now for our last quotation, taken from the 97th sec. and 4th par. Cov., revealed in December, 1833, the winter after the persecution in Jackson county, Mo. "And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called Stakes, for the curtains, or the strength of Zion."

It is known to all in this region, that there always has been room in Kirtland for the "assembling" of good inhabitants. And we will say further, the old inhabitants in this vicinity never have wished (except some few of the baser sort) to persecute or unlawfully molest any inhabitant who would carefully observe the laws of the land, however different his

religion might be from theirs. The members of the church of Christ, or of the Latter Day Saints, never have been driven from Kirtland by any power except their own wickedness. Kirtland always has had room, and always will have for law abiding citizens, until it is full.

If the above quotation means what it says, then the Lord's word, that there should be no more gathering places appointed, except Zion and Kirtland, is sure and steadfast; and if so, the Lord could not have had any hand in the appointment of the various places from which the Latter Day Saints have been driven, or in which any party of them may now reside. Then we ask, who appointed W. W. Phelps' place of gathering at Far West, Mo.; Lyman Wight's place at Diahman, Mo.; G. M. Hinkle's place at De Whit, Mo.; Sidney Rigdon's place at Nauvoo; J. J. Strang's place at Voree, Wis., and at Beaver Island; S. Rigdon's place at Adventure Farm, near Greencastle, Pa.; and the Twelveite El Dorado, at California?

We are perfectly ready to answer, that men appointed all these places for speculative purposes, without any authority from the Lord so to do—except the authority derived from that sectarian church of Latter Day Saints. While the church of Christ existed, and her Ministry were devoted to her interests, while her Priesthood remained unpolluted, and while the object of the whole was to prepare for the speedy coming of those judgments—sore calamities which are now laying waste the fair portions of our habitable earth, by famine, pestilence, fire, sword and tornado, by land and sea—we say that the FIRST AUTHORITIES of the church of Christ, (while she as a church wore that name without an alteration or appendage, or rather the Lord through and by them,) established Zion and Kirtland as places of safety, where they might rest while the overflowing scourge should pass thro' the world—we say to all our brethren every where, that we have no confidence in any places of gathering as yet appointed for the TRUE CHURCH, except Zion, in Missouri, and her Stake in this place. And Zion being in captivity, Kirtland, where "THE HOUSE OF THE LORD" has been

reared, HAS ROOM, and is a land of safety, a land of the Lord. Ed.

James J. Strang, of Voree, Wis.

We promised to write upon the claims, professions and pretensions of this high sounding claimant to the offices of Prophet, Seer, Revelator and Translator, and successor of the late Joseph Smith. We have seen and carefully read every number of his official organ, the Voree Herald and Zion's Reveille. We had two personal interviews with him of several hours each, last summer, and we have also conversed freely and familiarly with some of his warm friends and supporters. And now, if we understand correctly, the principal evidences to sustain his pretensions, are to be drawn from three sources. First, Joseph Smith's letter to him, dated Nauvoo, June 18th, 1844. Secondly, his ordination under the hand of an Angel, on the same afternoon on which Joseph was murdered. Thirdly, his little brass plates, found near Voree, and their pretended translation.

We think we are aware that many have been caught in the net of Strangism, who desire to know the truth, for the sake of the truth, and who desire to practice it, because of the love of it in their hearts. But the testimonies of false prophets, and their works of cunning, have for a season led them away. But all those who love the Lord's ways better than the crafts of men, just as soon as they see the light, they will come out and walk in it; although it may make false pretenders howl, and wail, and even gnash upon them with their teeth. Let us here say, that false prophets and false worshippers are apt "to cry aloud, and cut and lance themselves, and prophesy much with a great noise," like Balaam's men; and when their craft is in danger, like the Ephesians and Lamanites, they will raise a tumultuous noise.

The true servant of God should not strive, nor cry, except repentance—nor contend, except "for the faith once delivered unto the saints." False prophets may, as Zedekiah the son of Che-naanah, make them horns of iron to push their enemies, and may smite upon the cheek, as he did Micaiah, and as the Lord's persecutors did him. But we are fully aware that such prophets and men are inspired from beneath, and not from above. The spirit of the Gospel is the spirit of "peace on earth, and good will toward men." War, whenever justifiable, is only in self-defence, when we have not been the aggressors. Inspiration says, "For where envying and strife is, there is confusion and every evil work."

False prophets, although they are really ravenous wolves—that is cunning; and do their deeds in the dark—always have to come garbed in a sheep's clothing—that is, at first softly and mildly—in order to deceive and gather prey. Thus came James J. Strang. He came, too, when a dispirited and mourning people, were hoping for something to rise up promising reform, and deliverance from oppression. He came in, too, as

many thought, at the door; with legal authority to lead the church onward to triumph. He came with a letter from him who had fallen by the bloody hands of murderous mobocrats—with little brass plates dug from the earth—and professing an ordination, and anointing under the hand of an Angel. When these testimonies were sent abroad, some honest people, who desired and groaned for a preparation for the Second Advent of Jesus, gave in their adherence to him, verily believing that he would have power to go forward, and gather together a "peculiar people, zealous of good works." The declaration, purporting to come in a vision from "the Almighty God of heaven," by his own voice, was, "Unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety, and none shall hurt or molest them." Great promises, truly. But how have they been fulfilled? "The name of the city shall be called Voree, i. e. garden of peace, for there shall my people have peace and rest, and wax fat and pleasant in the presence of their enemies." Have those promises been realized by Strang and his followers in Voree during the past season? We received a letter, dated Voree, January 20th, A. D. 1847, from Elder HAZEN ALBRICH, from which we will here give a few extracts.

"A portion of those that have gathered to Voree prove to be Tares, for they are bound in a bundle, and choose darkness rather than light.—The most reasonable conclusion I can come to about bro. Strang is, that he is partially insane. I cannot make myself believe, that a man of his ability would do as he does, in a sound mind. It looks to me as if Voree had been prepared to become a scape-goat, that Kirtland might be built up in truth and righteousness. The gift of faith is departed from Voree; and I am not sure that it has ever existed here. I will give you a sample of things here. This week a man arrived with his family from Illinois, 100 miles distant. When he learned the true state of Voree, that there was a secret covenant and society here in the church, big tears stole down his cheek in sorrow. Sickness and distress are among the inhabitants here, and there is no faith here to turn it away. The secret covenant engages the attention of the prophet and those with him. But Kirtland will catch the wheat, because it cannot be bound in a bundle. The gatherers of the tares at Voree, sought to enclose the wheat also, but it burst forth and would not be bound. It has come to that, that there are two parties here, and I think that there is too much vengeance shown—indeed, if there is any shown, it is too much. It looks to me as if Kirtland would now be built up, and from thence men would go forth to "bind up the law, and seal up the testimony."

The above is rather a sad picture for "the garden of peace," to present before the world—where "peace and rest" were to be enjoyed, and naught to harm or molest the "people gathered there."

But in order to understand Strangism, let us go back to its origin. After he removed to Wisconsin, from N. York, he was heard to say more than once, "O, if I only had Joseph Smith's place,

then would I be content." During the winter of '43, Mr. Strang, in company with Aaron Smith, visited Nauvoo. While there he professed faith in Latter Day Saintism, was baptized by Joseph Smith, and ordained to the office of an Elder by Hyram Smith; then, after spending a few days, he returned back to the neighborhood of Burlington, Wisconsin; and about the 1st of June he wrote a letter to Pres. Smith, proposing the planting of a Stake in Wisconsin. He wrote that a Mr. Smith and a Mr. Pierce would, if the Stake was appointed so that the city would cover their lands, give one tenth of all the cash received, for all the lots which they might sell, to Joseph, for being so very kind as to appoint the Stake in that place. Aaron Smith signed a certificate in the same letter, that his brother and Mr. Pierce were men who would do as they agreed. And further the letter recommended that James J. Strang should be appointed President of the new Stake. It was the answer to this letter which Strang received "by due course of mail," that he holds as his official appointment as Successor of the fallen Prophet. There is, however, one thing about that notable letter, that if it had been published, it would have set the whole matter of the little Lawyer's appointment in quite a different light. But being a Lawyer, little James knew enough to keep the postscript to that letter in the dark.

But take the letter as it is published, and it does not appoint James J. Strang either Prophet, Seer, or Revelator, nor Successor to Joseph.—Such words are not found in it. But even if they were, the letter itself contains more than one half dozen expressions that are untrue, such as, First, "The flock shall find rest with thee." To-day's mail brings us intelligence that even his Bishop Fußer has forsaken Strang; his first Counsellor Aaron also, of whom Joseph's letter says, "he hath wisdom in the gospel, and understandeth the doctrines, and erreth not therein." Secondly, "I was upon the hill of the Temple. The calm father of waters rolled below changeless and eternal." Is it true that the Mississippi river is *changeless and eternal*? No. No man believes it. Thirdly, "The Almighty came from his throne of rest." The ancient prophets used to commune with Angels, with Jesus, and had visions of his Father. But who believes that "the great white throne in heaven" was vacated in order to give Joseph a vision relative to the appointment of James J. Strang President of Voree? Strangites are bound to say that they believe it, if they believe in his Successorship. Fourthly, "My servant James J. Strang hath come to thee from far, * * and had faith in thee, [Joseph] the Shepherd and Stone of Israel." Who believes that Joseph was the Shepherd and Stone of Israel? The Strangites. But no one who believes the book of Covenants, for that says that Christ is the good Shepherd and Stone of Israel. Fifthly, "But dark clouds are gathering, for the church is not yet wholly purged." Purged of what, we would ask? Certainly, if it meant any thing, it must have meant that there were yet a few honest hearted persons left among the Latter Day

Saints, who must leave Nauvoo and the church, before they could run to the wilderness, so that the Lord, according to Isaiah, "could slay them, and give his servants another name."

But when Joseph wrote that letter, Strang was only an Elder in the church. Aaron Smith, the one placed to counsel him, had been ordained to the High Priesthood some years previously in Kirtland. We would ask who had authority to violate the order of heaven, and place an Elder to preside over a High Priest? Strang himself does not pretend to have received his ordination from the Angel until nine days after his appointment. Here then is an interval of nine days, during which in the mind of God, if Strang's appointment is true, an Elder is placed to oversee, i. e. preside over, a High Priest. This is a difficulty that will require the visit of another of Mr. Strang's angels to settle.

We will now examine this subject of Angel-ordination. "On the 27th day of June, 1844, James J. Strang was in the Spirit, and the Angel of God came unto him, * * and stretched forth his hand unto him, and touched his head, and put oil upon him, and said, Grace is poured upon thy lips, and God blesseth thee with the greatness of the Everlasting Priesthood. * * Thou hast loved righteousness and hated iniquity; therefore thy God hath anointed thee with oil, and set thee above all thy fellows." Our answer to the above is, the Law of God says, *Covenants, sec. 13, p. 4*, "Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church." The angel who ordained and anointed Strang, must have been an angel of darkness, for no angel of light would have acted in such direct violation of the Law of God.

But we ask, what is the greatness of the Everlasting Priesthood? And we answer, it is to rise above ALL; it is to have power to give, send, or command the Holy Ghost; it is to WILL, and then to HAVE POWER to execute the thing willed in righteousness before God. Did any being in mortality, ever since the world began, have or enjoy it? No, nor never will. The Savior, the One after whom the order of the High Priesthood was called, while in mortality, and that, too, near the close of his probation, was heard to say to his Father in heaven, "O, my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as THOU WILT." Mat. 26: 39. Paul said, "For even Christ pleased not himself." Rom. 15: 3. But after he had risen from the dead, he thus expressed himself, "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH." This was the greatness of the Everlasting Priesthood. But remember this was after Christ was immortalized.

But again, Strang's Angel said to him, "Therefore thy God hath anointed thee with oil, and set thee ABOVE ALL THY FELLOWS." This is in keeping with his letter of appointment, that says, speak-

ing to Strang: "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." The book of Covenants says that Shepherd and Stone is one with the Father, and has overcome the world. Thus we see that Strang claims to be like the Son of God—one with the Almighty God. We ask, who can believe such absurdities? What, set ABOVE ALL his fellows? Such language was never used to any except the Son of God himself. And the word ALL, which means so much, cannot be found in the expression, neither in the 45th Ps., nor in Heb. 1, when applied to the Son of God. Then Strang, being like the Shepherd and Stone, is to be like Christ; but yet "set above all his fellows," consequently he must be above Jesus, the Savior.

But again, was Strang ever ordained "by the heads of the church," to the offices of great servitude, (though he thinks of great honor), which he claims, of Prophet, Seer, Revelator, and Translator, and Successor, as the law of the Lord requires? No. He says he was only appointed by Joseph Smith, and then ordained by an Angel. Did the church of Christ, to whom all the sayings relative to ANOTHER'S being appointed in Joseph's stead, were given, know that that Angel had authority to ordain Strang? No, not one of them. Who knows that any kind of an angel ever visited James J. Strang, or communed with him, either from the upper or lower regions? No man's testimony is to be found in all his writings, who stood with him when the angel visited, anointed, and ordained him. Who testifies to that (in his case) all important matter? James is under the painful necessity, in order to make out his claims, of testifying to it himself. This is virtually testifying of HIMSELF—thus violating one of the plainest principles ever laid down by the Savior: "If I bear witness of myself, my witness is not true." John 3: 31. We prefer the advice of the wise man: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. So for men to search their own glory, is not glory." Prov. 27: 2, 25: 27.

But again, "Thou shalt be like him." We ask, like unto whom? Strang answers, like Joseph Smith. Well, let us try that ground. Like him in what? Why like him in call, appointment, and ordination to the same offices. If "like him" means any thing, it must mean this. Joseph was first called by an holy angel, Strang was first called by Joseph—not a like here. Again, when the holy angel visited and ordained Joseph, Oliver was with him, that it might be as the Lord had said: "In the mouth of two or three witnesses shall every word be established." 2 Cor. 13: 1. Who was with Strang, when he was ordained? No person. Not alike here. "And also with Peter and James and John, whom I have sent unto you [Joseph and Oliver,] by whom I have ordained you, and confirmed you to be Apostles, and especial witnesses of my name, * * * unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times."—How many persons were there who delivered the keys of the kingdom of heaven unto Strang? He never had them. His angel did not tell him that he delivered the keys unto him; if he has, Strang

so far has kept it in the dark from the world—he is, however, good to keep things in the dark, because he believes in *SECRET SOCIETIES*. He professes that his angel ordination took place on the very same day on which Joseph fell, in Carthage jail; but then the greatest familiarity existed between Strang and Elder Aaron Smith, the man whom his appointing letter had placed to be his counsellor, yet for months Aaron never heard of it, or even dreamed of such visit of an angel to Strang.

We are aware that his third point ought to be his impregnable one. But how stands the matter relative to his *THREE LITTLE BRASS PLATES*? Provided they were dug from the earth, as published to the world, then what? He claims to be "like Joseph." And we ask for the likeness between his little brass ones, and that great pile of gold plates delivered to Joseph Smith. We saw Strang's, and we should think that they were not over two and a half inches long by one and one eighth wide. Mormon's plates were about eight inches long by six wide. No comparison in metal or size. Who went with Joseph when he dug up his plates? No person. Who went with Strang? Four chosen witnesses. No likeness here. Who wrote for Joseph, as he translated the holy record of the book of Mormon, by means of the Interpreters, provided and found with the plates? Martin Harris, Oliver Cowdery and others. Who wrote for Strang, as he translated? I, James translated, and I, James wrote with mine own hand. Wider and wider is the difference. Strang says he translated his plates by Urim and Thummim. Who ever saw that sacred instrument in his possession? No man. Who knows whether Strang translated his plates correctly? No man. Who knows whether Joseph had the Interpreters, i. e. the Urim, and with THAT, by the inspiration of the Lord, translated the plates he had found? Answer—Oliver Cowdery, David Whitmer, and Martin Harris. How did these men know? The heavens were opened upon them, an holy Angel came down before them, in open day light, and laid before them the Plates, the Interpreters, "And we know that the plates have been translated by the gift and power of God, for his Voice has declared it unto us. Wherefore, to be obedient unto the commandment of God, we bear testimony to these things." This is the testimony of three disinterested witnesses. All this is wanting in Strang's case.

But again, the translation of Joseph opens a volume of LIGHT to the world of some six hundred pages, containing general history, biography, doctrine and principles of religion, morals, and government. Strang's translation contains some fifteen lines—a mere epitaph. And short as it is, and disjointed and discordant as are its sentences, it contains a number of false statements. And if so, then it either could not have been written or translated by the true spirit of inspiration, for that is the spirit of truth.

But there are some other points involved in this subject, which we wish to examine at greater length than we can do at present. The subject of the calling, the appointment, the ordination, the office and the duties of a Seer of the Lord, is one but little understood among men. We think we have said enough to set Mr. Strang's claims in

their true light. But our strongest arguments are yet reserved, and he shall hear from us again. —E.

☞ Our friends will remember our Conference here, to commence on the 21st of June next.

☞ A number of letters, with their dollars, have been received since we sent out our first number, which will be noticed in our next. We are anxious to hear from our friends abroad. Will they remember us and the cause in which we are engaged. The church here in Kirtland increases slowly, but steadily. Their meetings are conducted with much spirit, and great unanimity.

[COMMUNICATED.]

The Ensign of Liberty, 'tis sent forth to the breeze!
Let its folds be unfurled o'er lands and o'er seas,
For it bears in its bosom the emblems of peace,
The Gospel is offered to man's fallen race.

Its standard of truth bears the banner of light
To a world sinking low in error's dark night.
Blessed Liberty! the watchword! O let light divine
Emanipate souls from the thraldom of sin.

Thou Ensign of Liberty! go herald the news,
That the church of our Lord has from darkness
arose!

Go tell all the world that in brightness she'll shine;
She's preparing to meet with her Savior divine.

The flag of the Gospel, O! let it go forth
To the iles of the sea and dark corners of earth;
Let its doctrine of truth lead from sin's dark abyss
To the city of God, the blessed mansions of bliss.

Awake, O! ye nations of every land,
For the hour of God's judgments is surely at hand!
Gird on all your armor! for Liberty fight!
The Ensign will aid you with truth and with light.

O ye Gentiles and Jews, give heed to its call—
The Spirit is whispering the truth to the soul:
For its truths are eternal and will stand pure and
bright,

When the Savior descends from the regions of
light.

May the Ensign of Liberty be upheld by his arm,
And march on in triumph, and sound the alarm!
That Jesus is coming on earth soon to reign
In power and glory!—Amen! and Amen!

Lord, speed on the Ensign—let it wave o'er the
world,
Till Babylon's fabrics in ruin are hurled—
Till the honest in heart from all nations shall come
To the standard of Christ, and in him find a home.

HELENA.

☞ THE ENSIGN OF LIBERTY will be edited by W. E. McLELLIN, (for the present), and published every month, on a medium sheet, in pamphlet form, containing sixteen pages each, at *One Dollar per year, IN ADVANCE*.

☞ All letters to the Editor must be post-paid, in order to insure attention—remember that.

THE ENSIGN OF LIBERTY, OF THE CHURCH OF CHRIST.

VOL. I. . . . KIRTLAND, LAKE COUNTY, OHIO, DECEMBER, 1847. . . . NO. 3.

OUR APOLOGY—AND OUR TOURS.

WHEN we commenced the publication of the *Ensign of Liberty*, we fondly anticipated its edition from month to month; but circumstances which we could not control, have ruled it otherwise. Soon after we had published the second No., our duty required us to visit Pittsburgh, Pa. From there we returned, so as to attend our June Conference; during the sittings of which it was determined that we should immediately make a tour through the western States. On the 6th of July, we left our home for the FAR OFF WEST, and did not return until the 3d of Nov.—During our absence, we traveled over three thousand miles; in which we hope that we have passed through scenes and gathered materials which will enable us to enrich the pages of the future Nos. of our paper, so as to compensate our readers for the long delay of this No., consequent upon those journeyings.

First, then, our tour to Pittsburgh. On the 26th of May, we left Kirtland, and Saturday, the 29th, reached New Brighton, near Beaver, Pa., and stopped with Elder JAMES M. GREGG, a Strangite fully imbued with the spirit of his vocation. STRANG had made him presiding high priest over all that part of Pa. Of course, accepting so great an office, from so great a man, in so great a cause, we should look for great things. We asked him how many members there were in that region? and if we are not mistaken, he said about thirty.—Sunday morning was pleasant, and we accompanied the Elder to the

place appointed for their worship. It was at a private house, the gentleman and lady of which, with two others and myself, composed the entire congregation. Instead of great things there, we assure you we felt slim enough. And when we come to inquire of the two who formed the collected congregation, one was rather inclined to Twelvitism, if not fully so; and the other by no means a Strangite. How do you suppose we felt? We will leave you to imagine. Here we found that Strangism was deathism. On the next Lord's day, June 6th, we had the privilege of addressing a very respectable portion of our old friends in Pittsburgh, both in the forenoon and afternoon. We found no one in that city whom we considered strong in Strangism, except Elder JAMES SMITH. The minds of the most seemed to be in uncertainty relative to the leading or presiding authorities of the "work of the last days." We spent our time very pleasantly, visiting and freely conversing among our friends, and obtained a number of subscribers for our paper. On Sunday, before the congregation, we heard Elder BENJAMIN WINCHESTER relate his collections of the circumstances attending the appointment and ordination of DAVID by JOSEPH. He was present and witnessed the occurrence, and gave to us by request, a lucid and clear statement of the facts.

Our June Conference was characterized by a general state of good feeling, great unanimity among the Ministry, and a number of additions to the Church, by baptism, and confirmation.

On the tenth of July, we reached Voree, Wisconsin, the seat of Strangism, or rather *deathism* to all spiritual enjoyments. And one month we remained and labored in that place, preaching from three to five times each week. On Monday morning, the 19th, we baptised two; on Sunday the 25th, four; on Sunday Aug. 1st, eight; and on Wednesday eve., Aug. 4th, sixteen more—thus doubling every time—and before we left on the 10th, we had baptised and confirmed eleven more, in all forty-one. A few had been baptised by Elder A. SMITH, before we visited Voree, and we organized a branch of the CHURCH OF CHRIST even in Voree, of between forty and fifty members—five of whom were ordained to the office of Elder—from whom much may be expected in the vineyard of the Lord, in its last pruning. Among the number who left STRANG, were three—out of four—of the witnesses to his little brass plates; and we think we do not judge amiss, when we say that the fourth is no Strangite. Many incidents transpired during our stay and labors in Voree, that would be interesting; but for want of room, we must defer them until another time. One thing more, however, we will say, the presiding Elder in Voree, under STRANG, in our presence counted all the male members whom he considered Strangites in Voree, but did not make out *twenty*.

On the 10th of August, we left Voree for the head of Plum River, Jo. Davis Co., Ill. And on Sunday, the 15th, we delivered two discourses among some old acquaintances and friends, whom we had not seen for a number of years. We spoke again in the evening, and again on Monday forenoon—and then went to the water, and there had the privilege of dedicating five men and their companions to the Lord, by the ordinances of his house. We organized them

into a branch by ordaining an Elder and a Teacher; and on Tuesday morning, the 17th, we left them rejoicing in the Lord, and in their liberty in the Church of Christ.

On Saturday, the 28th of August, we visited the fated city of Nauvoo, and put up at the *Nauvoo House*, which is excellently kept by Mrs. Emma Smith, the enterprising widow of Joseph Smith, deceased. I spent about twenty-four hours in the deserted, and yet partly populated city. I had many hours conversation with Mrs. Smith, and learned many particulars from her, relative to the history of her husband from her first acquaintance with him, until the time of his cruel death. Among many others, I asked her this question:—Have you any confidence in the book of Mormon, and the work of the last days? Her answer was prompt—"I have all confidence in that spirit of intelligence by which the book of Mormon was translated, and by which the revelations were given to the church in the beginning." Although a widow, I admired the order of her family circle.

Thence we passed directly to Richmond, Mo. We reached there on Saturday, the 4th of Sept., and put up with our old friend D. Whitmer. One o'clock at night still found us communing in close conversation. On Monday, the 6th, David and Jacob Whitmer and Hiram Page, accompanied me to Far West to visit with their brother, and our old friend John Whitmer. We remained with him two days and nights, and never did men since this world began have a more pleasant time. Union of feeling, and harmony of action, governed our every movement. Brethren and friends, let me say to you, "All is right, all is well," with those witnesses.

On Saturday, the 11th, I bid farewell to those faithful witnesses of that

sacred record, called the book of Mormon, and thence, having a strong desire to visit Independence, where we had spent some of the happiest days of our time, and also some of the greatest trouble, brought on by mobocracy. We settled in Independence in the spring of 1832, and remained there until we were driven away, in the fall of 1833, by mob violence. Sunday, the 12th, we walked through the streets of the "Western City," and also over the very spot on which all the heads of the church of Christ bowed with so much solemnity in the summer of 1831, when they dedicated it to God for the Zion of the last days. Here we should be glad to write a few of our feelings and reflections; but wisdom says no. Thence we began to wend our way homeward.

On our way we called at the city of Nauvoo again, and visited while there, that superb structure, "the Nauvoo Temple." We also visited old mother Smith, and found her very feeble indeed, from age, hardships, exposures, and sorrows. Her faith and confidence in her religion, seemed only to have gathered strength by the varying vicissitudes through which she had passed during a long life. She took great interest in rehearsing matters combined with the death of her sons. I must say that I walked mournfully through the fated city—of desolations.

On the 6th of October, we attended a little meeting, called a general conference of the Hinkleites, in Mercer Co., Ill. Here we saw and heard queer things. Samuel James, S. Rigdon's left hand man, professes, and told it publicly, that while he was operating with Rigdon in the fall of 1845, while in Philadelphia, three personages in the garb and appearance of women, whom he believed to be angels appeared to him, and contrary to his wishes placed Rigdon's crown

upon his head. He told me that in 1846, he received a commandment from God to organize a first Presidency for the whole church, himself as Seer, of course,—and that it was the privilege of G. M. Hinkle and James Blakeslee to be his counsellors. This is the same Blakeslee whom W. Law chose to be one of his counsellors in Nauvoo, in 1844, but whom he deserted, and joined with Rigdon; but whom he left and joined S. James; but whom he left and is now trying to play a part with the little lawyer prophet Strang, in Voree. We should not have mentioned the *crowned prophet James*, and his man George, had it not been for the curiosity of the thing.

Thence we made the best of our way to Voree, and again met with our friends there on Sunday the 17th of October. We were with them in three meetings, during the day and evening. Quite a number had united with them during my absence, and two were received on that day.—Some incidents occurred while there, which we will retain for a future number. Our visits with Oliver Cowdery we will also lay over for want of room. But we say positively (our life being spared,) our friends shall be informed upon all things pertaining to the kingdom of God, so far as materials are now, or shall hereafter come into our hands. We have made an arrangement for the monthly issue of the *Ensign of Liberty*, for some months to come, and we cannot now foresee any thing to hinder our onward march.

We will give some minutes of our past conferences in our next number. And we will endeavor to answer the queries from many correspondents.—But here we must say a word about Kirtland. Since our commencement here last winter, the church has moved steadily and slowly onward. Our members continue to increase steadily,

yet but slowly. Four noble hearted brethren have come in by the door since our return, viz: J. P. Noble, Isaac Dudley, Cornelius Davis, and Hazen Aldrich. We never lived among any people who enjoyed themselves better than the members generally do here. We never attended meetings where they were so interesting as they have been here since we returned from our western tour. And while we were in Voree on our return, our brethren and sisters there were "at peace among themselves," and greatly rejoiced in the liberty of the church of Christ. While in Voree, we also saw a brother directly from the Plum river branch. They were standing fast in the Lord, and love and spirituality increasing among them. Our enemies here (for enemies we have) have tried to throw every hindrance in our way; and our own frailties are many, but yet, we see no discouragements whatever, — our course is onward and upward — although some would-be-prophets, have proclaimed that we would all flat out in six months. But instead of that, we increase on all sides — and in the Lord we will increase, until we triumph over all evil, and finally bring in "the rest of God."

A SEER OF THE LORD.

To the importance, and the nature of the duties of this high calling before God, we shall devote a few pages of our present number. We are fully aware that it is a subject but little thought upon among mankind generally, or even among the Teachers of the religious portion thereof of the present day.

On the very day on which the church, known by the characteristic name of THE CHURCH OF CHRIST, was founded in this age, a revelation was received from the Heavens, containing this remarkable saying: "Behold there shall be a record kept among

you, and in it thou (Joseph) shalt be called a Seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God, the Father; and the grace of our Lord Jesus Christ: being inspired by the Holy Ghost to lay the foundation thereof, and build it up unto the most holy faith; which church was organized and established in the year of our Lord 1830, in the 4th month, and on the 6th day of the month which is called April."—*Book of Commandments, chap. 22.*

"Before time in Israel when a man went to inquire of God, thus he spake: Come let us go to the Seer: for he that is now called a Prophet, was before time called a Seer."—*I. Samuel, 9: 9.—II. Kings, 17: 18.—Isa. 30: 10.*

"And Ammon said that a Seer is a Revelator and a Prophet also; and a gift which is greater, can no man have, except he should possess the power of God, which no man can, yet a man may have great power given to him from God. But a Seer can know of things which have past, and also of things which are to come; and by them shall all things be revealed."—*Mosiah, chap. 5.* "And now Mosiah translated the records of Ether, which were on plates of Gold, by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages, and they have been kept and preserved by the hand of the Lord. * * * And whosoever has these things is called Seer, after the manner of old times."—*Mosiah, c. 12.*

A holy man who possessed the Urim and Thummim, viz. the Directors or Interpreters, and the gift from God to use them for sacred purposes, was in ancient times called Seer. The first mention that we have of that sacred instrument in the bible, was in

the days of Moses. "And thou shalt put in the breastplate of judgement the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."—*Ex.* 28: 30. We think that the words Directors and Interpreters in the book of Mormon, mean the same thing, or are applied to the same kind of instrument as Urim and Thummim in the bible. It was prepared to interpret languages, and to strengthen men's faith in God, so that those who held that engine of power, could at any time inquire of God and see and know either the past, the present, or the future. "And he (Joshua) shall stand before Eleazar, the Priest, who shall ask counsel for him, after the judgment of Urim before the Lord."—*Num.* 27: 21. This quotation is too plain to need comment. "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."—*1st Sam'l.* 28: 6. Again when the captives returned from Babylon, some claimed to be of the priesthood, who could not trace their genealogy in the register: therefore they were as polluted, put from the Priesthood. And the Governor said to them that they should not eat of the most holy things till there stood up a Priest with Urim and Thummim."—*Ezra* 2: 62.

Much has been the speculation among the learned about what this instrument was, but I must say that I never heard a rational description given of it until I saw and become acquainted with the book of Mormon, and also became familiar with those men who translated it. By them the mystery is unfolded. One thing is certain, the man who held that sacred instrument in olden times, held it to inquire of God, in order to see—therefore he was called a Seer. But

whether all those called Seers in ancient times held those peculiar eyes, is questionable—I am inclined to think they did not. I conceive that the office of Seer is the most responsible, or the highest in the gift of God to man in this state of probation—that man who is the Lord's Seer, holds the right to enjoy all the gifts of God which he ever bestows upon man—and also authority to set apart men in all the other offices in the church of God. Even the Kings of the earth in olden time held their crowns because they were appointed and anointed by the Lord's Seers.

It appears that but one Seer lived in the world at the same time, or at least in the same realm or dominion at the same date. The calling and appointment of a Seer is alone in the hands of the great God himself. And the ONE who is privileged to hold and act in that office in the Priesthood, which is after the order of the Son of God, stands in the same relation to the Church of Christ on earth, that Jehovah does to all the heavenly worlds; that is, he is head on earth as God is head in Heaven—only that God holds his power independently, and a Seer derives his directly from Heaven itself, by the voice of the Lord, as did Adam in Eden, Abraham in Mesopotamia, and Samuel in the house of the Lord with Eli; or by the voice of an holy Angel sent on that errand direct from God: as did the Seers Moses, Peter and Joseph.

The duty of a Seer is, as it was said to Moses by Jethro his father-in-law, "Be thou for the people to Godward." *Ex.* 18: 19. That is, thy calling is to receive the "thus saith the Lord," direct from his mouth, and then declare it to the people. Also to denounce the judgments of God against individuals, communities, or nations; and to warn them of their danger. And then to lead the people to the Lord aright in principle, in

doctrine, and in government, so that they might have faith in the great Head of the Church, even Christ, the Lord.

Moses held the Urim and Thummim, (but when or where he received it, we are not informed,) and being Seer, that is, holding the highest office in the gift of God to man, he could act in any other office in all the congregation of Israel: or he could by the direction of the Lord, set apart men to act in any or all the various offices necessary for the ministry and government of all the tribes of Jacob. Through the ministry and priesthood which he held the gospel of Jesus (Heb. 4: 2.) was preached in plainness to all the congregation of Israel, in order to sanctify them and thus prepare them to enter "the rest of God." But they rebelled, they refused to be sanctified by the mild, the holy principles of the "perfect law of liberty," and consequently "the law of carnal ordinances was added," and Israel was placed under a schoolmaster until Christ should come. And in consequence thereof, the presiding authority was taken out of the hands of the Melchisedec order of priesthood, and placed upon the Aronic or Levitical order. Hence at Moses' demise the Urim was given to Eleazor.

Moses' appointment of a man to lead Israel across Jordan into Canaan did not, after the change of presiding authority in Priesthood, entitle him to the Seer's office, that is to hold the Urim. But when the law which was a shadow of good things to come, was given, and power given to the Aronic order of Priests to administer it, those sacred Seer's stones were taken and placed in the breastplate, and that was fastened into a garment called the Ephod, worn only by the high priest of the Aronic order.—Consequently Moses could not confer it upon Joshua, but it legally and

rightly belonged to Eleazor; and thus was Eleazor placed over Joshua—that is Eleazor must inquire of God and then declare his will to the Leader of Israel's hosts. The right of presidency in the Melchisedec priesthood being taken away with Moses, well might it be recorded in the holy book that "There arose not a Prophet since in Israel, like unto Moses, whom the Lord knew face to face."—*Deut. 34:10.* Moses was Prophet, Seer, Revelator, Law-giver, Judge, and Leader in Israel. And all that authority was united in his person because he was of the Melchisedec order of Priesthood. But after Israel's rebellion, and they had lost the rights of the gospel, and it was necessary there should be a change in the priesthood—or rather in the presidency of it, then Eleazor became Seer and Joshua Leader. Hence it is said that "No man, who does not hold the Melchisedec priesthood, can see the face of God and live." Consequently came the above expression about Moses. And hence came also a settled and fixed principle among all the tribes of Jacob, who were under the authority of the lesser priesthood, as expressed by Manoah to his wife.—*Judges 13: 22.* "We shall surely die, because we have seen God."

One peculiarity we will mention here, when the Lord designed to accomplish a great work in the world among men, he called and qualified a Seer, he gave to him the keys of knowledge, and he also gave him two men to stand with him in his presidency as helps and counsellors. But when he only designed to warn a people who had forsaken him, and run into transgression after the establishment of a dispensation, then he only sent to them his Prophet or Seer, and one with him as assistant, or scribe.

When Moses led Israel he had Aaron and Hur as assistants and counsellors with him in the first presidency.

They then had power with God, the authority until the Messiah "sprang out of Judah," in order to again re-establish a higher order of priesthood, so as to bring in everlasting righteousness. His priesthood was after the order in which Adam, Abel, Enoch, Noah, Melchisedec, Abraham, Jethro, and Moses, ministered; the presidency of which, was taken away from the Hebrews when the ceremonial law was introduced. But Jesus came to fulfil the law, and to take it away; and when it was abolished, there was no more need to retain the power in the hands of Levi to administer it. Christ had a superior priesthood. He held the keys of power, and had a right to confer them upon Peter, thus making him his Seer; and also to give him James and John to be his counsellors, in the great work of publishing the gospel of salvation to all the world. The moment the priesthood was changed, or the keys, with the presidency, were taken from order of Aaron, and given to the higher order of Melchisedec, the responsibilities became as much greater as the gospel system was greater than the law. Hence the Union of THREE in the first presidency. James and John were associated with Peter in holding the keys; so that the pattern of the eternal power and Godhead might be clearly seen on earth, as was said by Paul, Rom. 1: 20. But the subsequent falling away from the true order of priesthood, and all religious denominations taking to themselves power—that is, "heaping to themselves teachers, having itching ears" * * and were turned unto fables." They built up systems of their own, "having a form of godliness, but denying the power thereof." Each system, whether Catholic, Greek, or Protestant, as it sprang up, stood in contradistinction to the other, but all of them living and acting without the aid of a Seer of the Lord, through whom to inquire of the Lord direct

Seer in the center, and his helps on either side. "And Moses, Aaron and Hur, went up to the top of the hill, and it came to pass, when Moses held up his hands that Israel prevailed; and when he let down his hands, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur staid his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun * * and Joshua discomfited Amalek"—*Ex. 17.* "And the Lord said unto Moses, come up to me into the mount, and be thou there, and I will give thee tables of stone and a law, and commandments which I have written that thou mayest teach them. And Moses went up, and his minister Joshua; and Moses went up into the mount of God. And he said unto the Elders, tarry ye here for us, until we come again unto you: and behold Aaron and Hur are with you; if any man have any matter to do, let him come unto them."—*Ex. 24: 14.* Why did it require *three* to be on the hill, while Joshua fought in the valley in self-defence? and why did Moses say to the 70 Elders, I leave Aaron and Hur with you; if difficulties arise, bring the matters before them? We answer, because they *two* with him formed the highest tribunal on earth. And Moses here laid down the principle that his counsellors had a right, by virtue of their office, to preside and give decisions in his absence.

But after Israel was planted in Canaan, the order of things being changed, then when the Lord warned them he usually sent a prophet alone, or only sent a servaut or scribe with him. Instance Elijah, Elisha, and Jeremiah.—*I. Kings, 18: 43—II. Kings 4: 3. 6: 15.—Jer. 36: 4.*

Thus matters remained, with the Aaronic high priest holding the keys of

whom to inquire of the Lord direct

concerning their isms—thus denying the Lord, and setting aside his peculiar form of government for the gospel age, and bringing in *all* the confusion, the jargon, and the distrust now experienced in the world.

Men now run to and fro—and even hold “World’s Conventions,”—in order to inquire of each other, instead of doing as they did in olden time, to go and say, “Come, let us go to the Seer,” that he may inquire of God, and receive light and truth direct from the Fountain of all intelligence and wisdom. But if the Lord should raise up and qualify a Seer, and reveal his will through him, according to the order as stated above, all the world, as it is now organized, among all denominations, would rise up and say, we have bible enough; we have scriptures enough; we have the word of God enough; we have no need at the present day for a Seer to live among us. And yet they are all divided and sub-divided into parties; each one claiming to be the nearest right, both in the doctrine and government of their isms. But none knowing, yet all guessing, “I am more holy than thou, stand thou there.”

Thus matters were in the religious world, when the Lord raised up and organized the Church of Christ in 1830, and placed a Seer at its head, so that the people might again begin to exercise the same kind of faith in God that the ancients did. To have the same faith, is to have faith in the same beings and objects, and predicated upon the same kind of testimony. Then no persons of the present age can be exercised by the same faith that were the ancients, who were directed of the Lord through his Seers, except they should have a person or persons among them thus inspired, and qualified to act in that responsible office of “a Seer of the Lord.”

In the days of Aaron, the Urim and Thummim was placed in a breast-

plate, and then that was placed into the bosom of the high priest’s garment, called the Ephod. Whoever then, among the priests held that garment, had also that curious instrument of power with God.—Hence, when David, the anointed king of Israel, was brought into a strait in Keilah, he said unto Abiathar, the priest—“Bring hither the Ephod.” And when it was brought, he learned the mind of God. Again, when the Amalekites had smitten Ziklag, David’s adopted city, and burned it with fire; David again applied to Abiathar, saying, “I pray thee, bring me hither the Ephod. * * And David inquired of the Lord, saying—Shall I pursue this troop? Shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.”—*1 Saml.* 30: 8. Whoever was a holy man, and had the Urim, could always approach the Lord and obtain an answer; and it was in some way by the use of seeing; hence the one who looked was called Seer.

When Joseph Smith found the plates of Mormon, he found with them in the same encasement the Interpreters, viz. the Urim and Thummim; and by the aid of that instrument he translated that sacred record called the book of Mormon. Hence holding these Interpreters, and having the gift from God to use them for sacred purposes, he was called Seer.

And we are bold to affirm that while the Prophet Joseph, and those connected with him, all as a church wore the name of Christ; and endeavored to assimilate themselves into his likeness, and were made partakers of “the divine nature,” no society on earth were prospered and blessed more than they. But when they imbibed the spirit of war, gave to the church a false name, and ran greedily into speculation, pride followed, then oppression and persecution, and hence

division and destruction soon came in their train; until now schisms, animosities, and all manner of evil within their reach has marked the course of Latter Day Saintism. And we again say that ruin, inevitable ruin, is their doom. They truly have fallen from a highly favored position. They are apostates from the true order of the house of God.

But thank God, the wickedness of the wicked, nor the malice or rage of the vile, can change the great and glorious principles of THE CHURCH OF CHRIST. Nor can the dangers of threatening storms damp the ardor of the present votaries of that church, who have had the moral courage, the integrity and firmness, to now come forward and commence to re-establish the true and living church of God, on the same platform on which it was first built up—with a Seer of the Lord at its head. By the grace of God we mean to stand up in the truth, until we witness the literal fulfilment of the following "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies.—Isa. 28:17.

We most firmly believe that the time is not far distant when the Lord will restore to the Church of Christ "her judges as at the first, and her counsellors as at the beginning." Her Seer, as first president, is now in his place, standing to inquire at the hand of our God for council to direct his future course, and when need be to translate ancient records for her edification. The work now will move steadily onward and upward until we shall be prepared for the 'Second Advent' and that "rest which remains to the people of God." Our prayers shall ascend up continually, in the name of Christ, to our Father in Heaven, that he will assist us to gather into the fold of his church all the honest in heart in all the world, that they may be blessed through the MINISTRY of his Seer, whom he holds and will hold in his own hands.

THE SUCCESSOR OF JOSEPH, THE SEER.

Upon no subject do those interested think more widely, and act more at variance than they do upon this. Thousands of gifted minds, and some of those too, of a higher order of genius, have labored upon it. Some with interested views, and a few solely in order to know the truth. And when thousands, through the influence of interested bigots, had once determined wrong upon the great principles of the government of the church; they then ran with greediness into folly, until *wo!* has been pronounced upon them—and a few only have remained. Ah! a mere remnant have risen up in Kirtland, where the principles and scenes first transpired which broke down the Church of Christ, and have decreed in their hearts that they will act upon correct principles in all matters, and "follow the Lamb of God, whithersoever he goeth;" and thus re-establish the Church of Christ again on earth.

Having in a preceding article, pointed out the office and duties of "a Seer of the Lord," and having shown that when the Church of Christ was first organized in 1830, Joseph Smith stood in that most responsible of all offices—we shall, in this treatise, speak particularly of his successor, and show the precise rule and manner of his appointment and ordination, in order to fill the pattern which the Lord has given on this important point in his revelations, in order to make such appointment legal.

We have taken much pains to gain intelligence upon this important subject; because since the transgressions and death of Joseph Smith, the subject of the Leader "in his stead," has broken the church of the Latter Day Saints, into factions and parties; the leaders of which, all claim that the important responsibilities of the kingdom rest upon their shoulders—and each claims that "I—yes, I," have been *legally* appointed to carry out that great and glorious work commenced of God, through that illiterate young man. And now, the hardest of the conflict seems to be, to know who shall be greatest among that distracted people.

Our object is not to enter into contention, but to present a body of facts, in a clear and tangible light. In the revelation given to J. Smith and O. Cowdery, on the 6th of April, 1830, in which they were told that a record should be kept in the church, in which Joseph was to be called Prophet, Seer, &c., we are told how he was ordained to these offices. "Wherefore it behooveth me, that he should be ordained by you, Oliver, mine Apostle, this being an ordinance

unto you." While I was on a visit with O. Cowdery, during the past summer, I asked him, to what did you ordain Joseph on the 6th of April, 1830? He answered, I ordained him to be a Prophet, Seer, &c., just as the revelation says. This settled one important point in my mind. Although Joseph may have had the gifts and callings from God to his important station, yet he could not act in them, in & for the church, notwithstanding the angels too, had visited him, until he was publicly acknowledged by the church in his station as Seer, and ordained thereto under the hands of a man by the express commandment and specifications of the Lord.

After the work had begun to spread, and branches of the church were established in different places, and concerted action seemed to be necessary, a revelation was given to Oliver Cowdery, in Sept. 1830, touching this subject—"Verily, verily I say unto you, no one shall be appointed to receive commandments and revelations for the church, excepting my servant Joseph, for he receiveth them even as Moses: and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. * * * 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 the revelations which are sealed, until I shall appoint unto them another in his stead. * * * Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to rule the conference by the voice of it."

We hold this as a correct principle, that the word of the Lord to a man, gives him authority to do whatever it directs. Hence, the word of the Lord to Oliver to ordain Joseph a Seer, &c., was valid, although Oliver had not himself been ordained to those offices. And when conference assembled they had a right to acknowledge that ordination, which gave him a legal right to preside over them. Here we will notice that he was to hold the keys of that authority until God should appoint unto them "another in his stead."

In December following, to Joseph and Sidney Rigdon, the Lord said, "I have sent forth the fulness of my gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mysteries of the things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time un-

til the time of my coming, if he abide in me, and if not, another will I plant in his stead." Again, in order to make the matter of a successor, both in his appointment and duties, perfectly plain, in Feb. 1831, the Lord addresses himself to the Elders of his church, thus—"And this shall ye know assuredly, that there is none other appointed unto you, to receive commandments and revelations, until he be taken, if he abide in me. 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 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, he that is ordained of me shall come in at the gate, and be ordained as I have told you before." Now the question is, how had the Lord told before that a successor to a Seer should be ordained? We answer, that in the law of the church, which was given immediately preceding the above, the principle upon which ordinations should take place thereafter, is forever settled.—"Again, I, the Lord, say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church." But more on this point hereafter.

Joseph Smith, as we have shown, had been appointed of God, a Seer, and had in his possession the Interpreters. He had translated the ancient record of the prophets of our American land, viz: the book of Mormon. He had organized a church on the 6th of April, 1830, with this characteristic name, THE CHURCH OF CHRIST. The members of which, all believed in the divine authenticity of the book he had found and translated. They also believed in his call to the Seer's office, and acknowledged him in that capacity. But when the above revelations had been given, plainly intimating that he would some day have a successor, an anxiety pervaded the minds of many of the Elders, to know who the favored individual would be. The Lord had told Joseph, that he held his keys or gift, until the time of his coming. "If he abide in me, but if not, another will I plant in his stead." But when he should transgress, so as to lose his gift, then he only retained one privilege by virtue of his office, and that was, that the Lord would point out and ordain the man, through him, to stand in his room.

The center of gathering, called Zion, was

pointed out through Joseph Smith, and dedicated, by all the highest authorities in the church, in Jackson county, Mo., during the summer of 1831; and great numbers of eastern people, soon removed and settled there, in consequence of their peculiar faith. But in July, 1833, a mob of some 500 beings, in the shape of men, rose up in phrenzied fury, and levelled all their rage at the unoffending members of the church, against whom not an indictment or suit at law could be found on any legal docket in the extent of the county. No, not even *me*, against any individual member of the whole society.

When their mobocratic wrath began to be poured out, the members of the church acted upon the non-resistance principle. If they could not keep out of the way by flight, they bore patiently their whipping, their taring and feathering, &c. They did not return blow for blow, nor injury for insult. O. Cowdery, as a messenger, was immediately sent to Kirtland, to visit Joseph, in order to do as they did in olden time—"Come let us go to the Seer." The church had then increased to thousands, and Joseph was beloved by all. And when he met again his old friend Oliver, they inquired of the Lord in August, '33, and received his word, from which we extract,—“And I give you a commandment, that ye shall forsake all evil, and cleave unto all good; that ye shall live by every word that proceedeth forth out of the mouth of God: for he will give unto the faithful, line upon line; precept upon precept: and I will try you, and prove you herewith; and whose layeth down his life in my cause, for my name's sake, shall find it again, even life eternal: therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy: for if you will not abide in my covenant, you are not worthy of me. Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to the fathers, and the hearts of the fathers to the children. And again the hearts of the Jews to the Prophets, and the Prophets unto the Jews, lest I come and smite the whole earth with a curse.” Ah! RENOUNCE WAR!

Who would have supposed that, men, enlightened as these were, would, in less than six months after receiving the above, instead of proclaiming peace, rise up and proclaim war; and send swift messengers, even the Elders of the church to all parts of the same, throughout her entire ranks, with a proclamation of war! war! And thus in their

own names, without being directed of the Lord—nay, in open violation of some of the plainest sayings in all the word of God—and that, too, while the Lord was telling them that he meant to “prove them in all things.” Yet when they were tempted, their voice was to the young men and to the middle-aged, “Arise, and let us go and redeem Zion, and maintain it by the sword.”

But alas! alas!! O! fatal day, for the Seer, and for THE CHURCH OF CHRIST, over which he presided. The 4th of May, 1834, was the day on which this army of veterans were to lay this stake of Zion, with the Seer at their head, as Leader; having forged to themselves swords and spears for the purpose of spilling human blood. Notwithstanding the Lord had said in a former commandment, “You are forbidden to shed blood.” A decree was passed in the heavens that this warrior band should not go thus armed and equipped, bearing the name of Christ. Consequently, from some impulse, a council of the first authorities of this Stake, assembled on the third, and officially thrown aside the only true, significant, characteristic name of the church, the Lord had given; and inasmuch as they had imbibed a false spirit, and were acting upon false principles, they also took to themselves for the church the false name of “*The Church of the Latter Day Saints.*”

But when they had reached Mo., and had given up all ideas for the time being, of the redemption or conquest of Zion by the sword; then Joseph assembled a general conference of all the authorities in the west, who had not as yet taken upon them for the church any false name, and being as he said, directed so to do from the Lord, he then and there fulfilled all those revelations which had spoken of “another’s being planted in his stead,” as the following will show:

TESTIMONY OF THREE WITNESSES.

We cheerfully certify, to all whom it may concern, that we attended a general conference, called at the instance of Joseph Smith, in Clay county, Mo., on the 8th day of July, 1834, at the residence of Elder Lyman Wight. And while the conference was in session, Joseph Smith presiding, he arose and said that the time had come when he must appoint his Successor in office. Some have supposed that it would be Oliver Cowdery; but, said he, Oliver has lost that privilege in consequence of transgression. The Lord has made it known to me that David Whitmer is the man. David was then called forward, and Joseph and his counselors laid hands upon him, and ordained him to his station, to succeed him. Joseph then

gave David a charge, in the hearing of the whole assembly. Joseph then seemed to rejoice that that work was done, and said, now brethren, if any thing should befall me, the work of God will roll on with more power than it has hitherto done. Then, brethren, you will have a man who can lead you as well as I can. He will be Prophet, Seer, Revelator, and Translator before God.

MARTIN HARRIS,
LEONARD RICH,
CALVIN BEEBE.

At the same conference, on the same day, the High Council of Zion was organized, and David Whitmer was ordained to be its first President, and John Whitmer and _____ were ordained to be his two counselors. Some have doubted whether these things were so, and now we will make a quotation from the history of Joseph, as published in the Times and Seasons, in Nauvoo, Feb. 4, 1846, page 1109. Hear Joseph speak for himself, on this all-important subject: "I told the council that if I should now be taken away, I had accomplished the great work which the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council, through which council, the will of the Lord might be known on all important occasions, in the building up of Zion and establishing truth in the earth."

If Joseph Smith was to have no power, after transgression, in the office of Seer, except to appoint another—which means *one* other, in his stead, and that *one* has been appointed through him, and then been "regularly ordained by the heads of the church," according to the law of the Lord; and then that appointment and ordination sanctioned by a general assembly of fifteen High Priests, eight Elders, four Priests, eight Teachers, three Deacons, and members. And then in the hearing of all, David receives a solemn charge to be faithful, and magnify his high calling, from Joseph, his Predecessor—we ask, is not this matter sealed?

And we say boldly, that this transaction took place as stated above; for we were present on the occasion, and we were within a few feet of both men, having been chosen one of the High Counselors, when the whole matter passed before us. And these facts are now presented before all those who feel disposed to investigate this subject, that they may see that so far as all those revelations are concerned, which have spoken of *another's* being planted in Joseph's stead, that David Whitmer's appointment, ordination, and charge, fulfills the whole. David

"came in at the the gate, and was ordained as the Lord had told before."

In no government in heaven or on earth, can there exist but one *highest* tribunal. In all governments there must be a *highest* court from which there can be no appeal: just so in the government of THE CHURCH OF CHRIST. If God organized the church by revelations from himself we must expect to see consummate wisdom and harmony displayed in the organization of her councils or church courts. And so it is. The high council of the church of Christ, which consists of twelve high priests, with the Seer and his two councillors at their head, comprising a court of fifteen members; is the highest council of the church of God. And when a matter is tried, and a decision had before this council, "it is final upon controversies in spiritual matters."—*Cov. Sec. 3: p. 35.* "The President of the church, viz. the Seer of the church, who is also the President of the council, is appointed by revelation, and acknowledged in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church."—*Cov. Sec. 5: p. 6.* Hence the propriety of the following, "In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council,) the PRESIDENT may enquire and obtain the mind of the Lord by revelation."—*Cov. Sec. 5: p. 10.* The above taken in connection with the following, settles the point that we are at; speaking of the Seer and first President the word says, "And this ye shall know assuredly, that there is none other appointed unto you [the Elders of the church] to receive commandments and revelations, until he be taken, if he (Joseph) abide in me."—*Cov. Sec. 14: p. 2.*

When Joseph Smith organized the high council of Zion, and set apart David Whitmer as its first President, he by that act conferred the power upon David, which he had held himself. And hence his saying in his history relative to this council over which David presided, "Through which council THE WILL OF THE LORD might be known on all important occasions, in the building up of Zion, and establishing truth in the earth." Joseph had organized a high council in Kirtland in Feb. preceding, but he could not return from Zion and preside in and over that council, and inquire and receive revelations of the will of God for the salvation of men. Consequently when he had returned to Kirtland, the first important case that

came up before the council in this Stake, he himself was the accuser of one of his brethren; and the decision passed proved the ruin of the accused, and in its results entirely broke up the council. Thus proving that Joseph had lost his power to act in wisdom in the office which he had held, but which the Lord had commanded him to confer upon his brother David.

But we ask again, how had the Lord said before that a Successor to a Prophet should be appointed and set apart? Has not the Lord in all his dealings with man, as recorded in the holy books, furnished us a pattern in this very important matter? And we answer that the books are plain upon this subject. Please to follow us with patience through this article, and we think the minds of all the honest in heart, who desire truth for the sake of truth will be settled.

In the appointment of a Successor in the prophetic office, one thing we observe throughout the word of God, viz. the successor was always brought into the immediate presence of his Predecessor, and there received his appointment, his ordination, or his anointing, and his charge. First, we will instance the case of Moses and Joshua. "And Moses spake unto the Lord saying, let the Lord, the God of the spirits of all flesh, set a man over the congregation, who may go out and in before them, and who may lead them out and bring them in; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him: and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. * * * And Moses did as the Lord commanded him.—

Num. 27: 15. Secondly, when the Lord called the child Samuel, it was where he was under the immediate eye, care, and tuition of Eli, who preceded him.—*1st Sam.* 1: 3. Thirdly, Elijah anointed Elisha prophet in his room.—*1st Kings*, 19: 16. "In the mouth of two or three witnesses shall every word be established."—*2d Cor.* 13: 1.

In the book of Mormon, there was a regular series of succession from one to another, among the prophets and rulers. "Now Nephi began to be old, and he saw that he must soon die; wherefore, he appointed a man to be a king and ruler over his people." *Jacob*, Chap. 1. "King Benjamin had his son Mosiah brought before him, and he said to him, make a proclamation throughout all this land, that the people may be gathered together: for on the morrow I shall proclaim unto this my people, that thou art a king

and a ruler over them."—*Mosiah*, chap. 1. Mormon writing to his son Moroni, who was to be his successor as prophet, and also to hold the sacred records says, "But I trust that I may see thee soon; for I have sacred records that I would deliver up unto thee.— My son be faithful in Christ."—*Moroni*, c. 9.

If God in olden times, on every occasion, both in the bible and book of Mormon, required that the prophets, Seers and rulers, should always not only appoint their successors, but also ordain or anoint them, and then before multitudes give them charge, and sometimes make public proclamation of the fact, so that all might understand it: need we be surprised that Joseph Smith should collect a general assembly—a kind of mass meeting of the inhabitants of Zion, and those who had traveled in the camp with him, and in the midst of the whole, David should receive his appointment, his ordination and his charge. Had it not been so the Lord would have acted differently in the appointment of Joseph's Successor, from what he has done in any former period.

We are aware that President Wm. Law rose up in Nauvoo in 1844, ten years after David's appointment and ordination, and claimed to be the first president of the whole church of L. D. Saints. Having previously acted with Joseph as one of his counsellors, he organized by choosing Austin Cowles and James Blakeslee counsellors with him, in his first presidency; and Charles Ivins, bishop with his two counsellors. He and his friends also started a paper called the Nauvoo Expositor, in order to expose the enormous crimes said to be committed in the fated city, under the sanction of him whom they then called the fallen Prophet. But Law's ism was a short-lived thing. It never spread beyond its first movers. It is only now remembered as an ism which in its operations and results proved the death of Joseph and Hyrum Smith.

Shortly after the death of the Smith's, Sidney Rigdon made his way from Pittsburgh to Nauvoo, and presented himself before that great body of L. D. Saints, claiming to be the legal successor to the MARTYRED ONE. His ism was not of so easy death. A remnant of it lived with him at its head, about two years. But his organization of "Daniel's Kingdom," which he reared up for himself to worship, has been cast "to the moles and to the bats." And those who first favored his pretensions to the Successorship in the Seer's office, when they found that he was not possessed of the gifts of the Holy Spirit, nor power with the Heavens to

sustain himself, have left him and each honest one among them is standing and watching the signs of the times.

About the same time of the rise of Rigdonism, arose also Twelvitism. This was a queer kind of ism. The leaders of that party claimed that God never intended that there should be a successor in the Seer's office. That Joseph had only stepped behind the veil, and that the government of the whole church devolved upon the quorum which stood next in power to the first presidency. Notwithstanding the duty of the twelve Apostles was to travel into all nations and preach and minister under the authority and direction of the Seer, with his two counsellors, yet they claimed that the death of the Seer changed the whole order of the government of the church. The twelve, by that incident, viz. the death of the Seer, are immediately changed from "a traveling presiding high council," to a local first presidency over the whole church. They grasped the reign of power, and hurled defiance at all other claimants. The great mass of L. D. Saints were willing dupes, and lent themselves to carry out their illegal measures. But soon the howl and determined fury of mobocrats resounds in their ears, and no hope appears to them but to flee to the waste, wild deserts of the west; where they say they can carry out their nefarious measures. But millions of misery mark their footsteps, and wo! seems to be stamped upon all their calculations. Their end will be destruction by awful calamities.

Another *very small* party has risen up in Wisconsin, who claim that a little lawyer by the name of James J. Strang, is the legal successor. We refer our readers to an article in the second No., relative to his claims. We would merely add, that since writing that article we have visited Voree, the seat of his operations, and from actual observations we conclude that Ichabod is written on all his hopes of future success. While in Voree we organized a branch of the church there which numbers over fifty members, who acknowledge the presidency of David, the Lord's Seer. About the 20th of Oct. last, we were told by good authority while in Voree, that not more than twenty families adhered to the little lawyer prophet in that place. Hence, although false prophets rise, they cannot bind the honest in heart in bundles—they will only prepare the tares to be burned.

Now we say that after Joseph Smith had transgressed by imbibing and encouraging the spirit and practice of *war* by the church, after he had taken for it the false name of

Latter Day Saints, after he had taken to himself and to his heirs a deed of the church property in Kirtland; instead of having it given to the Bishop according to the law of the Lord—thus grasping like the Popes of Rome, both the temporal and spiritual power of the church; and after he had done these things officially by the sanction of a council, and then set out at the head of the army and traveled one thousand miles, with all the difficulties and transgressions of such a tour, which was prompted and carried out by the influence of a wrong spirit; we say if these things were not transgressions in a Seer, then we do not know what would be. The Lord thought they were and therefore called upon him when he had reached Mo., to appoint and set apart David "to stand in his place." And now we ask, when that was done, and done officially, and done according to what the Lord "had told before," yes, done according to all the patterns in the word of God in past ages, we ask whether Joseph was not precluded forever from the power or the privilege of ordaining Sidney Rigdon, of countenancing William Law's ism, of rolling the burthen of the kingdom upon the shoulders of the Twelve, or of appointing J. J. Strang by letter; and then either the appointment or ordination of those individuals have one particle of validity in it in the sight of God? All the unbiassed and unprejudiced will say no. This we assign as one reason why those men have had no power with God to sustain themselves. Why when honorable, honest men had at their call gathered around them, would soon leave them again. If we have any one thing in our possession and give it to another, we cannot give the same gift to a second or a third person. "For if it be taken from Joseph, he shall not have power, except to appoint another in his stead."—*Coc. 14; 2.*

As a proof that Joseph had not power with God after he ordained David to be his successor, we adduce his worldly-mindedness. Soon thereafter he seemed to let go his former zeal and spiritual-mindedness, and engaged largely into merchandizing, into Kirtland banking, city building, secret-society-Danite-making; and finally to cap the climax of his ambition and folly, to unite spiritual and temporal power, he sought to become President of the United States of America—and thus combine his priestly power with one of the civil polities of the world.

And his complete and entire failure in all those schemes prove definitely that he had lost his power with God to FORESEE. For

consummate folly instead of wisdom was at the planning of all those wild speculations, which in their train, being recommended by him in the name of the Lord, brought ruin upon thousands. But be it remembered that he recommended and engaged in all those plans of folly, after he had set apart his successor, and therefore had no power as "the Seer of the Lord," only to use what knowledge and influence he had gained to do evil with it. We are sorry to be under the painful necessity of writing thus plainly upon this subject, and if imperious duty did not demand it, we would gladly drop our pen and cease to record the follies and sins of men, whom we once so dearly loved, and with whom the heavens delighted to commune.

(To be continued.)

SIGNS OF THE TIMES.

It has been more than sixteen years since THE CHURCH OF CHRIST organized, consequent upon the coming forth of the BOOK OF MORMON, and believing in that holy record, as well as the Bible, has been declaring to both small and great, that this is the last age of men, who will live on this earth until it is cleansed by fire; to prepare it for millennial glory. That in this generation all the signs "spoken of by all the holy prophets since the world began," which are to precede the second advent of Christ, must be shown forth. "Sings in the heavens above, in the earth beneath, in the sun, moon, and stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring: Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Within our own age, "distresses of nations," seem to follow each other in rapid succession. The Cholera, that fearful and awful scourge of man, has, as it were, once ravaged the world, and is now again wending its way from the east, so quickly, and with the torments peculiar to itself, lay in death's cold embrace, the high and noble as well as the poor—the beggar. Plagues and pestilences, follow each other in quick succession. It seems as though the very furies were themselves broke loose, to spend their rage upon man. Fires, notwithstanding all the inventions and improvements of men to prevent, have, within a few years, laid millions of property waste, in various towns and cities in different parts of the world. The lean, grim, lank monster of famine, is at the present moment, biting and gnawing at the vitals of thousands upon thousands of the human race, in different

nations of the old world. Millions of cries from the poor and the destitute, are to day rising into the ears of Heaven, because of their oppressions and their poverty, their wretchedness and their squalid misery, brought upon them by the various orders of things, which now exist among the nations: over which the poor can have no control.—Yes, famine and pestilence lay waste the poor in the very same districts where the rich are wallowing in wealth, in plenty, and even revelling in pleasures. All this is because the second great commandment of the Benefactor of the world is not observed—"Love thy neighbor as thyself."

War, with all its black, horrid, and damning consequences, is now raging in our world, and even in our own loved North America; and is sending thousands of human beings to the worlds of disembodied spirits. "The sea and the waves roaring." Ah! who is there that does not know that the Lord has said, "Behold I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters." At least, the curse of God seems to rest upon the waters. No craft, which is the handy-work of man, has been found sufficiently stout to weather the storms, which within the last few years have rolled up the great and mighty deep into huge mountains, and then again cast them down as it were with one breath, thus sinking thousands into a watery grave.—Who that reads, but has observed, when he catches up his paper, emblazoned at the head of the column, in glaring letters—"Awful calamity!—fatal accident!!—tens, yes, hundreds of lives lost!!!" The small craft, the steamer, or the noble ship, has blown up, or gone to the bottom. Wo, seems to be written on the man who ventures out upon the angry, raging waters.

Indeed, if the wars, the famines, the plagues, the pestilences, the earthquakes, the fires, the storms, and all the fearful sights shown forth among men, in the heavens above, on the earth beneath, and on the rivers, lakes, seas, and great waters: we say, if all these things will not admonish man that "the end is near," then let him look at man himself, and see if the love of man is not waxing cold towards his fellow man.—See if the very foundations of human society—that is, confidence of man in his fellow man, are not giving way, and all ties which bind individuals, and nations together, are not weakening, serving, and breaking asunder. Then if we can see all the above "signs of the times," should we not be admonished that *the end is near*; and be pre-

pared for the great day of fire at the second coming of the Son of God, as Noah was prepared for the overflowing waters of the flood? We feel that God is able and willing to preserve the righteous through that day, that "shall burn as an oven," as he was to preserve the Hebrew children in the furnace, so that even "the smell of fire had not passed upon their garments." All that is necessary, is to understand the same principles of faith and power with God as they did, and then have the Lord grant the application of those principles to us, and we shall be safe. All will be well.

We intend from this time onward, to devote a column or two to this subject of Signs, and occasionally refer to items and particulars. We desire to particularly watch the progress of the influx of the Jews into the land of Canaan, again—the land of their fathers. Thousands of them have already gathered there, and thousands more must gather, in order to fulfill the purposes of God, as he showed them by visions and revelations to his ancient prophets. We look at the assembling of that peculiar race, as one of the strongest proofs that these are "the last days."

We also look at the increase of recklessness, the disregard of law and all rule and authority, as manifested in riots, popular outbreaks, mobocracy, among the people, in various governments, in the most enlightened parts of the world; as well as among semi-barbarians, as a striking sign of the last days. It only wants a little circumstance, a few inflammatory speeches by some lawless, interested bigot or zealot, and behold multitudes flow together to do their deeds of violence upon property, or upon individuals, or both. Right is set aside—lost sight of, and the crowds are only governed by might. We might instance multitudes of cases, but it is needless. The Sodomites gathered in a mob, around the house of Lot, to do violence even to the angels of God, the very night previous to "the Lord's raining upon Sodom and Gomorrah and the cities of the plain, brimstone and fire out of heaven, to their entire overthrow." The last wicked act, recorded of them, was that they gathered into a mob, and unlawfully assaulted the house of the just Lot, and although they were smitten with blindness by the power of God, yet their rage and perseverance to do evil was such, that they continued their course, and even "wearing themselves to find the door." Here, so far as history is concerned, is the father of all mobs.—And the same history details their quick, their awful end. O, my soul, think thou! What, to be searched and roasted with brimstone and fire, and that rained upon them in mixture. Yes, in torrents, until they and all that pertained to them, were wiped out from before the face of Heaven.—O, my Lord, was that the end of mobocrats; and is that to be the end of the present race of men, who are so many of them filled with mobocratic fury? Yes, we unhesitatingly say yes. "The earth, also, and the works that are therein, shall be burnt up."—II. Peter, 3: 10. "Therefore the inhabitants of the earth are burned, and few men left."—Isa. 24: 6.

Another sign of the last days is, that so many hundreds and thousands have run wild, relative to the "Second Advent." They have gone so far as to set the year, and the very day, for the descent

of the Messiah. The Adventists are now calculating that this is the year, the very year, even 1847 is the last year of probation for the present race of man. But we can with certainty tell them that they are doomed to another disappointment. Too many important matters have yet to be accomplished, before the advent, for it to take place this year. Those continued and frequent disappointments among the Millerites—the Adventists, will only tend to bring about what Jesus said,— "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Another important sign, is the great number of "false prophets" who are appearing in this age, not only in America, but in the old world also.—Secretly a nation in Christendom, but that now have those pretended spiritual guides. Latter Day Saintism has produced a full crop of those claiming to be inspired to cry *lo here*. The Savior foretold this as a sign of his second coming. "And many false prophets shall rise and deceive many."

And yet another sign of the dissolution of the present order of things is, that inroad which divisions and dissensions are making upon the old long standing religious denominations of the day. Who has not heard of the bold steps which Ronge and his friends are making among the Catholics in Europe? Of the march of Puseyism against the long established forms and usages of the Episcopal Church of England—its tendency to run back into Catholicism? Of the great split of the nine hundred thousand Methodists in the United States, forming two distinct bodies north and south, growing out of the slave question so much agitated by that class of politico religionists called Abolitionists. The Baptists, too, have caught the rage for division, and in 1845 a large conference of her Ministry assembled in Georgia, and passed strong resolutions, filled with southern fire, condemning the course pursued by their northern brethren, and recommending no fellowship with them in all the future. The Presbyterians, who hold the reign of influence especially in the colleges of this great nation, have thus far by long headed management, contrived to prevent a split among them. But the heaven of Abolitionism is fermenting among them and has been for years.

To the honest in heart every where, who have their eyes fixed upon the work of the last days, we say emphatically, "the Lord has set his hand again the second time to recover a remnant of His people." He has caused his church to be organized again in his Temple in Kirtland "as in the beginning." He has shown the pattern by which it can and will be built up, "to be a standard and a light to the inhabitants of the earth, that they may know the covenants of Christ is established here on earth." The first President and Sacerdants at its head as at the beginning. The old church recorder and historian who was at first appointed by revelation is now a member and counsellor in the first presidency, and is also historian. All the witnesses of the book of Mormon who are alive, are now with us in this great work. Our voice now therefore to all the true hearted, who have not defiled themselves or their priesthoods, is "come thou and go with us and we will do thee good, for the Lord has spoken good concerning us." Come then, and we will "be the Lord's at his coming."

(For terms, see 1st or 2d Nos.)

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TREATISE ON PRIESTHOOD.

PRIESTHOOD is an order of ministry set apart for holy offices. There are in the Church of Christ two priest-hoods, viz: the Melchisedec and the Aaronic or Levitical. Each of these has in it officers or ministers of different grades, with special duties.—The high priesthood after the order of Melchisedec has in it the offices of Seer, Translator, President, Counsellor, Apostle, High Priest, Evangelist and Elder. The lesser or Aaronic priesthood has in it the offices of Bishop, Priest, Teacher and Deacon. In both orders each officer or minister in his office has marked and specific duties attached to it, which are peculiar only to that grade or station.

The Seer, who is always in a gospel age, the first president and head of the whole church, holds the gift or keys of interpreting ancient languages and records, therefore he holds and of necessity acts in the office of Translator. He holds the keys of the mysteries of the kingdom, even the key of the knowledge of God, and the keys also of all the spiritual blessings of the church. His office is the most important of any ever given to man on earth. From him comes the administering of ordinances and blessings in the church in all spiritual matters. All other offices in this gathering dispensation in the Melchisedec order of priesthood, are assistants to the head, seer, and first president, in order to carry out the great work confided to their charge in this "dispensation of the fulness of times," in which they live: each one acting in his proper place according to the dignity of his station. But, this priest-

hood itself is equal unto all those who receive it. All the priests in this order are made after the power of an endless life. It is an unchangeable priesthood. It is a royal priesthood. It comes not by descent from Aaron, nor does it descend from father to son, but is without beginning of days or end of years. And without this priesthood no man can see the face of God, even the Father, and live. Each one who receives any office in this priesthood, does it by his own faith of Christ.

The Bishop is the head over all temporal matters of the church. He is president over all those who are ministers in any office of the lesser priesthood. He must sit in council with them, and teach them the duties of their calling. He is to be a judge, even a common judge in Israel, and with his two counsellors is to constitute a court, to sit in judgment upon transgressors, and to condemn or acquit them, according to testimony as it shall be laid before him, according to the laws of the kingdom. He holds the keys of administering in all temporal matters, in and for the church. To him all consecrations of property for church purposes should be made. He it is, with his two counsellors, who should be "Trustee in trust," to hold all deeds, gifts, donations, consecrations, &c., made for church purposes, for the whole church. He it is who holds the power to humble the rich, and to exalt the poor by establishing in the church the laws of industry, economy and equality among all its members. And he is to have a knowledge of all these things pertaining to his duty by the spirit of revelation from God. All the officer

officers in the lesser priesthood are helps to the Bishop and his counselors, in the administration of all the laws and rules governing this order of priesthood. And thus the Bishop and all over whom he presides, stand as helps to the Melchisedec priesthood, which priesthood is after the holiest order of the son of God, in building up, regulating, establishing and governing the true church of the Lamb of God in all things both spiritual and temporal, in all the world; so that she may be prepared as a bride adorned for her husband, when Jesus comes to the great marriage feast, to receive her to himself, in order to dwell with her in perfect peace for one thousand years.

Thus we may see the beauty, the harmony, and the wisdom of the two orders of priesthood, when we have their duties plainly before us. The high priesthood after the holy order of the Son of God is to preside over, to have charge, and to regulate all the property affairs for church purposes in all the church. The Seer is the head of the spiritual, and the Bishop is the head of the temporal. A God of wisdom must have thus revealed and placed in the church of Christ for purposes of eternal beauty, excellence and government, such an order of things, so equitably balanced for the harmony and mutual good of the whole. Man without the aid of revelation from his God never could have studded out, by all his inventive powers, a system of things filled with so many excellencies, and so well adapted to man in his fallen state. So well calculated when in full operation among men, to cause them to have great faith in God, and to have "Holiness unto the Lord" for their motto in doctrine, principle, government, and in practice.

All the laws which are to regulate the whole body are to be given thro' the first president, the head, the Seer,

who is president over all the high priesthood of all the church, as well as over all the lesser priesthood; and over the whole church. Hence a law for the action or regulation of the body coming through any other officer or minister is not to be received and acted upon by the church, but it is the privilege of all those who are ordained to any office in the high priesthood "to speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation." But what they may thus speak is not written by way of commandment for the government of the whole church.

But since God "hath in these last days spoken unto us by his Son," we hold the doctrine that not only all the ministers in every station in both priesthoods may have the gift of revelation, but all the members both male and female, all, yes, "all may prophesy."—1st Cor. 14: 31. We believe in the fulfilment of the prayer of Moses, "would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." Num. 11: 29. The spirit which actuated both Moses and Paul, we believe is for every saint to enjoy in the true church of CHRIST, in the gospel age. The gift of the Holy Ghost is for every true believer who obeys the gospel, that is, who is baptised, and then confirmed by some minister holding an office in the high priesthood. And every member of the body of Christ may enjoy some one or more of the "spiritual gifts," and it is for "such as God shall appoint and ordain to watch over the church, and to be elders unto the church, to have it given unto them to discern all those gifts of the spirit of God, lest there

should be any among you (in the church) professing and yet be not of God." A church thus organized, and governed and blessed, would be truly "a spiritual house," built of "lively stones." Truly such a people would be, "built upon the foundation of the apostles and prophets, and would grow unto an holy temple in the Lord."—

The rights, the authorities, and the powers of both these Priesthoods, are inseparably connected with the powers of heaven. And the power of heaven, that is the gifts and powers of the Holy Ghost cannot be handled, nor controlled only upon the principles of righteousness. The authority of the priesthood may be conferred upon men, but when they undertake to cover their sins, to gratify their pride, their vain ambition, or to practice oppression in any degree, or to violate any of the laws of God, behold the heavens withdraw themselves, the spirit of the Lord is grieved, it ceases to act with the man in his office, then amen to his priesthood, or rather to his authority to act in it for righteousness.

We hold that if a man is ever ordained by the direction of the spirit of God, to any office in the priesthood, it never can be taken from him again. His license to act in it may be taken from him by a legal tribunal of the church, but he must either magnify his calling and ministry, or otherwise it will sink him to the perdition of ungodly men. By his priesthood he must raise himself to Heaven or it will sink him down to Hell.

After the priesthood is conferred upon a man, he may pollute the holy authority of it, by using its influence and authority to commit sin with.— He must use his ministerial power to assist him to violate the laws of God. For instance, to do as the Twelveites have done—go to females and persuade them that what the Gentiles call adultery is no crime, but that a

plurality of wives is the stepping stone to the highest degree of glory, and do that in the name of the Lord, by the authority of their priestly power—thus the abomination is committed, the holy authority of the priesthood polluted, and I know of no rule of salvation, after the second offence, for such beings. Many other crimes might be instanced, but for brevity let the above suffice. The Church of Christ in Kirtland, and its branches elsewhere, must and will be careful "with all enquiry" to receive none such among them. If any such who ever held the priesthood after the order of the Son of God, should present themselves, tell them to wait until the man of God rises up with the Urim and delivers a law that will reach their case. The first object of the Church of Christ always was HOLINESS, instead of numbers. The kingdom of Heaven has been sought after by the L. D. Saints, but its righteousness lost sight of. They have compassed sea and land to make proselytes, and truly when they have tutored them so as to get them to completely "obey council," they have made them two-fold more the children of the Devil than before.

Always when the Lord has commenced to do a great work among men, and has inspired them and given to them his holy priesthood, the spirit of "anti-Christ, or the man of sin," has worked too so as to try to blend the spiritual and temporal power together, in the spiritual head of the church. And the moment he could accomplish that, then farewell to all the powers of the holy priesthood.— The power of one or the other, or both was destroyed, and his reign—the reign of terror—was secured.— Then farewell too, to any open communion with the Heavens. Then man had to grope his way in the dark fog of priestcraft, and receive all his teachings from man-made priests,

instead of being taught by the called, chosen, and faithful ministers whom God inspired with the Holy Ghost sent down from Heaven.

Thus it was and is with the Popes of Rome. They combine in themselves political, civil, and ecclesiastic power. And all the horrible deeds of which all protestantism complains, so far as they have been committed, have been perpetrated by that politico religious polity, combined so that the Pontiff is head, temporal and spiritual. And thus it was and has been in the work of the last days. The Lord placed the two priesthoods in his church at its first organization, and soon marked the duties of each, telling the Seer and first president distinctly, that "In temporal labors thou shalt not have strength, for this is not thy calling." But the Devil, the arch enemy of man, feared for his dominion of the world, when he saw in the church no communion, between light and darkness, no concord between Christ and Belial, no fellowship between God and mammon, nor no union in the head of the church of spiritual and temporal powers. Hence having overthrown or rather changed that beautiful order of things brought in and established by Christ and his apostles, and shown forth the true *man of sin*, that wicked one, in the Pontiff and his assistants, the Roman hierarchy; he set out to overturn this beautiful order as is set forth in the first part of this treatise.

And as in olden times "when the sons of God came to present themselves before the Lord, Satan came also in the midst of them." So it was in the church of Christ. They gathered themselves together in counsel about the first of May, 1834, and the spirit of anti-Christ whispered to Joseph, the Seer, saying, "You Sir, are head of the Church, your wisdom and power excelleth, you should not divide your glory, the glory

of building up this work with any man on earth. You should grasp the temporal power of the church and combine it with your other duties, and then you will stand truly at the head, controlling all matters pertaining to the church temporal as well as spiritual. You must hold the church property as "Trustee in trust."

And accordingly on the 5th day of May, a deed was made out to JOSEPH SMITH, JR., the first president of the whole church, of the lot on which the "House of the Lord" stands in Kirtland. But wo betide that church and people where such a thing was winked at, and looked upon with allowance.

But the Devil having one of his revelations obeyed, presents another, "Now Sir, You are head of this church of Latter Day Saints, both spiritually and temporally, but you can and must be greater still, you must be appointed Captain of the Lord's host—Generalissimo of all the forces of the Latter Day Saints, and go at their head to the land of Missouri, and disperse the mob, redeem Zion and maintain it by the sword; and then your name shall be great in all the earth." As unpropitious as the above might appear, yet it was all tried to be fulfilled, in their warrior, wild goose chase to Mo. in 1834, with Joseph at their head. But this tour to the west being a failure, did not destroy that feeling of military distinction and glory which had so bewitched the leaders of the church; but it was left to sprout and to grow in after years.

Nauvoo finally organized and presented a military Legion in that same church of some thousands. See them, dressed, drilled, uniformed and paraded. Now hear them shout, their voice is as the echo of many waters. Ah! why all that burst of feeling!—Why that roar of voices on the plain! What hollow sound is that rumbling upon the rapids of the great Missis-

ssippi, and sounding high into the air! The whole Legion seems to be inspired, *but not from above*. Their joys are great, *but not pure*. They are hallooing because of the momentary glory of this world. But hark! who is you in the distance, issuing from the "Mansion House"? Who is that so splendidly attired, and unformed, with his plume of finest tints waving to the breeze? He moves in the midst of his staff officers, his admirers and flatterers. Who would believe it, when told that the moving spirit of that vast conclave, this highest General of all those thousand of the "Nauvoo Legion," is the Head spiritual, temporal, and military of that boastful church of Latter Day Saints. 'Tis their Prophet and Leader. 'Tis he who was once so highly favored, who once held that unerring instrument of truth and of power with God—the Urim and Thummim. But alas! who is now in full stretch after the glory of this world. He is determined on distinction, is decreed on the breath of mortals in his own adulation.

But again I must be Mayor of the famed city of Nauvoo. I must be Head of all her councils, and thus gain distinction as a great civilian.—But let us look back and hear that restless, ambitious spirit, muse a little; I am head, spiritual and temporal, of the whole church, I am head military of the Nauvoo Legion, and I am as Mayor, civil head of this great city; but here steps up the old *whisperer* again, and says, "Your friends since you have sought the glory of this world have increased to thousands in these United States, and you are so great a man, and can do such great things—why, you can now send out hundreds, yea thousands of Priests, to set forth your claims to distinction. You Sir, must now become the HEAD of this great nation in which you live. Now set yourself forward as a can-

didate for the Presidency—the head of this union of States; and then your glory will be complete. You can then truly rule and govern spiritually and temporally, and join in your own person the powers of heaven by your Priesthood, and the powers of earth by your civil authority." But that restless spirit of anti-Christ was unwilling to await the decision of an election to the Presidency by men; a great council of the heads of the *church* is called, and the *whisperer* once more speaks, saying, "The offices you now hold, together with the one you have in prospect, are not all commensurate with your dignity, with you prowess. You, sir, are so great a man that by your powers and abilities, you can govern the world—the whole world." Ah, says the council, that is just the mind of the spirit which is in us. And accordingly he was crowned "King of the world, the universal world," by a conclave of his sages who then surrounded him.

Ah, said Satan to the Savior, as he showed him by visions from the top of an exceeding high mountain, "all the kingdoms of the world, and the glory of them, all these things will I give thee if thou wilt fall down and worship me." But Joseph had not the integrity to say as Jesus did—"Get thee hence, Satan, for I will worship the Lord my God, and Him only will I serve."

But the height of power, so far as his friends can give it, is now placed upon Joseph's head. He has the ideal pleasure of it. But his race is run. His cup is full. Soon he falls into the hands of his enemies and is unlawfully and meanly murdered. Yet his friends are left to fill up the measure of anti-Christ. To put on the cap stone: To develop the MAN OF SIS in full blaze.

They rise up, and worse than the heathens at the death of Romulus, they Deify their fallen Leader, and

then declare that Joseph is as much the Savior of this generation, as Jesus was of the generation in which he lived. His name, say they, will be enrolled on the tablets of eternity, and he will be crowned among the God's: and then reign to the destruction of all his enemies, and to the complete glorification of all his friends. O shame on such impudence! such blasphemy!

Now if in all the foregoing we cannot see the incomparable beauty and divine excellence of the Lord's system of priesthood for the salvation of men in this "gathering dispensation of the fulness of times," our sensibilities must be blunted by priestcraft so as not to discern doctrine, and our minds darkened by the fog and smoke from the bottomless pit so as not to understand principle. And if we cannot then see the march of obedience to the will of Lucifer, in the turning of things upside down, and the bringing in of strifes, confusions, and a complete system of the doctrines of Devils, and "the hold of every foul spirit, and the cage of every unclean and hateful practice," then it is because we must be bigotedly interested or wilfully blinded by the God of this world.

The reason why I have written and published the above may be found in the following saying of the Lord revealed to me last September through his Seer, "Thou shalt write concerning the downfall of those who once composed my church, and set forth to the world by the light and power of my spirit, why I the Lord did not prosper them. For verily, verily, thus saith the Lord unto you thine heart have I prepared to do this work."

EDITOR.

THINGS IN KIRTLAND.

The Church here at present numbers forty two, and they are all at peace and fellowship among them-

selves. "At a conference of the Church held here on the 23d of January, 1847, after many remarks by those present, it was motioned by W. E. McLellan, and seconded by Martin Harris, that *this church* take upon them the name of **THE CHURCH OF CHRIST**, and wear it henceforth—shorn of all appendages or alterations. The motion was put by Elder L. Rich, the chairman, and carried with much feeling and spirit in the affirmative, without a dissenting voice."

On the 10th of Feb. following seven individuals assembled in our office in the evening and we freely talked over our (then) present standing before the Lord. We were settled in our minds that the time had come for the *church* to come forth the *second time* out of "obscurity and out of darkness," the only true and living *church* upon the face of all the earth with which God is well pleased; speaking unto the church collectively and not individually, for the Lord cannot look upon sin with the least degree of allowance:" but we felt troubled in our minds about our baptisms and confirmations.

The church had in the years 1833 and 1834 changed its character from that of a peaceable company to that of a warrior band. The leading men had risen up and taken the spirit of vengeance into their own hands, as was evidenced by their going to war and shedding human blood, even upon the land of Zion, where God had said "You are forbidden to shed blood." They had violated that great maxim of the Savior, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." A few of the leading men by council action, had taken for the **CHURCH** the false name of Latter Day Saints. Joseph had been commanded of the Lord, and had ordained David to be his Successor. That boastful **CHURCH** of Latter Day Saints had

been "driven from city to city, and from land to land." Their Prophet and Patriarch had fallen into the cold embrace of death, at the hands of a ruthless mob. And finally that people had become divided and sub-divided into parties and clans, each claiming the true Priesthood, the true power and authority to legally administer the ordinances of the house of God.

But in Kirtland where *the character of the Church* was first CHANGED, *where the false name* was first given, *where the spirit of war*, was first imbibed by THE CHURCH, we had risen up, *holding no fellowship* with any split or division of the parties growing out of, or from among those who once held the true priesthood, derived from Heaven, by which THE CHURCH OF CHRIST was first established, and we by our voluntary act had taken upon us the true name, and were endeavoring to obtain the true spirit of CHRIST. We had all been members of the church of Latter Day Saints, or of THE CHURCH of Jesus Christ of Latter Day Saints. We had all been baptized into some party or other of that work. And during the above mentioned evening the subject of our baptisms was freely talked over. We then argued that our mere vote to call ourselves the CHURCH OF CHRIST, did not constitute us SUCH unless we held the true Priesthood or ministry of Christ, by which to administer the true ordinances of the house of God, so as to obtain and be actuated by the true spirit of love and peace. Inasmuch as we had been baptized into any other church, we were out of the CHURCH OF CHRIST, we were out of the CHURCH OF GOD; and as there is but one door by which we could enter the true CHURCH, and that is baptism and confirmation, consequently we asked ourselves this question, "Are we in the house or out of doors?" And as honest individuals we were bound to answer, we are not now

legal members of the body of CHRIST, however honest we may have acted in our past experience, because we could not be members of two Churches at the same.

We were then, and are now aware that the above question affected not only ourselves, but all the Latter Day Saints in all the world, because if we could not legally go forward and build up the Church in purity without being "born again," we ask can we now receive any among us except they yield obedience as we have done? The Lord is no respecter of persons, neither can HIS Church be. But if we had said that our baptisms were valid, and our vote had really constituted us the true Church, then we ask whose membership we could have refused? All who had been baptized and confirmed by any and all the Elders under Joseph after he had ordained his Successor, consequently had no more power with God in his station. All who had been received under the Twelve with all their doctrines of Devils. All the Rigdonites, the Lawites, the Strangites, the Lyman Whiteites, the James Emmitites, the John Frazierites, the Hinkleits, and last and least the "crowned prophet" Samuel Jamesites; all, yes, all could have come forward and claimed membership, and contended saying, "I have been administered to by an Elder who believed in the work of the last days, who believed in the book of Mormon, who had been ordained by some one, who had received his priesthood from some one who had been regularly ordained by the heads of the CHURCH." Thus all may see that we should have had endless genealogies and strifes, instead of peace, harmony, and good order.

The Church here had officially acknowledged the Presidency of David Whitmer and had sent to him a letter, mailed the 15th of December, not as some vain persons have supposed to

acquaint him with his station and duties, but the object was to advise him of the fact that we had acknowledged *him in his standing*, and that we by our faith and prayers were determined to uphold him in *his high & holy calling*, provided he had still maintained his integrity before God.

We had publicly and privately condemned and rejected many of the doctrines and practises of the *Church of Latter Day Saints*. And we had determined to practice virtue and holiness before the Lord continually, provided we could only know what he required of us. We had the bible, the book of Mormon, and the book of commandments, so far as, they had been published in Zion in 1833; but with all the light we could draw from them, we did not know in our present situation what to do. We lacked wisdom. We did not wish to act upon a mere opinion of our own, of any other man or set of men. We wanted to know the mind of the Lord Jesus Christ. Consequently we humbled ourselves before him in mighty prayer, each one present calling upon God vocally, the one after the other. All being agreed to enquire of the Lord, as touching our priesthood, our baptisms, and the establishing and building up of the *Church of Christ*.

We thank and magnify the name of the Lord God who revealed himself to all *holy men* since the world began who called upon him in faith, as we did, for he heard our united solemn prayer of faith, and the pattern was given to us, by which we could go forward and act, and thus build up the *Church* unto the Lord, but not unto man. Yes, we fearlessly declare that the Lord then and there gave us intelligence "to discern the true principles of his kingdom, that we might again build up his church as from the beginning. To build it up according to his law."

And through his Seer, the Lord has since said when addressing me.— Therefore he shall continue to do all things according to the pattern that I have shown to him." As to our Priesthood the Lord said "I the Lord yet acknowledge the authority and ministry of all those of my Church who are now willing to forsake all unrighteousness and cleave unto me; notwithstanding all their imperfections inasmuch as they repent I will be gracious unto them."

And as to our baptisms the Lord said "It is my will inasmuch as you have taken upon you my name that you should now be freed from all your dead works, from all evil spirits, and from all unrighteousness, by being born into my *Church* by obedience to the ordinances of baptism and confirmation, that I may build up unto myself a holy people, zealous of good works."

On Saturday 13th of February, Martin Harris, William E. McLellin, Leonard Rich and Aaron Smith, were immersed, confirmed, and reordained to the same authority which we had held in the Church before Latter Day Saintism was known. Since that day we have in the face and eyes of all opposition gone forward to obey and keep the sacred word of God to us. We have increased in numbers but slowly, yet not even one has turned away as yet who has been confirmed into the Church among us.

When we first started here last winter we set out with a determination to persevere unto the end, and the further we have gone the more firmly we have felt rooted and grounded in the truth, the more we have felt established that the course we are now pursuing will carry out the original design of God in first raising up *this church*. Every week has brought us some light upon the great work to be accomplished in *this age* by the called, chosen and faithful ministers

of heaven. We have had the very delightful privilege during the fall of visiting the Lord's Seer; and he too with his friends have been born anew into the true church of Christ, as we were in the beginning, and then they have been re-ordained each to his station; and now in order for the work to prosper we want to see more faithful laborers in the field, which is white already to harvest. O that God would raise up more faithful laborers, for the harvest truly is great, but the laborers are few.

We can say to our friends and brethren abroad, that the church in Kirtland is governed upon a different principle, influenced, enlightened, and led by a different spirit from that possessed by any party, branch, or faction of Latter Day Saintism which is now, or ever was built up among men. And if they cannot believe our testimony, we invite them to come and see. There is permanency, light, truth, and great rejoicing here in the enjoyment of our privileges. We feel that we know that the work which the Lord himself has so marvelously commenced among us, will go firmly forward until it will finally triumph and we and it be owned of Jesus when he comes. Eo.

THE ENDOWMENT FROM ON HIGH.

(From page sixteen.)

According to the sacred records in our possession, in which we have the most implicit confidence, viz: the Bible, the book of Mormon, and the book of the Commandments of the Lord, given to his church in this generation, through his Seer; we find that the Lord, at certain set times during the history of his dealings with man, has had great objects to accomplish for man's salvation. And he has worked among men at those stated times by more marvelous power than is usual at other times. And indeed, "God always works among men according to their faith."

An ENDOWMENT is an extraordinary display of divine power, received by men, to qualify them for the performance of some marked or specific duties, which those men could not otherwise do. It is the descent, the reception and the abiding upon individuals, the gift and the power of the Holy Spirit.

The possession of the land of Canaan—the lot of their inheritance, by the literal descendants of Abraham, was the prime object of the wonderful and marvelous displays of divine power given in the days of Moses. To qualify men to go forward and obtain that object, the Tabernacle was built, and the Lord came down and "took of the spirit

which was upon Moses and put it upon the seventy Elders of Israel," to qualify them to bear the burden of the people with Moses; so that the Lord through and by their ministry could lead that host home to Canaan.

Jesus said to his disciples, "Tarry ye in the city of Jerusalem until ye be endowed with power from on high."—Luke 24: 49. The great object the Lord had in that signal display of his power among his Apostles on the day of Pentecost, was to enable them to "Go and teach all nations" the true principles, doctrine, ordinances, and practices of salvation; that the old world might hear that Jesus was the Christ, the Son of God; that Jew and Gentile might be brought into one spiritual body, reconciled unto one God, by one Savior, through one Holy Spirit.

When the glorified countenance of Jesus shined upon Nephi, Jonas, Kumen, and all the twelve whom he had chosen upon this continent, and that too in the midst of their brethren and sisters; his object was to endow, and thus qualify his Ministry to proclaim the free and joyful sound of the gospel of the "power of God unto salvation," to both Nephites and Lamanites, that they might all hear, obey, and live: being reconciled into one body, by one set of ordinances, administered by Elders and Priests called, ordained, and endowed from Heaven.

When the Lord has heretofore endowed a particular set of Ministers for a special work, that work has always been accomplished. Mark this point. Israel reached and possessed Canaan, being led by those whom the Lord endowed round about the Tabernacle. The gospel was preached to every creature which is under heaven in all the old world, through and by the ministry who were endowed in an upper room in the Temple at Jerusalem on the day of Pentecost. And the Nephite twelve continued their ministerial labors among the inhabitants of this American land until their idols and isms were all destroyed, and they dwelt in peace having no poor among them.

We have often contemplated that happy state of society which once existed upon this continent among its ancient inhabitants, produced by obedience to the gospel of Jesus, preached here by a faithful ministry, who had conversed personally with their Lord—who had shined upon them with the light of his countenance until they experienced of his glory. Ah! how different from what it is at the present day. Rich and poor, bond and free, high and low, commingled together in holiness, in one common interest, under the banner of one common Lord, until they lost the feeling of their

distinctions of ites and isms, and loved God with all their hearts, and each other as they did themselves. They had a happy foretaste of the days to come when "all shall see eye to eye, when all shall know the Lord from the least unto the greatest."

But we have been talking of past times and seasons, yet the future interests us the most. About 1800 years have rolled away since the dispersion of the Jews from the land of their fathers. Jerusalem has been trodden down of the Gentiles "until their fulness has come in." Their cup of iniquity has become full, and their destruction slumbers not. This is the age of their entire overthrow both nationally and individually, except those who repent and are adopted into the covenant of Abraham.

But before their entire consummation by fire, the Lord intends to have them warned of their danger. And in order to qualify them for that purpose, he raised up the *church of Christ*; and now calls men to his holy ministry in this day as in days of old, that is, by direct revelation from Heaven. And the Lord intends to shortly call a solemn assembly of all the ministry of his church in Kirtland, in order that they may attend "the school of the prophets," to get faith by learning and by study, and by the gift and inspiration of his Holy Spirit; and when they have received their endowment, then they will go out and prune the vineyard for the last time, they will bind up the law and seal up the testimony, then Gentile and Jew will both be prepared either for destruction or for salvation.

The Lord has revealed from the heavens that "The powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign and all eternity is pained, and the angels are waiting the great command to reap down the earth, and to gather the tares that they may be burned." The above was revealed more than fifteen years since, and it really does seem to us from the *signs abroad*, that wo! indeed, is determined upon the world. But at the same time the Lord said, "wherefore for this cause I gave unto you the commandment, that you should go to the Ohio: and *there* I will give unto you my law, and *there* you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store." Again the Lord said in the same month of January 1831, "And inasmuch as my people shall assemble themselves at the Ohio, I have kept in store a bless-

ing such as is not known among the children of men, and it shall be poured forth upon their heads, and from thence men shall go forth into all nations."

In December 1832, a commandment came forth to build a house in Kirtland, "even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." And in June 1833, the Lord said again to his people, "Wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned before me a very grievous sin, in that ye have not considered the great commandment in all things, concerning the building of mine house, for the preparation wherewith I design to prepare mine Apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my spirit upon all flesh * * Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in which house I design to endow those whom I have chosen with power from on high: for this is the promise of the Father unto you." * * Verily I say unto you it is my will that you should build an house. If you keep my commandments you shall have power to build it; if you keep not my commandments the love of the Father shall not continue with you: therefore you shall walk in darkness."

The Temple of the Lord has been reared in Kirtland, O. and stands a monument of his goodness unto his children. But the most of those who labored in building it have removed to the west, and instead of walking in the light of the Lord, they have wandered in darkness, their Leaders have fallen, and the remnant have been driven far away, even to the mountains of the wilderness, to roam in destitution. Had we the power, we would not add one single thorn to their already hard fate.

As we said in our first No., we have our hearts fixed upon an endowment, which according to the word of the Lord, must take place in Ohio, in Kirtland, and in the *house of the Lord* reared to his name here. The histories of the endowments in the holy books, at the Tabernacle in the days of Moses; at the Temple in the days of Peter; and on his continent in the days of Nephi, give us some idea of what an endowment really is. But when we take into consideration the work which Moses and the elders had to do in passing from Egypt to Canaan; and the preaching the Gospel to all nations which was committed unto Peter and his friends, to publish to Jew and to Gentile in the old world; and also what Nephi and Jonas

and those faithful ministers connected with them had to perform in the new world among its tribes and nations: and then contrast the great work to be accomplished in our own day among all the nations of the whole world, on all continents and islands, in every clime among every kindred both Gentile and Jew: and then realize that the endowment which the Lord has in store for the faithful ministers of the church of Christ, must and will qualify them to do a work that will effect not only all nations of men, but all the creations of the Almighty also; yes, the work which the men will do who receive the promised endowment, will shake heaven, earth, and hell to their centers: and cause the righteous in all the vast creations of God to rejoice and to shout Alleluia; for the Lord God omnipotent reigneth.

We say, when we see how the Lord called, qualified, and endowed his ministers in the different past ages, and then hear him say to the Elders of his church in our day, "I have kept in store a blessing for you, such as is not known among the children of men," and that too when speaking of the endowment which he designs to give them in his house in Kirtland. Our heart leaps for joy in anticipation of that eventful period, and we are led to cry out, how long, O! Lord God Almighty, until thy church will be prepared to receive that "unction from the Holy One," that refreshing from the presence of the Lord, that endowment still held in reserve, that power to go to all nations as the inspired Apostles and prophets of God, those holy tongues of fire by which they will speak in all the languages of the earth, "the wonderful works of God," that personal visitation of the great Head of the church, and his smiling countenance upon his chosen ones until they will be encircled in fire, and in the Holy Ghost; redeemed from earthly affections, sanctified from sin, and honored of God. Again we say how long O Lord! until thou wilt thus qualify and send out a sanctified ministry in order to fish and to hunt the remnants of Jacob from the four wings of the earth, and from the isles of the sea.

Then their message will be "to strengthen the weak hands and confirm the feeble knees, to say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance upon the wicked, but with a recompense he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness waters shall

break out and streams in the desert."—*Isa.* 35: 4. Then the miraculous powers manifested by these endowed ambassadors in gathering Israel from all their long dispersions, will eclipse all that God has ever hitherto done for man. Even the miracles wrought in the days of Moses will not be mentioned in comparison. Jeremiah said 16: 15, "It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them."

We now say distinctly that, when the ministry in the two Priesthoods of the church of Christ receive the promised endowment, they will then assuredly bring in "the rest of God." No power, no desertion, nor obstacles thrown in their way, will ever prevent them from consummating that, the greatest and most glorious work which God ever gave to man to perform. They will then go forward and bring in the restoration of all things spoken of by all the holy prophets since the world began. By them and through their ministry by the power of their faith and works, Jesus will be revealed with all his angels, all the righteous saved, all the wicked destroyed, and all the righteous of all past generations will be reserrected—will then gain their adoption, viz: the redemption of their bodies. This, yes, all this and more too, will be brought about by the glorious work of the last days—in consequence of the Lord's endowment of his servants.

When God's messengers of this dispensation once receive the promised endowment from heaven, they will receive all the keys of which God has ever spoken in his word. "The key of knowledge," that is, the power to receive direct revelations from heaven.—"The keys of the kingdom of heaven," that is, power and authority to preach the gospel to all nations, kingdoms, tongues and people; and to open the door of salvation to the world. "The key of the house of David," that is, a correct knowledge of the true principles of government. "The keys of death," that is the knowledge of the principles of translation from mortal to immortality, in order to be changed in the twinkling of an eye, and never know or experience the separation of spirit and body as in death.—"The keys of hell," that is, the knowledge of the principles by which Satan will be bound for one thousand years, so that the earth may rest from his power and from man's pollutions.

Yes, when the true and living church of

Christ is once properly organized in all her authorities, with all her quorums of "called, chosen, and faithful" ministers of the Lamb of God; and when they assemble themselves together in Ohio, in Kirtland, in the house of the Lord, in one common school; and learn by faith and by study all the manifestations, administrations, operations, gifts, and powers of God's holy spirit, and have their Priesthoods confirmed upon them by the Lord Jesus himself; then they will understand all the principles and enjoy all the powers by which and in which all the Lord's ancient prophets and wise men were led and governed since the world began, either in blessing or cursing the world. Yes, they will hold and use all the keys of power with God as fast as they by faith and holiness can roll on the mighty events of the last days. Heaven will be shaken yet "once more," and all the disembodied spirits of just men made perfect will fly from the abodes of Paradise to this world, and catch up their bodies by resurrection, receive their rewards, and then live and reign with Christ on this earth—"cleansed by fire,"—for one thousand years.

Here the subject enlarges, but we must close. Who is it that desires a part in all the blessings which God has in reserve for his children, and which he has decreed that he will give them in this generation? We invite them to speedily unite with the church of Christ. For the Lord has now "set his hand again the second time to recover the remnant of his people." He is now working in his church in this place, even in Kirtland, in this Stake of Zion, in order to begin to prepare his church and people for all those great events. We have set out with Holiness in principle and in practice for our motto, and if we go on with an eye single to his glory, the upbuilding of his cause, instead of our own individual emolument or glory, as the Lord lives, ALL WILL BE WELL. Our endowments will come from the Lord in heaven as he has promised, and we will then roll on this mighty work until all the work of God concerning this creation is finished, is done; and God is all, and in all.

(To be continued.)

Ed.

BATAVIA, N. Y., Feb. 1847.

MR. W. E. McLELLIN:

Dear Sir—I have heard that you have been appointed to the first presidency of the church in Joseph Smith's stead. If so, please send me a form of the appointment, and whether it was by revelation through Joseph according to the books. I am aware of the difference of opinion on this subject by the various parties calling themselves Mor-

mons; but the gospel is the same among all, and in all ages of the world. I direct this to you as a friend, for I wish to know the truth. I hold the office of High Priest in the Church of Latter Day Saints, and I want to be on the right side of the question. I cannot go conscientiously with the Brighamites; and as for J. J. Strang, if the reports are true concerning him, I want nothing to do with him. Truth only is what I want. A. Babbit preaches here to-night, but I shall oppose him. He says he sold the Temple at Kirtland when he was there for \$10,000, but I believe him to be a right Rev. liar. Yours, respectfully,

J. TYLER.

Our views relative to the legal Successor of Joseph Smith in the first presidency, are stated at considerable length in the 3d No. of the Ensign of Liberty, and some of our reflections relative to Strang's pretended appointment are given in the second No.—And as to Brighamism, viz: Twelweiteism, we think that their abominable doctrines, and still more wretched practices, have sunk them so far beneath the dignity of decent or moral men, that every honest, well meaning man and woman ought to have left them long since. Babbit's sale of the Temple here was a mere sham, as events since have proved. But as to myself and my own claims to distinction, I must say a word, for it seems that in consequence of the course that I have taken I have brought upon me the ire of the Twelweites, Rigdonites, Strangites, &c. &c. And there are some Individualities in this region, whose eye is single to *oneness*, who are determined to have some distinction attached to me. I profess to occupy a very humble sphere in life, and as to my enemies who so cordially hate me, I well know the reason; it is solely because I will not foster and advocate their claims to greatness, which I will now try to show.

I united with the Church of Christ on the 20th day of August, 1831, in Jackson Co., Mo., and I was administered to in baptism and confirmation by Elder Hyram Smith, the brother of Joseph. I first heard the preaching in Paris, Edgar county, Ill.—When I heard it: I made up my mind that there was more in it than any religion I had ever before heard advocated; consequently I put myself to the trouble and expense of travelling about 450 miles, in order to examine the matter. And after all the examination I was capable of making, I was fully convinced and converted to the doctrine and practices of the church as they were then held and taught.

On Thursday, the 25th of the same month, while attending a conference among the Elders on that land, which was then esteemed by the whole church, "the land of Zion," I was pointed out by prophecy as one whom God had called to preach the Gospel to this generation; and was ordained to the office of an Elder, under the hands of Elder Hyrum Smith and Bishop Edward Partridge. Thence I traveled that long and tedious journey between Independence, Mo., and Kirtland, Ohio, in company with brother H. Smith. We reached Kirtland on the 18th day of Oct., and on the 25th I attended a general conference in the town of Orange, about 20 miles distant. Here I first saw and formed an acquaintance with Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, John Whitmer, &c. About 40 ministers attended the conference. During its sittings, I, with nine others, was pointed out again by the spirit of revelation, as having the gifts and callings to the office of High Priest, and was ordained thereunto under the hands of Pres. Oliver Cowdery.

From this conference I went home with the Prophet, and on Saturday, the 29th, I received through him, and wrote from his mouth a revelation concerning myself. I had expected and believed that when I saw Bro. Joseph, I should receive one; and I went before the Lord in secret, and on my knees asked him to reveal the answer to five questions through his Prophet, and that too without his having any knowledge of my having made such request. I now testify in the fear of God, that every question which I had thus lodged in the ears of the Lord of Sabbath, were answered to my full and entire satisfaction. I desired it for a testimony of Joseph's inspiration. And I to this day consider it to be an evidence which I cannot refute.

During the winter, about the 1st of January, I attended another general conference in Amherst, Lorain county, Ohio; at which for the first time in the church Joseph was appointed and ordained under the hands of S. Rigdon to the first presidency of the whole church, as they professed to be directed of the Lord; which was acknowledged by the whole conference. I also attended many special conferences, where I learned many things of importance; but I spent the most of my time travelling and preaching until spring. In April, 1832, I married, and immediately removed and settled in Independence, Mo. In the spring of 1833 I traveled in company with Elder P. P. Pratt, preaching through parts of the States of Missouri and Illinois. I reached home again in June,

but in July I saw and passed through scenes which sickened my soul. Having just returned from a long tour, it was announced that on the next Sunday I would preach at our usual place of meeting on the "Temple lot." A large number of the old citizens with whom I had been intimate, turned out to hear. I delivered a discourse of some two hours length on "the gathering of the last days." That same evening some of the principle men of the place, and of the regions round about, gathered themselves together and drew up the famous document, in which they "pledged to each other, their property, their lives, and their sacred honors, to drive all members of the Church of Christ, (whom they called Mormons,) from the county, peaceably if they could, but forcibly if they must."

On Saturday, the 20th of July, 1833, about five hundred men, (if they deserved the name,) assembled in Independence, and deliberately tore down a two story brick building, in which was a printing press and fixtures, which were partly destroyed, and thence they proceeded to demolish the store of A. S. Gilbert, but he agreed to pack his goods and cease trade, which for the time prevented their destruction. They next assembled around my house, but seeing them coming, I stepped a little out of the way; but their rage caused them to search our premises thoroughly. After perpetrating wretched and horrid abuses upon the Bishop and others, they agreed to meet again on the 23d. But before they parted, they felt so chagrined at not being able to catch and abuse myself and Oliver Cowdery, they offered that if any man would catch us and deliver us up to them on the 23d, they would pay \$80 for either of us. But without having committed offence against the laws of the country in any way, we had to be driven from our homes and wander—lonely and alone—for three days. We found a home in the woods of the most unfrequented places, and occasionally got a meal among our friends.

A compromise was made, and we returned to our homes, and remained until the last of October. Then their mobocratic fury began to boil over again. They remembered my escape before, and this time they came with a pretended civil authority; I yielded myself into their hands, knowing that I had committed no offence. A number of others were taken with me, and were taken to the court house about dark, to be tried for the alleged crime of assault and battery. The court was being organized, when I heard a hustle at the door, and a number of voices

cried out, "Kill the d—d rascals, kill them." The house was immediately thrown into a complete uproar, for a great many had collected on pretence of hearing the trial, but in reality to mob us. All the lights except one was blown out, and that one was held up very high by a lawyer. Here, defenceless and innocent, I had fallen into the hands of men who raged with a fury more than heathen. I stepped a little to one side and called upon God, realizing that if he did not protect me, I must be sacrificed to their rage. A proposition was made that they put us into the jail until morning, and then bring us out for trial. We consented, thinking that even a prison, would be a palace to us in preference to a court room where men like demons raged and foamed.

Two large men stepped up to me, and each clinched an arm, and thus gallanted me to the most horrid, soul harrowing, lonesome, loathsome place into which my feet ever entered, before or since. What! to be locked, chained, and barred within a little room in a jail, only twelve feet square!! And that, too, where felons, robbers, and murderers had dwelt, and there forced to remain during a dark, lonesome night; and that, too, without any certainty as to the future. O thou uneasy uncertainty! Thou horror-fed moment of prison life!! Surrounded by scores of beings "who feared not God, nor regarded the rights of man." The roar of musketry, and the yells of more than heathen savages continually saluted our ears. The darkness of the night added to the fury of the scene. The next hour—yes, the next moment, and an infuriate mob—O hateful word—may have entered, heated with spirits more infernal than wine, and put us to the torture, yea to a dismal death. Sleep, that composer and soother of troubles, fled—entirely fled from my eyes. I paced the narrow, contracted cell to and fro, while thousands of reflections flitted through my anxious mind. My fellow prisoners could give me no consolation, for they, too, were in entire uncertainty as well as myself, as to our fate.

One thought, however, kept our hearts from sinking. It occasionally visited my mind during that long night, as a bee would its hive, to leave its sweets, and then go in search for more; and that was, "I am innocent of their charge—I am suffering for Christ and truth's sake, and I shall get my reward either in life or at the resurrection of the just." A voice too, as of a ministering angel, would occasionally speak to my mind and to my heart, and its voice was as calm as the zephyr of a summer's morning, say-

ing, "Be still, and trust in me, and I the Lord will be your deliverer."

Finally gray twilight began to appear in the east, and as the sun began to mount up to shed his golden rays upon the world, the jailor and two or three others, entered our little apartment, our dismal abode, and said, "Now, sirs, if you will agree to remove from the county forthwith, we will release you without trial." We consented, and was liberated. They led us in a by-path out of the village, and then told us to take care of ourselves, which I was very careful to do; for next morning early I was on the road with my family for Liberty, in Clay Co., where I hired a house and remained during the winter. The whole society, of some hundreds, immediately fled from Jackson county, as from a den of wolves, within a very short time—but they suffered unnumbered hardships. This was a persecution of an honest, inoffensive people, because of their religion. (To be continued.)

W. E. McLELLIN.

BAGDAD, Smith Co., Tennessee, }
August 32, 1847. }

Dear and affectionate Son and Family:

After my tender respects for you, one and all, I would inform you that I am laboring under great feebleness of body, in consequence of age and some chronic complaints, the same as when you were here in the spring of 1845. There are some of my neighbors who frequently ask me when my son William will return to this place; and they say to me that if you would come and preach a few times more, they would join in with you and be baptized into the Church of Christ. This you may expect would be a real satisfaction to me, to have the company of friends and brethren who believe as we do, with whom I could join together in the service of our divine Master; so that I might enjoy more of his smiles, that I might advance in the divine life, while on my way to the fair and happy land of bliss; and in so doing induce some others to join in and go with us. Can't you come and see us once more, and preach to us "the words of eternal life?"

Your relatives here are generally well.—Camp meetings are frequent in this region of country, but my infirmities will not admit of my attending them; and if I could, some of the doctrines advanced do not suit my ideas of salvation. * * * When you receive this please to send me a long detail.

I close by subscribing myself your affectionate father, and well wisher, until death.

CHARLES McCLANEN.

After sixteen years absence, we visited our Father, relatives, and friends, in April, 1845, and had the privilege of preaching six discourses to them; setting before them the principles of the work of the last days, as we then understood them. Our father believed our testimony, and was immersed on the 4th day of May, '45. I made him a present of the book of Mormon, and he read, he told me, during my absence while visiting among our relatives, 80 pages in two days, although he was more than 79 years of age. And when I returned from the west this fall, to find among others, a letter from my aged father, still breathing his faith in God, and in that strange and marvelous work in which we are engaged—rejoiced my heart exceedingly.—O God! sanctify my father, and prepare him whether in life or death, to meet thy Son at his coming. O, may he be one of thy jewels, to stand on thy right hand in peace and glory—Amen. As to our visit again with him in our native land, we know not at present, when we can make him one; but hope to see him again in the flesh, and preach and organize a church there with which he can associate, and enjoy himself according to his desires.

Ed.

RAY COUNTY, Mo., May 30, '47.

Bro. William:—Yours of May 4th, came to hand the 28th, and it is so full of questions, and of such magnitude, that my little sheet will only give room for an introduction, and the plain simple truth is always the best without exaggeration. I have received the two first numbers of the paper you are publishing, and I find in them some things which are worthy of notice.—The name of Christ is as good a name as I want to wear.

Zion cannot put on her beautiful garments that she may be adorned as a bride adorneth herself for her husband, neither can she be redeemed until all her abominations are confessed and proclaimed as upon the house-tops, and she forsake all evil practices; the Ark being steadied by him whom God has appointed, and if he whom God has appointed will not do the work in his time, the Lord will put him down, and raise up another that will. Although I hold the office of High Priest, yet I dare not raise a finger to move the ark forward without a "thus saith the Lord," through the Lord's Seer; yet I can set myself in order, and try to persuade others to do likewise.

In the next place, you want to know my faith relative to the book of Mormon, and the winding up of wickedness. As to the book of Mormon, it would be doing injustice to myself, and to the work of God of the last days, to say that I could know a thing to be true in 1830, and know the same thing to be false in 1847. To say my mind was so treacherous that I had forgotten what I saw. To say that a man of Joseph's ability, who at that time did not know how to pronounce the word Nephi, could write a book of six hundred pages, as correct as the book of Mormon, without supernatural power. And to say that those holy Angels who came and showed themselves to me as I was walking through the field, to confirm me in the work of the Lord of the last days—three of whom came to me afterwards and sang an hymn in their own pure language; yea, it would be treating the God of heaven with contempt, to deny these testimonies, with too many others to mention here. X

The next thing is, whether wickedness will be wound up in this generation, for the space of a thousand years? There are various reasons for believing that it will.—Besides those testimonies which have fallen into our hands, we have the gathering of the Jews at Jerusalem. It is said that a messenger has been sent from the ten tribes, to see whether the way was prepared for them to come home; which will agree with Zech. 12: 6, 7; and also with Isaiah 49.—The ten tribes no doubt have been visited by some messenger, to let them know that the time has come for them to prepare to come home.

I am yours in the bonds of truth,

HIRAM PAGE.

EXTRACTS FROM LETTERS.

DAYTON, Ohio, March 22, '47.

Bro. McLellen:—I herewith enclose one dollar for the Ensign of Liberty. I wish to know the truth with regard to that strange work about which you write. Direct your papers to, —

WM. DELONG.

LONG BRANCH, N. J., April 1, 1847.

Dear Brother McLellen—

I have received the first No. of your worthy paper, and I feel grateful that such a one is started. Please to continue to send it to me. I enclose one dollar for the first volume. Please to answer this and let me know if you receive it.

Yours, in the new and everlasting covenant,
S. WARDELL.

QUINCY, Franklin County, Pa.,
April 12, 1847.

Dear Sir—I have received the first No. of your valuable paper, and I was much interested in the examination of it; it has roused up a spirit of enquiry and a desire to have your paper continued. This seems to be a time in the history of the work of the last days, that men should investigate closely; for there are so many rising up and claiming authority. I went to Nauvoo and examined the doctrines set forth there: and lately I have examined those set forth and advocated by S. Rigdon on the "Adventure farm," in this county. And now I am willing (so far as I am able,) to scrutinize your sayings and doings, and those connected with you. For be assured, that truth and reason is what my soul delights in. Of all the "come out" (if I might call it so,) to see a union of all the original living witnesses of the sacred book of Mormon again come forward as the HEADS of the church, is the most reasonable of any thing that I have seen of late.— Please continue your paper to me, and I think I can send you more subscribers shortly. [Please send them on.—Ed.]

I remain your brother in searching after truth and reason,
WM. TERMAN.

Woodstown, New Jersey, May 23, '47.

Bro. McLellan:—I have received the 1st and 2d Nos of the Ensign of Liberty, and I have read them with much pleasure carefully through. I am much pleased with the spirit breathed through the whole paper, and the spirit of it did not interest me more than the important matters contained in them.

I attended Rigdon's conference in the valley, during the winter. It lasted some months instead of days—but was an entire failure. After a five month's seige I returned to my family almost in despair that any organization would come up and prosper. But still I believe that God has a people, and that he will raise up and qualify a man to stand at the Head, and bear off the kingdom in triumph, and bring in everlasting righteousness. Your papers seemed to give me fresh courage. I now believe that DAVID IS THE MAN. The most of the saints in this place are standing upon the "watch tower," to hear what the Shepherd will speak. There have been a number baptized since you were here. I want you to be sure to send me your paper. (Send us some subscribers. Ed.)

I am your brother in hope of the rest for the people of God.

JOHN ROBINSON.

ROCHESTER, Cedar Co., Iowa,
July 17, 1847.

Mr. Editor—We have received two Nos. of your paper, and I enclose one dollar, so that you may continue sending them to us. We are lonesome here, and we want to know more about the people of the Lord, who believe that this is the winding up generation. We want to know all about the true church of Christ. May the Lord bless your endeavors to spread truth, and speed on the work of the Lord.

This from your warm friend in the Lord.

R. FISHER.

HUNT'S HOLLOW, N. Y., Aug. 13, '47.

Mr. W. E. McLELLAN:

Dear Sir—Enclosed I send you one dollar for N. Olney for the Ensign of Liberty for one year from its commencement.

Respectfully, yours,

T. T. LAKE, P. M.

(More anon.)

A general conference will be held in the Temple in Kirtland, on Monday the 19th day of June next. We invite our friends generally to attend. We expect the first Presidency of the Church to be in attendance, and much important business transacted.

Since writing the matter for this No. we have received a number of letters which we should be glad to publish, but for want of room we must leave them until our next No. We have a long one from Vorce, Wisconsin, from Elder Adams, which we wanted in this No. but could not crowd it in. We hire our printing done, some ten miles from our office; consequently, we labor under many inconveniences which we hope will be remedied after our general conference, in June next. We then expect to have a printing establishment of our own, and then, to issue our paper, regularly at our own office.

IMPORTANT TO US.

We are glad to receive letters from our friends, but unless they get into the habit of paying their postage, we shall be under the necessity of leaving their letters in the post office.—Ed.

THE ENSIGN OF LIBERTY.

Will be edited by W. E. McLELLAN, and published on a medium sheet in pamphlet form, containing sixteen pages each, at One Dollar for twelve numbers—IN ADVANCE.

All letters to the Editor must be post-paid, in order to insure attention—remember that.

THE ENSIGN OF LIBERTY,

OF THE CHURCH OF CHRIST.

VOL. I. . . . KIRTLAND, LAKE COUNTY, OHIO, MARCH, 1848. NO. 5.

OUR PRINCIPLES IN KIRTLAND.

We hold that in Heaven there are "many mansions," places of happiness, or degrees in glory. And that upon that principle and that only all the human family can and will be rewarded "according to the deeds done in the body." Each mansion has its own glory, and its inhabitants suited thereto. Those intelligences who pertain to this world, who ever inhabit a mansion in glory, must and do prepare themselves while in probation for their place or state in glory. There are glories celestial, glories terrestrial, and glories teletial; and there are separate mansions or residences where these glories are manifested, enjoyed, and lived in by those of this world who have worked out the salvation prepared for each. The celestial is the highest glory, the superlative degree of happiness to which God can ever elevate intelligences.—It is the glory in which Jehovah himself resides. It is the glory which "Jesus had with the Father before the world was." It is that mansion of glory to which all "the church of the first-born will be exalted. It is that degree of glory to which the church of Christ must rise or they will receive no reward in glory. It is that glory of which the sun in the firmament is written as being typical. The moon is typical of the terrestrial, and the stars of the teletial.

2. We hold that no man can now, ever did, or ever will legally preach the gospel of Christ and minister its ordinances of salvation unless he "was called of God as was Aaron," that is

by a direct revelation from God, through the gift of prophesy; and then was legally ordained, viz: set apart by imposition of hands by some man or men who had thus received their authority. All others called and set apart in any other way, professing to minister in the name of the Lord, are men-made priests and ministers, consequently are bound "to teach for doctrine the commandments of men." The priests or ministers of Christ who are thus called, chosen, and faithful can prepare those who are "willing and obedient," for the society of "the general assembly and church of the first born, whose names are enrolled in Heaven." They can teach them how to become "heirs of God and joint heirs with Christ in the highest degree, even the celestial glory.

3. But the height of glory to which men-made ministers, with their flocks can ever arise is the teletial—the lowest mansion of glory, where they will shine like the stars for ever and ever, viz: one bright and another dim—"for one star differeth from another star in glory." So also will be the glory of all those, who profess belief in Christ, who are not built up, led, and governed by an inspired ministry. Catholics and Protestants stand precisely on the same ground in respect to their future destiny, in respect to their ultimate mansion of glory. If they gain any glory, it will be the teletial. Neither Romanists nor Protestants have been administered to by an inspired ministry. Neither have received revelations from the heavens for themselves. Neither of them have lived by every

word which proceeded out of the mouth of God to them. But their feasts have been upon the promises given to the ancients, contained in the Bible. By their traditions they have refused to have the man Christ Jesus to reign over them, by giving directly to them revelations and promises by which they could be led, comforted, and sanctified. They have denied by their words and their works the fundamental principle upon which hangs the whole christian fabric, viz: the immediate intercommunion by revelation between Christ and his church. The want of this faith and manner of receiving intelligence by those who profess belief in Christ, prepares them for a seat in the celestial glory,—for their reward among those whose glory differs like the stars in the firmament.

4. We hold as it is said in the book of Mormon, that “there must needs be an opposition in all things.” In as much as there are many mansions in heaven, there must be many apartments in hell. In the mansions in heaven all the righteous in all the world receive their rewards in the different glories; and in the apartments opposite all the wicked in all the world suffer the punishments due to their crimes. Thus none are or ever will be exempt from the justice and the laws of God. And thus all the concourses of intelligences in the rebounded universe of God will have either a mansion of happiness, or an apartment of misery in which to dwell. And their residence in glory, or their abode in darkness and misery will just be in accordance with what they have worked out for themselves while in this state of probation.

5. We hold that the spirits of all flesh had a prior existence in an unembodied state with the Father in Heaven before this world was builded. And when once a spirit leaves

that abode and receives a body in this world it can never again return to the presence of the Father, unless it is clothed upon with immortality—unless it takes its tabernacle glorified either by translation or resurrection with it. All the hymns and songs sung by all the sectaries of the world about dying and going immediately to heaven, to the contrary notwithstanding. God has prepared a place called Paradise, which is “under the altar” in heaven as a receptacle for the disembodied spirits of all the righteous until their reunion with their bodies at the resurrection of the just. They must wait until that period before they will receive their reward in the mansions of glory. There is a Prison opposite to Paradise, which is the receptacle of all the spirits of all those who have not fitted themselves while in probation for a kingdom of glory; whence they are sent, there to remain until the sound of the last trump, when they will be called forth to the final judgement of the great day. Thus in the economy of God all things are prepared, and places appointed for both the good and the evil—in an unembodied, an embodied, a disembodied, and in a translated or resurrected state. Heaven with its mansions, its glories, and its Paradise is the receptacle, and the residence of all those who abide law—and Hell with its apartments, its miseries, and its Prison, is the receptacle and the abode of all the wicked who have prepared themselves to be thus banished and punished. God reigns over all the righteous in the kingdoms and mansions of glory in heaven; and the Devil and Satan reigns over all the wicked in the apartments of hell in all the abodes of torment—and thus there is “an opposite in all things.” Thus God in his infinite wisdom has prepared places or residences for all intelligences, both the good and the bad, and has adapted laws to each

portion of his vast universe, and by an observance of those rules of action, existences can and will dwell in mansions of rest and quiet; but by a transgression of the law of God they doom themselves to suffer in the abodes of misery, "prepared for the Devil and his angels."

6. We hold that when a man once receives an office in the church of Christ, in either the Melchisedec or the Aaronic priesthood, by the gifts and callings of God unto him, and is legally set apart to minister in it, he must either thenceforward minister in righteousness unto salvation; or if he sets his heart on evil, he will be inspired from beneath, and he will then be bound to use his ministerial power and labors for the destruction of men. His priesthood, that is his gifts and callings from God remain upon him during his probation; and if he with all his powers serves the Lord he will both save himself and those who hear him: but if he lists to serve Satan he will not only go himself to perdition, but also destroy those who give heed unto him,—“For the gifts and callings of God, are without repentance.”

7. We hold that in order to pollute the holy authority of the priesthood, the man holding it must turn away from God, and use his ministerial authority and influence to assist him to commit sin with. The commission of crime, always brings the one who perpetrates it under condemnation, but it is a double offence, a *much higher* degree of crime, a kind of unpardonable sin for a Priest who is called after the *holy* order of the Son of God, to use that sacred influence which the heavens have given him to assist him to wilfully violate the just and reasonable laws of his God. A thus polluted wretch cannot be restored to favor even by repentance, any more than Esau, who “sought it carefully with tears.”

8. We hold that the Lord never has in any former age of the world brought about a reformation or a restoration by the hands of polluted or fallen priests, and consequently cannot do it now. The principle men who have gone to the wilderness of the “stony mountains,” leading the thousands of the Latter Day Saints, once held the true priesthood—were called of God to minister in holiness before him, but alas! by crimes and wickedness unparalleled they have used their priestly power, authority and influence to violate all the orders and institutions of Heaven which the Lord had confided to their charge—have used it to serve themselves, and to carry out the purposes and designs of Satan, consequently they are doomed to destruction; as much so as Israel who rebelled against God and against Moses and perished in the wilderness. Instead of the twelve Apostles of the Latter day Saints having power to ordain and send out “ambassadors for Christ”—ministers of salvation to the world, they can only do as Jeroboam, the son of Nebat did of old, “And he ordained him priests for the high places, and for the Devils, and for the calves which he had made.”

9. We hold that JOSEPH SMITH and OLIVER COWDERY, in May 1829, received the authority of the lesser priesthood, and the keys of it, by the visitation and the administration of the angel John, the Baptist: and that on the 6th day of April, 1830, the day on which the church was organized, they by a revelation from Jesus Christ by the unanimous consent and vote of those whom they had baptised, and by the laying on of hands Oliver Cowdery and Joseph Smith were ordained to the office of Elder, in the high priesthood: And that on the same day JOSEPH SMITH was ordained under the hands of O. COWDERY, to the offices in the Melchisedec priesthood

of Prophet, Seer, Revelator, and Translator.

10. We hold that he held those offices, and had power with God to act in them for righteousness until the spring of 1834, when he fully imbibed the spirit of war, when he presided in the council *which changed the name of the church* and officially sanctioned the same, and when he combined with his spiritual authority and power the temporal authority and power of the *whole church* also, by constituting himself "Trustee in trust," in order to *hold the church* property. Then in consequence of these transgressions he had but one privilege and power left to him in *which* he could act officially for salvation among men, and that was to appoint, ordain and give charge to his Successor—all of *which* was completed at the ordination of David Whitmer, in July 1834.

11. We hold that JOSEPH SMITH'S whole ministerial course thereafter, his false speculations, his establishment of secret societies, with covenants and oaths in *the church*, his pretended civil policy, and his political aspirations, all, yes, all prove definitely that *his* priestly power was turned among men for their destruction, instead of salvation. But while on a visit during the past summer with his widow lady, I was rejoiced to hear her say "I believe that my husband repented and reformed as far as he could repent before God, for some three or four months previous to his death."

12. We hold that in this age or dispensation, no man can receive any office in the greater or lesser priesthood, only by his own faith and holiness of heart. And when he once has the callings and gifts from God, and receives the ordination thereto, it must be by his own transgression that he pollutes his authority. All those therefore who were ministers in *the church* when it changed both

its character and its name in 1834, could in no other way than or thereafter destroy their power to administer the ordinances of the gospel for salvation, but by their own act or acts of disobedience. Hence how far the Lord acknowledged the acts of the hundreds of ministers who had been ordained previous to that period, we have thus far left with that God who sees all things just as they are to decide; we have not yet taken the responsibility.

13. We hold that in process of time however, "all turned away from the Lord and built up themselves," and it became necessary for the Lord "to set his hand *again* the second time to recover a remnant of his people," consequently in the beginning of 1847 by the direct revelations of JESUS CHRIST, and by the *pattern* given the *church* in Kirtland rose up and renewed their covenant with God, by taking upon them the name of *Christ* and the ordinances of *his house*, as in the beginning. And thus they have reorganized "the only true and living *church* upon the face of the whole earth with which God is well pleased," viz: THE CHURCH OF CHRIST.

14. We hold that now in this reorganization ~~and~~ all those who were previously ministers in THE CHURCH OF CHRIST, who have not polluted their holy authority, who now or may hereafter unite with us in reestablishing truth in the earth, it will be their privilege to be re-ordained to the same office or to a higher station in the CHURCH. The Lord can only forgive such and receive them to fellowship in HIS CHURCH upon the principle that they will magnify the gifts and callings which he had given them. All others who unite with any branch of the church, who may be called to the ministry, will be ordained "according to the gifts and callings of God unto them, by the power of the Holy

Ghost which is in the one who ordains them."

15. We hold that the Lord promised the ministry of the church of CHRIST, in January 1831, that if they would assemble themselves to the Ohio, and keep all his commandments, they should receive an endowment with power from on high, to qualify them to go from thence to all nations of the world, "to preach the gospel to every creature, and to warn the inhabitants of the earth for the last time. In December 1832, they were commanded to build a house, and dedicate it to the Lord in Kirtland.— And in 1833 Kirtland was dedicated as a stake to Zion, and the foundations of a house were laid in great solemnity by a general assembly of the Church—"In which house (the Lord said) I design to endow those whom I have chosen." But before the house was builded, those people who commenced it became another church, they were influenced and led by another spirit, and were governed by many altogether different principles: hence we boldly affirm that no endowment from God has as yet ever been given in Kirtland. From thence men endued have never yet gone to all nations of men in our age.

16. We hold that "the designs and purposes of God cannot be frustrated," and in as much as he has said that he would endow his chosen ministers in Kirtland, we have no hesitancy in still expecting it, and in looking for it to yet take place in Kirtland, according to the design, the purpose, and the solemn promise of him who cannot lie. The great object of the church of CHRIST then, in her different branches, is to prepare for the reception of that power, that inspiration which will cause them to understand, and to speak in all the languages and tongues of all nations and tribes of men, "the wonderful works of God."

17. We hold that Kirtland is the

only place appointed of the Lord in our age, into which the righteous can at present, "gather themselves together," in order to prepare for the great events which are coming on the earth, which will "try the souls of men." The signs abroad indicate but too plainly the near approach of the dissolution of all the present order of things throughout the world. The spirit of God seems to be withdrawing from all societies and classes of men. It is ceasing to strive with man. The love of man for his fellow-man is on the wane among all people.— But as the world increases in wickedness, the saints of the Lord must and will increase in light, and in power with God, and in favor with all people, until Zion will be redeemed and established no more to be thrown down forever. Then the victory will be won, the saints' rest will be pure, the kingdoms and the dominion will be the Lord's, and glory, peace, and rest will be universal over the whole earth amen and amen.

18. We hold that in order to produce that happy state of things, all the gifts from God, all the authorities from Jesus Christ, all the means and instruments used of old, and all the powers which the Lord ever bestowed upon any and all the holy prophets in any and every former age since the world began, must and will be given to the ministers of Christ in his church—in our own day, in this age, in order to qualify and to assist them in this great and marvelous work. There will be a kind of concentration of all the wisdom, light and power that man ever enjoyed from his God, committed into the hands of the "called, and chosen, and faithful" ambassadors of Christ.— This army of veterans thus qualified will go forth and follow the Lamb whithersoever he goeth, clothed in fine linen white and clean, and will labor "perfectly joined together in

the same mind and the same judgment, and will ultimately bring in "the rest to the people of God."

19. We hold that as an opposite, every spirit of evil, of mischief, and of wickedness, that ever tortured or tormented the world in any and in all past ages since Adam, will in this age be let loose among the inhabitants of earth for their destruction, and they will be wasted by tens, by hundreds, by thousands, and by millions, and finally, "the inhabitants of the earth will be burned, and but few men left."

20. We hold that when the Lord commenced to do a work in any former dispensation, he always established a special order of Priesthood or ministry to accomplish that work; and in no instance did he change that specific order unless the people rebelled against him and fell, as Israel did in the wilderness when "the Law was added because of transgression till the seed should come." Hence the Twelve Apostles of the Latter Day Saints standing at the head of that body, proves definitely that they are fallen. They with their followers claim to be the same true and original church which was organized on the 6th day of April, 1830. That church was organized and the work was commenced in this age with a Seer at the head: but now if we could believe them the whole order at the death of Joseph was changed, the tables were turned, and the next quorum in authority, the Twelve are head. Thus changing the whole order of the government which the Lord at first established. Which proves them fallen without an other argument.

21. We hold that all persons in order to be prepared for the *second advent* "which is soon at hand," must unite themselves with THE CHURCH OF CHRIST, as much so as those saved from the flood had to enter the ark with Noah. As there was a door by

which to enter the ark, so baptism and confirmation by one holding legal authority is the door into the church, and none others but the "willing and obedient" will live through the *burning day*, none others will enter the Millennial rest with the people of the Lord, as heirs of the New World—"cleansed by fire;" none others of all the vast concourses of people who live in this age, will finally enter celestial glory at the right hand of God, when the Messiah shall utter the voice of heaven, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

22. We hold that none are members in fellowship in "the only true and living church of Christ," except they have been born into it since the tenth day of February, 1847; about which time the Lord "set his hand again the second time to recover a remnant of his people." All the schemes of false prophets, all the contentions of bigots, zealots, or the self-righteous, all the howlings of the would-be *great ones*, who are miserably disappointed, or all the wailings of the fallen from power with God, to the contrary notwithstanding. For we know that the Lord has said—"This generation shall not all pass away until every vestige of wickedness shall be swept off this earth, and the earth shall enter upon its rest of one thousand years."

23. We hold and we know that the Lord does reveal himself to the people of his church now, as in times of old, by his own voice, by the ministration of angels, by dreams, by open visions, and by the gifts of his holy spirit, inspiring men *now* to speak "as moved upon by the Holy Ghost," so that the righteous who thus believe and are thus actuated, really have "the faith which was once delivered unto the saints."

24. We hold that Kirtland was the

first and only Stake of Zion ever appointed in this generation, by the finger of the Lord, for the gathering together of the members of the church of CHRIST, to prepare for the second coming of Messiah. Zion was pointed out and dedicated in 1831, by the first authorities of the church. It is not a Stake, but is itself, the centre of the whole promised land of the New Jerusalem, it is the main edifice which is to be propped by Stakes, held steady by braces, and to be screened by curtains, planted, appointed, and spread abroad in different places for the strength of the habitation of mount Zion, until the Lord will there "destroy the face of the covering cast over all people, and the veil that is spread over all nations.—He will there swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth."

25. We hold that after the church of CHRIST was organized and established in Kirtland, and it became the seat of the first authorities of the whole church, no people ever prospered considering all the circumstances equal to them. Here they wore the true name, kept and manifested the true spirit, and practiced the true principles of CHRIST. But finally here is the place where "it was given to Satan to make war with the Saints, and to overcome them." Here he infused into the *leading men* the infernal spirit and practice of war. Here he inspired them to take for the church and for themselves false and inappropriate names. Here, because of his insinuations, they entered into large and ruinous speculations—into *secret* assemblages, and formed them into secret bands and societies to do mischief, and caused them to administer to each other horrid oaths and impious imprecations. Here he led them into the awful spirit and practices of

lying, of drunkenness, of adultery, of jealousies, of pride, of oppression, of persecution, and of fightings, even in the Temple which they had reared in which to worship God, and thus made the "House of the Lord a den of thieves."

26. We hold that here where the church fell, it has risen again, and the *leading authorities* will, here in Kirtland, have to oppose all and every one of the above spirits of mischief, and practices of evil; and all other iniquities which may present themselves, or otherwise the Lord will not lead them to certain victory, and to triumph; all which we have done and are doing from day to day, and from week to week, and we "rejoice and continue to rejoice" in the privilege. From this place have the wicked servants, who polluted their way before the Lord, fled when no man pursued them. And then after their wickedness had cast them out, they have turned and tried to curse this place which the Lord had consecrated to himself and blessed, but thus far their curses have fallen heavily upon their own heads. And verily, verily, thus saith the Lord, all those hereafter who attempt to curse Kirtland, I will sorely visit their curses upon their own heads, but I will bless Kirtland, and my church in it shall rise in beauty, in strength, in numbers, and in power, wisdom and glory, until my people who faithfully serve me shall be satisfied with my goodness forever, Amen. EDITOR.

THE COVENANTS LANDS.

The first act of the Creator of the world, after he had formed or builded man out of the dust of the earth, and "man became a living soul," was to plant a garden in the land of Eden. "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it."

The delightful employment of Horticulture was the first required at the hand of man by his Creator, after he had received the mandate, "Be fruitful, and multiply, and replenish the earth, and subdue it, * * and have dominion over every living thing that moveth upon the earth." In the beginning God put *all things* under the feet of man, whom he had made in his own image, and after his own likeness. For, says Paul, "in *that* he put *all* in subjection under him, he left nothing not put under him."—Heb. 2: 8. Adam was *heir* of the world, but had his residence and employment in Eden. There was not a man or animal to dispute his claim. His business was to multiply and *replenish the earth*, to subdue it, and have dominion over all animate life that dwelt upon its face. The wide world was his to inhabit, to inherit, to replenish, and to rule over.

But Adam sinned, enmity was introduced, and war followed with all its evil consequences. By transgression man lost the dominion and rule over *the all things*, which had been put under his feet. He fell and became subject unto misrule, to bloodshed and to death. But Adam was still *heir* of the world, and this *heirship* of the whole earth descended by birthright to his posterity, notwithstanding he had sinned. The oldest living son always claimed it when it passed from the hands of the father at his death; except he had lost that highest of all earthly rights by transgression, as Cain, Esau and Reuben did. Cain lost his by murder, the highest crime that man can commit, except only the sin against the Holy Ghost. Esau lost his by bargain and sale with his brother Jacob. And Reuben lost his by going up to his father's couch: Hence it passed from Adam to Seth, Enos, Caiman, Mahalaleel, Jared, Enoch, Mathuselah, Lamech, and Noah, in whose days came

the flood, because of wickedness, which immersed the whole face of the earth with water. "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became *heir* of the righteousness which is by faith."

From NOAH the birthright and *heirship* passed to SHEM, the second son of NOAH, and through his lineage down to Abraham. But before ABRAHAM'S day, by idolatry and other wickedness his fathers had lost the rule and dominion over the whole earth. Men had congregated into nations and were governed by different rules, who were frequently at war with each other. Their language had become confused, and jealousies were easily stirred up among them. And when feuds once arose among them then the war was not only for conquest, but for dominion also; and the weak generally fell either in battle or into the hands of the strong, with their cities and territory. And thus were kingdoms built up unto man. Thus Nimrod, the mighty hunter before the Lord, got his fame for his prowess among men.

When the EARTH was thus being divided, and subdued by parties, and dominion gained by oppression; idolatry soon became common among men, but the legal *heirship* belonged to Abraham, notwithstanding he had lost the dominion. Usurpers had risen up and obtained the dominion of different portions of the EARTH, by conquest. By faith Abraham claimed a land at the hand of his God. Consequently the Lord said to him, "Get thee out of *thy* country, and from *thy* kindred, and from *thy* father's house unto a land that I will show thee."

And when Abraham rose up with his substance, and his immediate friends, and passed into the land of Canaan; the Lord appeared unto him

there, and said, "Unto thy seed will I give this land." And when Abraham was ninety and nine years old, the Lord appeared to him again, while he was sojourning in the land of Canaan, and said, "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 possession; and I will be their God."

The Lord appeared unto Abraham's son Isaac, in the times of famine, and said, "Go not down into Egypt; dwell in the land that I shall tell thee of. Sojourn in the land, and I will be with thee, and I will bless thee: for unto thee and unto thy seed, I will give all these countries; and I will perform the oath which I swear unto Abraham. And I will make thy seed to multiply, as the stars of heaven, and I will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." These great promises were thus renewed unto Isaac; because the righteous having lost the dominion of the whole earth, God had, in order to secure a seed unto himself, through whose lineage his Son, his only begotten Son should be born, had entered into covenant with Abraham to give to him and to his seed after him, a small portion only—a mere garden spot, of rivers, hills, mountains, and valleys. And surely "it flowed with milk and honey."

The Lord met Jacob while journeying through this peculiar land, and out of heaven said to him, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land." Jacob was the lineal descendant, the legal heir, because he had purchased the birthright, and he had been ordained to be the chief ruler under his father's hand.—"And Isaac said unto Esau, Behold, I have made Jacob thy Lord, and all his brethren have I given him for servants. Let people serve Jacob, and nations bow down to him; let him be lord over his brethren."

The Psalmist, when speaking upon this subject, thus describes it, "O, ye seed of Abraham his servant, ye children of Jacob his chosen: he is the Lord our God; his judgments are in all the earth. He hath remembered his covenant forever, the word which he hath commanded to the genera-

tions of a thousand years. Which covenant he made with Abraham and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to all Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance. When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong, yea, he reprov'd kings for their sakes: saying, Touch not mine anointed, and do my prophets no harm.—Psalm 405: 6.

All the displays of divine power through the instrumentality of Moses and Aaron, with their wondrous rod in Egypt, the smiting and division of the Red Sea, the great path made through the salty deep, the rolling in of the floods upon the Egyptians to drown them, as described by the Psalmist, O, God, the waters saw thee: they were afraid: the depths also were troubled. The clouds poured out water; the skies sent out a sound: thine arrows also went abroad.—The voice of thy thunder was in the heaven: the lightnings lighted the world: the earth trembled and shook. Thou leddest thy people like a flock by the hand of Moses and Aaron, 77: 17. The raining of manna from heaven to feed and miraculously sustain the multiplied thousands of Israel, the spreading out of a cloud for a covering by day, and for a fire to give light by night, the opening of the flinty rock for waters to gush out to quench their thirst: yea, all the stupendous manifestations of the power of God in bringing Israel from Goshen to Canaan; all, yes, all these and a thousand things more were done in order to fulfill the covenant made with Abraham, by the author and builder of this universe, in giving to his seed the possession of that wondrous land of Canaan. By the guidance of the Lord through the instrumentality of Moses, Aaron and Hur, and then, after the introduction of the law, by Joshua and Eleazar that peculiar race, that chosen people were led by signs and wonders for forty years in order to gain Canaan, "And into Canaan they came."

But centuries afterward when that peculiar race ceased to commune with and receive instruction from the God of Abraham, as did their forefathers in the beginning, when their priesthood or rather the priests in it, had corrupted their way before the Lord, when they as a people had killed the prophets, and stoned them that were sent unto them, when they had in their highest tribunal or court, condemned "Thy just

one" for naught, when they rose up and said, "this is the usra, come let us kill him, that the inheritance may be ours," when they said of the only begotten of the Father, "his blood be upon us and our children, when they had rejected the offers of life and salvation through Christ and his apostles, when their cup of iniquity was full, "They fell by the edge of the sword, and were led away captive into all nations." The sore judgments of desolation rested upon them even in the land of Canaan, the covenant land, the consecrated land, the land of prophets, the land of wonders, the land of the only begotten of the Father, the land of the twelve apostles, the ambassadors of Christ, until by calamities they as a nation ceased to exist, were laid waste; or driven away to remain until "the fulness of the Gentiles be come in," and then they have promise that their seed shall return and inherit that land, even the covenant land of their Fathers.

But now let us return a little, when the whole earth was of one language, and of one speech, and unitedly undertook to build a city and a tower in the land of Shinar, whose top might reach unto heaven, and to make them a name, lest they might be scattered upon the face of the whole earth. Gen. 11. They means the people of Shinar took to save themselves, proved their dispersion. "And from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11:9. That saying of holy writ being true some of the Babelites must have come to our American land, for it is a part of God's earth.

The book of Mormon was found in 1827, and translated by Joseph Smith, and written from his mouth mostly by Oliver Cowdery, and published to the world in Palmyra, in the state of New York, in 1830. That sacred record contains some of the covenants of the same God of Israel, with individuals relative to this our New World.

The book of Ether in that book, details that a colony left the land of Shinar at the time of the confusion of language there, and were led by two brothers, Moriancumer and Jared, who were inspired of God, and who led them as they were directed. When Moriancumer had cried unto the Lord, he hearkened and said to him, "Go to and gather together your families and their friends, your flocks, and seeds of every kind; and when thou hast done this thou shalt go at their head down in the valley, which is northward. And there I will meet thee, and I will go before thee into a land which is choice above all the land of the earth.— And I will bless thee, and thy seed, and

raise up unto me of thy seed, and of the seed of thy brother, and those who shall go with thee, a great nation. And there shall be none greater upon all the face of this earth. And the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel."

Suffice it to say that this colony was led of the Lord until they came to the great waters, and there by the direction of the Lord they constructed vessels, and in them crossed over to this land, or North American Continent, and settled and peopled it. "And the Lord swore in his wrath to the brother of Jared, that whose should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God; or they should be swept off when the fulness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God, or be swept off when the fulness of his wrath is come."

The Jaredites, according to their history in the book of Mormon, dwelt upon this covenant land about sixteen hundred years. They were shut out from the rest of the world. And Jeremiah to cite their history in the following saying, so completely, that we need but to read in order to understand. "Arise, get you up into a wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamities from all sides thereof, saith the Lord."—Jer. 49: 31, 32. In process of so many centuries the Jaredites, notwithstanding the mighty faith and holiness of their forefathers and founders, were overthrown and their calamities truly "came from all sides." Their cup of iniquity as a nation and as individuals, had become full. They fell and passed away, about six hundred years before the Christian Era, about the time that Jeremiah uttered the above prophecy. But as their record on twenty-four large golden plates has been preserved, and will at no far distant day be taken from its long concealment in the hill Cumorah, and translated and published for the benefit of the church of Christ, we will leave them and their history for the present.

About the same time, just previous to the Babylonish captivity, in the time of Jeremiah, there dwelt at Jerusalem a prophet whose name was Lehi. He was of the Lineage of Manasseh, the son of Joseph, the Gover-

nor of Egypt, who saved the posterity of Israel from famine. Lehi was shown the calamity of the Jews coming upon them, by the hand of Nebuchadnezzar, and he was commanded to flee. He fled into the wilderness and took another family with him, who was descended from Ephraim, the second son of Joseph; and he took also the old Jewish record, containing a history from the beginning on brass plates—which are also now preserved in Camorah.

It would be very natural to conclude that if so noted a prophet as the book of Mormon makes Lehi, together with another family, had left Jerusalem or the land of Canaan, on so important an errand as that of re-peopling the New World, during the active ministry of Jeremiah, that he would have said something of their departure. "Moreover the word of the Lord came to Jeremiah, saying, considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off."—Jer. 33: 24. We ask what would be more natural than for that nation and people whom Lehi had so faithfully warned, after he had with Ishmael and their families departed into the wilderness, to rise up and say, the Lord hath even cast them off!

While in the wilderness, Lehi received this promise from God, "And in as much as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, a land which is choice above all other lands." That colony of two families traveled until they reached the great waters. There, by the direction of the Lord, they constructed a vessel, entered it, and were guided to our American land; to them a covenant land; which they re-peopled with their descendants. But in process of time they divided, and became Lamanites and Nephites. Yet having the Jewish record on brass plates, the Nephites kept up to some extent the Jewish religion. The other party soon became barbarous and wild, and lived to a great extent by hunting and fishing, and war. The Lamanites were the forefathers of our American Indians.

The book of Mormon contains a history and record of the Nephites, especially of their religion, and many of the prophecies of the holy prophets who lived among them on this covenant land, whilst they followed the way of holiness. But when they forsook the Lord, and ran into wickedness until their cup of iniquity was full, then they like the Jaredites had their "calamities come from all sides," until they were destroyed. The Nephites entire overthrow happened

about 420 years after the commencement of the Christian Era.

The Bible contains the covenants and promises of the Lord relative to the old world, and the gospel preached there by Jesus and his twelve whom he chose there. The book of Mormon contains the covenants of God concerning this new world, and the gospel preached on this land by the Savior. After he visited his Father in heaven he then descended among the people of Nephi on this land, that he might do as he said in John 10: 16. "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." The Nephites being of the seed of Abraham, were his sheep because of the covenant. Therefore he personally visited them that they might hear his voice. He chose twelve apostles among them, and gave them power to minister in his name in all the land. So that Phul's saying might be literally true—"Their sound went into all the earth, and their words unto the ends of the world." Rom. 10: 18. "And which was preached to every creature which is under heaven; whereof I Paul am made a minister.—Col. 1: 23. Without the Gospel was preached in America, we say that Paul's words cannot be true; and if preached, the book of Mormon is verily true.

The church of Christ, which was organized in 1830, consequent upon the coming forth of the book of Mormon, was established and subsequently all her branches were built up in the belief that the Lord would in this generation fulfill all his covenants to all the house of Israel, in gathering them together upon their consecrated lands. That the Lord would "set up an ENSIGN for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth."—Isa. 11: 12. Yes, they believed, and we now most firmly believe that Ezekiel's words will be literally fulfilled in this age, "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."—Ezek. 37: 21. Yes, the chosen seed must gather from all their dispersions, from all countries and climes back to the Lord's covenant lands which he gave to Abraham and Lehi, and that too, before the "Second Advent," or otherwise the word of God which "endureth forever," must fail. All the calculations of the Millerites and Adventists' hearts failing them for fear, and for looking after those things

which are coming on the earth, to the contrary notwithstanding. That this is the time, the day, the generation, the age looked for by all the holy prophets since the world began, in which to make preparation for God's wrath to be poured out upon the nations of the ungodly, for Israel to be gathered home, for the son of God to come, and for the commencement of the great Millennial rest of one thousand years to all the righteous of all the generations since the morn of creation.

During that glorious reign of rest, that great city, the holy Jerusalem of old, will be builded on that land covenanted to Abraham, and the Lord God Almighty, and the Lamb will finally be the temple of it. And the gates of it will not be shut at all by day, for there shall be no night there. And they shall bring the glory and the honor of the nations into it. And the name of the city from that day shall be "*The Lord is there.*"

But the Lord has prepared another covenant land, and given us a record of the contract and promises in the book of Mormon. And on this land during the reign of peace, will be built the holy city, New Jerusalem, which will also be prepared as a bride adorned for her husband. Ether, a prophet of God, lived among the Jaredites, who came from the Tower, and prophesied to them of all things from the beginning of man. And this being the land on which the New Jerusalem should be built, we should expect to hear him speak something about so important a matter. In chap. 6, he says, and after the waters of the flood had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning the house of Israel, and the Jerusalem from whence Lehi should come, after it should be destroyed, it should be built up again a holy city unto the Lord: wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto a remnant of the seed of Joseph. The Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confound-

ed until the end come, when the earth shall pass away."

The old and the new world, according to the old and the new records—the Bible, and the book of Mormon, both contain covenants of promised lands; dedicated to God for the gathering together of Israel, and of a remnant of Joseph. On these lands God designs to beautify the habitation of his children with holy cities, Jerusalem of old, and the New Jerusalem. And the great work of the gathering to prepare to build these cities must commence among the Gentiles. They must rise up by faith in Christ, and obedience to his laws, and have the covenants of God renewed. And then the messengers of Ephraim among them must "push the people together to the ends of the earth." And then the end will come, "when all the saints shall dwell with God." Amen.

THE SUCCESSOR OF JOSEPH, THE SEER.

[CONTINUED.]

The duty of the President of the high priesthood is to preside over the whole church, and to 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."

Since the publication of the first *EXXON OF LIBERTY*, enquiries have multiplied upon our hands to know the whys and wherefores upon this subject of the Successor. Since then, too, we have listened to a number of *would-be-prophets* for hours upon hours, endeavoring to show the fallacy of our present position in upholding David Whitmer as the first president of the church of Christ. We have heard John E. Page, George M. Hinkle, Samuel James, and J. J. Strang, when dwelling upon this subject, rage and feant more like mad-men than sage christian ministers. They acted as though they felt that their craft—their whole systems were in danger. They even condescended to mean, low personal abuses of David, because forsooth the heavens had considered him worthy; that is, that he had all the gifts and callings of that sacred office; consequently was called, appointed, ordained, and charged in the midst of all the authorities of Zion, in July, 1834, with all the duties and responsibilities of the highest office in the gift of God to man. Because those "false prophets," those "wolves in sheep's clothing," saw but to plainly that their own col-

houses which they had reared up for themselves to play with, must fall when only touched by the wand of David's authority.

Hence we have not only examined and published the evidences of our own position upon this subject, but we have also heard objectors—heard what our enemies could say. And now, for the sake of the honest in heart, we have a few more things to say upon this subject, so that the humble saints of the Lord may be fed with truth, the assuming brought low, and the great cause of Christ advanced. The first query is, why has not David come forward ere this and claimed his place, and issued a proclamation to all the saints in all the world, to advise them of his appointment? We answer, that David was not appointed in a corner, or in some secret conclave, but in the midst of a general assembly in the land of Zion. He was ordained President of the church of Christ, but not of the people of the Latter Day Saints. And at any moment from that day to this that he would have consented by virtue of his office to preside in or among that people, that moment he would have been under transgression. We want it distinctly understood that we do not claim that he is President in or over any party, branch or faction of Latter Day Saintism whatever.—Therefore the claimants of power among them need have no fears that he will ever try to supplant any of them. He is only President in and over the true church of Christ, organized on the 6th day of April, 1830, and which fell in 1834, but which has been re-organized again the "second time" in 1847. During Moses' residence at the court of Egypt, when he was forty years of age, the Lord called him and made known to him that he was Israel's Deliverer. And willing to obey his call, he went and presented himself before the oppressed, "For he supposed that his brethren would have understood how that God by his hand would deliver them: but they understood not."—Instead of receiving him they rose up and sought his life. He fled to Midian and remained forty years until all those men were dead who sought his life; and then he returned at the "set time" of the Lord and favored Israel by leading them out of bondage. But before Moses started from Horeb to redeem Israel, the Lord called unto Aaron and said, "Go into the wilderness to meet Moses, and he went and met him in the mount of God. And Moses told Aaron all the words of the Lord who had sent him."

Let all those who complain of the few years of David's seclusion, think of the hardships, the toils, and the slaying of in-

fants in Israel for forty years, while Moses was unknown by face to them, and yet he was the chosen of God, and had presented himself, but was rejected. Let them think, too, that eighty-three men, calling themselves saints—*Latter Day Saints*—but whom we would much rather denominate latter day Devils—rose up in Far West, Caldwell county, Mo., in 1838, and sought the life of David, and cast him out from among them—thus rejecting the one God had appointed. When the Lord called Moses the second time, he said to him, "Go, return into Egypt; for all the men are dead, which sought thy life." We would ask where are the heads of that boastful church who thus persecuted David, the Lord's chosen? At our last June conference the Lord said to me as to Aaron of old, "Arise and go and visit the Lord's Seer, even thy brother David in mount Zion." I was not disobedient unto the heavenly visitation, but went and reached his residence on the 4th day of September, 1847. And on the next evening when we had retired to a lonely spot, he rehearsed to me "all the words of the Lord to him," as Moses did to Aaron, which he had received since I had parted with him in 1839.

But another query is, why did David Whitmer remain with the church of Latter Day Saints from 1834 until 1838, without raising his standard of authority, and proclaiming against the usurpers? We answer that it was because of his honesty, his integrity, and his determined opposition to their wicked course, that he and his friends were turned out from among them. But we ask in turn, why did not David of old, after he had been appointed king of Israel, in Saul's stead, under the hands of Samuel, the Lord's Seer, immediately claim the crown, and hurl Saul from his place of power, and then reign—immediately reign over his subjects? Why did he afterwards go into the house of Saul and play upon his musical instruments to drive away the evil spirits from Saul?—And after Saul cast him out, seeking his life, why did he wander many years until Saul's death? Yes, and for a while he went and resided in Ziklag among the Philistines, Israel's greatest enemies, and when they were about to go to war against Israel, David offered to go with them. He waited until the tidings of Saul's death, and until the Lord said to him "Go up unto Hebron." "And the men of Judah came, and there they anointed David King over the house of Judah"—*II Saml. 2: 4*. And after seven years "All the elders of Israel came to the King in Hebron, and they anointed David

King over all Israel."—*II Saml. 5: 3.*—Thus we may see the dealings of God in those days. And if we trace the history of Joseph and David in these days, we shall find as strange things. And we will find some peculiar similarities between times of old and our times.

David of old was anointed king over all Israel including Judah, when he was only a lad, by Samuel the Prophet. Thereafter he lived with Saul many years, fought his battles, upheld his government, sought to drive away the evil spirits from him, and would not leave him until Saul rose up, and because of his jealousy sought his life; then he fled from his rage and lived in Ziklag among Israel's greatest enemies until the Lord said to him, "Go up." David Whitmer was appointed and ordained to be the first President of the church of Christ in the land of Zion in 1834, but his life was sought in Far West in 1838, and he fled from his persecutors and settled in Richmond, Mo., the very place selected by the Executive of Mo. as the head quarters of all those forces which were brought into the field to act against those Latter Day Demons who had risen up in their Danite fury, and hurled defiance at all the laws of both God and man, under which they lived, in driving from their midst the Prophets of God. After Saul's death, when the time had come, the men of Judah gathered around David and re-anointed him king over them. In 1847, at the "set time of the Lord," the Elders of the church of Christ in the land of Zion gathered around David and re-ordained him Prophet, Seer, Revelator, and Translator; to stand at the head of the church of the Lamb of God on earth.

But still another query is, why have you not thought of these things before? We answer that the Lord has lately answered that question himself, through his Successor to the prophetic office, thus—"Verily thus saith the Lord * * * It was for my purpose, yea, even for a wise purpose, that the world and my church *should not know*, speaking after your manner of language; for my church for a time did not dwell on earth, speaking of the righteousness of the church of Christ." We are willing to confess that these matters had passed from our minds until the last day of November, 1846, our recollections were roused up by the visitation of holy messengers standing in our presence, and causing us to understand great and marvelous things. Since which time we have undeviatingly pursued our instructions, at the hazard of trouble, at the sacrifice of our time and our

dollars, and receiving the abuses of the various leaders of parties and factions of Latter Day Saintism; but thus far since that day the ball has continued to increase as it has rolled. And now having watched and nourished this cause in which we are engaged from its beginning, permit us to say that it is destined to continue to increase more and yet more until finally "in God we shall triumph," to the perfect confusion and consternation of our enemies—and to the perfect joy and redemption of all the righteous in all the worlds of God's vast creations.—Then, now with boldness, with firmness, and in love, we cheerfully invite the honest in heart in all the world who have their eyes fixed upon "the work of the last days," to come and unite with us and assist us to here build up our Redeemer's cause, and prepare "his Bride" for his reception, when he shall come to make up his jewels—for his coming will be in this generation.

The church of Christ has now at its head a Presidency of known and acknowledged honesty, firmness, integrity, love of truth, holiness, and virtue, and simplicity of manners. Those who are not desirous of vain glory, but who esteem others better than themselves. Those in whose hearts, under the most trying circumstances, truth and righteousness have dwelt. Those in whom all the saints of the Lord in all the world can place the most implicit confidence. David is not as Hinkle called him, "A little ignorant Dutchman." Nor yet is he a "Puppet," as was declared by Strang. But David is the man whom the Lord chose through Joseph "to stand in his stead," in preference to all other men in the church—yes, to all other men in all the world. He is the one whom the Lord "has planted in Joseph's room," in the true church of Christ.

And now, if ever any Latter Day Saint or Saints, acknowledge the Presidency of David, they will drop the name, the nature and the peculiarities of that dark and infamous ism which has been fraught from its very birth with so many evil consequences; and they will rejoice in the privilege of being born by baptism and confirmation into the church over which he now presides. They will have to lay aside all "seducing spirits, and doctrines of Devils," and practice only virtue and holiness in the fear of the Lord. They will have to realize that the leaders of all the parties of Latter Day Saints "are blind guides, leading the blind to destruction." Instead of running off with the "holy priesthood" to the wilderness, or of holding its *grace* in Voree; they are "teachers heaped up to themselves, who teach for doc-

trines the commandments of men," and are really turned unto fables. Again we say wo! is the doom of Latter Day Saintism in all its parties and factions!!

We want our friends to read in the Bible those circumstances relative to Moses and to David of old, then read the first of this article in our 3d No., and then after reading this, if honest in heart, their minds will be made up in favor of truth, and it does seem to us that they will take hold with us to build the Redeemer's kingdom, in order that he may come and put an end to strife and all the wickedness of this earth for one thousand years.

VOREE, December 15th, 1847.

Dr. E. W. McLELLIN—

Dear Brother: I received your letter a few days ago, and was highly gratified, together with all the brethren and sisters in and about Voree, to hear of your welfare and the welfare of the brethren in Kirtland. We rejoiced to hear of the prosperity of the church in Kirtland; and we pray the Lord to continue to give unto his children light, intelligence, and wisdom from on high; that they may know his will and be prepared for the discharge of all duties incumbent upon them: that we may be in readiness for the time when the bursting heavens will reveal the Son of God, as he descends again to earth, to destroy all the unfruitful works of darkness, and usher in the rest that remains to the people of God.

O glorious day, O blessed hope!

My soul leaps forward at the thought of that glorious change, when the veil of darkness will be burst asunder, and the shining presence of the Son of God will cheer and gladden the hearts of all who truly belong to the church of Christ. Then they will behold his glory, majesty and power, and see him as he is without a dimming veil between. But at that day where will the sinner and the ungodly flee for refuge? In vain will they call for the rocks and the mountains to fall upon them, to cover them and thus screen them from the demands of justice.— In vain will false prophets and apostles, who are continually lying in the name of the Lord, and thus seeking "to deceive the very elect, if it were possible." I say it will be vain for them to say "Lord, Lord have we not prophesied in thy name, and in thy name done many wonderful works."

By these sayings and many others of the Savior's, we learn that anti-Christ would present himself in the last days in the name of the Lord, and prophesy in the name of

Christ, and perhaps by a pretence profess to do many wonderful works in his name; instead of coming out and denying that Jesus had come in the flesh—thus they will act in order the more fully to deceive God's children. O that the saints would understand their privilege to try spirits—all spirits which come before them! When they have been through the smut mill as much as some of us in Voree, they will esteem this a great privilege. They will seek so to live that they may know what manner of spirit men are of who present themselves claiming to be the shepherds of God's flock.

It is a general time of health in this region of country, and particularly in the church. There has not been (I believe) a single instance where any member of this branch of the body of Christ, has been attacked with any disease, since it was organized, but what the disease has been rebuked in the name of Jesus Christ, and the individual been immediately restored to health. We realize that God has greatly blessed us in these things. You will remember that sister Smith had a fever sore on one of her ankles which had troubled her for a number of years. It is now as well as the other, and she can walk without inconvenience. This has been done by faith and prayer in the name of Jesus Christ, without the aid of doctors or medicines. Let God be praised.

We have good meetings, and generally well attended. In all that there has been done in the church here, there has not been a jar or a dissenting voice or spirit. That spirit of peace which you brought unto us, in all our troubles, yet remains with us; for which we all feel to thank the Lord Almighty, and ask him to bless the one whom he sent to restore unto us that which we had lost. And permit me to say we esteem it a choice treasure. We have no notion of bartering it away again for the false and damnable spirits with which we are surrounded. Every member that has united with this branch of the church, who remain here, are as firm and unmoved as the "lasting hills."

Strang holds his meetings in the school-house. But in relation to what they are about, you can judge nearly as well as I can. I touch not, taste not, nor handle not any of his fixings. I think two have joined him since you left, but more have left him.— Whole branches have left him at one blow. A number even under his eye in Voree have left him since you left here in October.— His Bishop has gone by the board, and is preaching Twelvetism. Last evening I got the news of president Marks' apostacy

from Strangism. * * And finally, what few Strangites there are in and about Voree, take them by and large, look like a poor God-forsaken clan, I assure you. Since your discussion with Strang here, there has been one continued scene of confusion and tumult in their ranks, by night and by day, and I hope it will continue until their organization is prostrated in the dust, and all those restless spirits of earth which cannot be tamed by the sublime and peaceful gospel of Christ, are gathered to their fathers and brethren, and there confined in chains of blackness and darkness forever. Amen to Strangism; it is a stink in the nostrils of all honorable men under the whole heavens.

Two have presented themselves for baptism among us, whom we expect to wait upon this week. There are many more who are anxiously enquiring after truth.— It puts me in mind of what the ancient prophet said, "Behold I, the Lord, will send a famine in the land, not of bread, nor a thirst for water, but of hearing the words of the Lord." You wanted to know if I could travel and preach this winter. I shall not be able to much, but I am determined to do what I can. Elder Rich's son Ensign teaches our school. This is a great trouble to the Strangites, but the only objection to him is, his father is a *pseudo*. With sentiments of gratitude and heartfelt satisfaction to God, my Father, I subscribe myself your brother in Christ.

JAMES M. ADAMS.

P. S. Another letter from the same hand, post-marked Feb. 29th, has been received, and to our joy we find that the members of the church of Christ in Voree, organized during our visit there last summer, are still with us in the faith. Strang's publications to the contrary, notwithstanding.

ELIZABETH, Jo Davies Co., Ill., }
January 15, 1848. }

W. E. McLELLIN:—

Beloved brother in the Lord, with joy I embrace a few fleeting moments to inform you of our good health and spiritual blessings. We were pleased to receive your interesting letter from Mo. It gave us all great satisfaction to hear of your prosperity on your mission. We pray the Lord our heavenly Father, to always continue to pour out his most choice blessings upon you, that you may be a terror to evil doers, and a blessing to all the upright in heart. Since you planted us in the true fold of Christ, we have great joy in the gospel on meeting together. The brethren and sisters all stand

firm in the new and everlasting covenant.— And as for me, in as much as the Lord has required it at my hands to watch over them as their presiding Elder, I calculate to do whatever is enjoined upon me—trusting in the Lord in my weakness. I want to be serviceable to my brethren, and a pattern of piety before the world. Bros. Anson and Weeks and families have moved here from Voree, &c. We are expecting more from there to settle among us. If you could only preach here among us again, I believe more of our neighbors would unite with us. We have a great anxiety for the prosperity of the church, and especially for those who stand in responsible stations in the same.— One thing I do know, and that is, the spread of the gospel must in part be worked by means of earthly substance.

We keep up our meetings regularly every Sunday. We have not held evening prayer meetings because we live so distant from each other, but when we meet for evening visits, our practice is to pray before we part; we frequently are blessed on the occasion. Brother Anson told us that in your debate with Strang, he never heard a man take such a dressing down as he did. I envy him not, but I am glad that he does not prosper in evil doing, for many might be led as they were in Nauvoo to destruction, if he could get them into his coils, gins and traps. We greatly rejoice in the liberty of the gospel of Christ which we heard from your mouth. May we as a Church ever prove true to our trust, and gain a full salvation in Christ.

JOHN BOICE.

LETTERS! LETTERS!! LETTERS!!

We receive some letters from our friends, and many from enquirers, and unless the postage is paid it makes the burthen heavy upon us. Some complain that we do not answer them; but if they would only stop to think that when they tax both our purse and our time they certainly would reserve their censure. We love to receive letters, and to answer them, and will when all the expense does not fall on us. EDITOR.

Our next Conference will be held in Kirland on the 19th of June next. We invite a general attendance.

Our next No. will be out about the first of April.

A number of letters have been crowded out for want of room.

THE ENSIGN OF LIBERTY, OF THE CHURCH OF CHRIST.

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☞ All letters to the Editor must be post paid, in order to insure attention—remember that.

THE KINGDOM OF HEAVEN.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear."—*Heb. 12: 28.*

The finger of inspiration in other places in holy writ, calls this "The kingdom of heaven, *The kingdom of God's dear son, THE KINGDOM OF CHRIST, THE KINGDOM OF GOD,*" &c. There are certain things without which no kingdom either earthly or heavenly, can exist. In order to establish and carry on a kingdom there must be a king, laws, subjects or citizens; and orders of ministry to publish and execute the laws, mandates, and rules of the kingdom. These things are inherent in the very nature and existence of a kingdom.

Jesus Christ is the King, and great Head of his church and kingdom on earth. He it is from whom proceeds by direct revelation, all laws and rules of action for the regulation and government of all the children of God, both ministers and members. And in the character and administration of Jesus as King, all those who live under his government, whether as ministers or as people, may expect such precepts, laws, and regulations

as will be best calculated to develop the human mind and energies so as to give to all, all that liberty, all that intelligence, and all that happiness which man in mortality is capable of receiving and enjoying.

None are natural born citizens of the kingdom of heaven. All have to be born into it—have to be legally adopted in order to enjoy communion and fellowship with the King, with his ministry, with each other, and with all "the church of the first born whose names are written in heaven." But as none can obey the Gospel of adoption into the kingdom of Christ without officers or ministers legally appointed to wait upon them, we shall next speak of "the calling to the ministry," of their orders and stations in the kingdom, and of their great responsibilities in carrying on the operations of church government for the salvation of men.

Without a direct revelation from heaven no man ever was called to be a minister of Christ since the world began. Thus men were called in the days of Enoch and Noah, of Moses and Peter; and thus it was in all days, and so it is in our day. Enoch before he was translated received this testimony from heaven, "that he pleased God."—*Heb. 11: 5.* "Noah was a just man, and perfect in his generations, and Noah walked with God—and was warned of God of things not seen as yet."—*Gen. 6: 9,* and *Heb. 11: 7.* "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."—*Ex. 33: 11.* The Savior said to Peter, "Flesh and blood hath not revealed it unto thee.

but my Father which is in heaven."

Mat. 16: 17. "Now there were in the church that was at Antioch, certain prophets and teachers. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Acts 13: 1-3. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—1st

Tim. 4: 14. It is then *the spirit of prophecy* which points out men to the ministry, and without that spirit we have no rule in the word of God by which a man ever was, or can now be pointed out to be *set apart* as a Priest or minister of Christ.

The Bible in its succinct account does not give us the particular form of church government which God revealed unto Adam, to Enoch, to Noah or to Abraham. It is not until the days of Moses that we have the order of the government of heaven set forth among men in its specific numbers, classes, ranks, grades, orders or quorums of ministry:—the relation that these quorums stand to each other, to the kingdom of Christ on earth and to the heavenly things themselves.

There are in the scriptures what we call hallowed or special numbers. Three, seven, twelve, seventy, and an hundred and forty and four are some of those numbers. They are special because the Lord has been pleased in the organization of his church or kingdom on earth in the various ages of the world, to call and set apart his servants into classes, quorums or councils of ministers of three, seven, twelve, seventy, &c., in order to carry on the operations of his government among men. In the days of Moses and Joshua, in the days of Peter and Paul, and in the **CHURCH OF CHRIST** in our own days

we must find those peculiar numbers set in order, each one in its place, all operating and working together under Jesus, the King, or otherwise we find not the full development of that "kingdom which cannot be moved."

The kingdom of heaven cannot fully exist among men without **THREE** men at its **HEAD**, called of God by the voice of revelation, and acknowledged in their office by the voice of the kingdom—to stand as a first presidency; holding "the keys of the kingdom." There must be **TWELVE** men, called apostles, or special witnesses, to act under the direction of the three.—And again there must still be another quorum or council of seventy to act under the direction of the twelve, to assist them to preach the gospel—the law of the kingdom to all to whom they are sent in all the world. Then to have the whole government complete and operate without schism, there should be a quorum of seven to oversee the interests of the poor until all should become of one heart and one mind temporally as well as spiritually.

In the days when God led Israel from Egypt to Canaan he called and qualified Moses, Aaron and Hur to stand before him in the first presidency. And they acted in that station until Israel rebelled and "the law was added, because of unbelief." In the days of Christ's incarnation he called Peter, James, and John, and delivered to them "the keys of the kingdom of heaven," and thus left in their hands the presiding authority when he left the world. And now again in "the dispensation of the fulness of times," in our own day, the Lord has been pleased in the beginning of this work to call Joseph, and Sidney, and Frederick into the first presidency of his church, and bid them organize and preside over 'the church of Christ,' and offered them the privilege of holding "the keys" until the time of

his second coming, provided they would abide in him. But they have fallen, and the church is now being reorganized under the presidency of David Whitmer, and his two counselors, in order to prepare it for the "second advent"—which is soon at hand.

The great object of Israel in the days of Moses was to get possession of the land of Canaan—the lot of their inheritance. The great object of the apostles of Christ was to get both Jew and Gentile to believe that Jesus was the Christ—the Messiah—the son of God; and to publish his gospel to all nations, and to build up his church among all people. And now the prime object of the organization of the ministry of the church of Christ into classes in the two Priesthoods in our day, is to bring about "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." To restore both Jew and Gentile to the knowledge of the true God—to the knowledge of his true and divine government in the orders and powers of his chosen and faithful ministry; and thus bring in the Millennial glory, and rest and peace to the whole earth.

In Israel the Lord chose TWELVE men, as apostles or special witnesses to them concerning the land of Canaan, and sent them to search it out, that they might bear witness of it.—*Num.* 13. Jesus who came to restore the gospel to the world with all its grace and truth, chose TWELVE men to be his witnesses, his apostles, to bear testimony of his name, his character, his doctrine, and his resurrection, "in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth." And now again in this age when all the quorums of this church of the Lamb of God stand in their proper places there will be a TWELVE to bear the same relation in

his kingdom which the same council of men did in ancient times. They will be apostles, yes, special witnesses of the work of the preparation for the second coming of Christ. Here let me remark that the *twelve* who have led the church of Latter day Saints to the wilderness of the Stony mountains, never were called, chosen, or appointed in the church of Christ. Consequently while they pretend to hold apostolic authority they are bound to carry out the measures of L. D. Saintism.

In the days of Israel the Lord chose a Seventy, *Num.* 11, "Elders of the people, rulers among them," to stand with the first presidency and "to bear the burthen of the people," so that the church or kingdom thus organized might prosper. In the meridian of time when Jesus went about doing good, "The Lord appointed other seventy also, and sent them two and two before his face, as lambs among wolves." Telling them to say to all people where they ministered that, "The kingdom of God is come nigh unto you." The church of Christ in order to fill the pattern given to Moses and established by Christ must have a seventy—one seventy and no more, to stand with the three and the twelve to minister righteousness, peace and joy in the Holy Ghost to all the world.

Thus we find in the days of Moses THREE, TWELVE, and seventy. In the days of Christ there were THREE, TWELVE, and seventy. And now again in this "dispensation of the fulness of times," there must be THREE, TWELVE, and seventy. Thus the three dispensations ought to and must correspond with each other in the numbers of their ministry, in the councils or quorums of the church of God.—In the government of heaven in the councils thus organized among men the Lord anciently met with his servants, revealed his will to them, talk-

ed with them face to face, and led them, when they hearkened to his teachings, by the right hand of his power. And so will he lead and protect his servants in the work of the last days, just as soon as these councils become properly organized and live in the spirit of their calling.

When the Lord began to exercise his government over the children of Israel in order to lead them from Egypt to Canaan he organized among them a quorum, council, or presidency of THREE men. That presidency he called upon a mountain apart from the rest of the world, to act before him in a relation to each other, to the heavens, and to the camp of Israel, in a capacity different from all other men on earth: and that too on one of the most extraordinary occasions ever recorded in any history.—*Ex. 17: 10-12.* There that trio stood pleading with heaven, Moses in the centre with uplifted hands, being braced by Aaron and Hur on either side; while Joshua leading the hosts of Israel struggled in the valley beneath not only for *liberty*, but even for their very existence as a nation or people on earth.

When Jesus came to earth to reorganize his kingdom with a ministry in their proper relations to each other, to the kingdom, and to the heavens, he singled out Peter, James and John—THREE men to stand as “pillars,” to the centre one of whom he gave “the keys of his kingdom.” And in order to qualify them to act in that important relation, he invited them to go with him into a high mountain apart, and there he unveiled to them his glory—and the beauty of the heavens. *Mat. 17.* He showed to them there the patters of heavenly things. There Peter, James, and John gazed upon the THREE, Jesus, Moses, and Elias, who stood before them in their glorified attire. There they could see a perfect pattern of the God-head in

heaven. There they could learn how to use “the keys” which Jesus had given them to use in spreading the gospel to all the world. There they received knowledge and qualifications above any others then living upon the face of the earth. Information which really qualified them to be pillars—pedestals to brace and stay the whole fabric of the apostolic church. Jesus had other apostles, but he made Peter, James and John, his presiding prime ministers on earth. To them it was given power to unlock the kingdom to Jew and Gentile. Peter was to that age what Moses was to the age in which he lived.

And now when the Lord “has set his hand again the second time, to recover a remnant of his people,” he has placed in his church three, as a first presidency, to hold the keys, in order to receive the word of the Lord from his mouth, and communicate it to the people as in the days of Moses and of Peter. This we believe the Lord has done for us. He first placed Joseph Smith in the centre as the Seer, but having transgressed the law of his God, and fallen, God appointed David Whitmer as his Successor, through him, and now he stands to the church of Christ in the same relation that Moses stood to Israel, and Peter stood in his day, and as Joseph stood to the *church of Christ* in its organization in 1830. Now the *church* and kingdom will be built up unto the Lord as in olden times.

The council of THREE holds the highest authority, as a quorum, which God ever gave to men on earth. The men who in any age of the world are called into this first presiding authority among any people, as Moses, Peter, Joseph and David, and their counsellors have been, stand in the same relation to the church of God on earth that the Father, Son, and Holy Spirit do to all the heavenly host.—They are a pattern on earth of the

God-head in heaven. The Son and the Holy Spirit are one with the Father in bearing record in heaven, so two counsellors are one with the Seer in bearing witness on earth, in the discharge of all their official duties. The pattern is complete. The first presidency of THREE in the kingdom of God on earth is a similitude of the THREE in the heavens, where God sits in their centre, and in the midst of all his glories beholding their order and their harmony.

From my youth up I have heard much speculation and reasoning about the doctrine of the trinity—the unity, &c., of the God-head. I have thought and read much on the subject, and heard many comparisons made (by the professedly learned,) in order to elucidate that deep, that all important doctrine. But we are free to confess that we never saw any thing that God had organized or made among men, until we saw “*the church of Christ*” organized with its quorum or council of first presidency of *three* at its head on earth, wherein “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 left without excuse.”—*Rom. 1: 20*. In viewing this matter we can clearly see how this first council of THREE on earth, organized or made as a pattern of the THREE in heaven, shadows forth “his eternal power and God-head, so that men are left without excuse.” And in order that Jesus might more fully show to his THREE prime ministers on earth how “the fulness of the Godhead dwelt in him bodily,” he took them up into an high mountain apart when they saw “his glory, and the two men who stood with him.” *Luke 9: 32*. Here in this vision three glorified personages (Jesus in the centre) appeared standing together in the presence of the three who were cho-

sen to hold the keys at the head of the kingdom, organized on earth for the salvation of men. In this glorious vision the pattern of the God-head was *clearly seen on earth*.

There are THREE who bear record in heaven, and they are one God or one council. There are THREE as a pattern of them to bear witness on earth, and they (in all their official acts) agree in one. The Father is the centre of the three in heaven, from whom all light and intelligence springs to all heaven and earth, and the Seer on earth is the centre, and with his two counsellors is the medium through whom must be manifested or revealed all laws for the instruction, regulation and government of his kingdom; in order that all things may be done after the council of God's will, both in heaven and on earth.

A church or people in this day, claiming to be the Lord's chosen ones, who have not a quorum or council of THREE (and no more, nor no less,) at their head in their church organization, are in the dark and their works are in the dark—that is God does not reveal to them for their salvation; but they have to grope their way by the dark councils of uninspired men, who teach for doctrine the commandments of men, who teach fables. They may have cried Lord! Lord!! but they did not organize on the platform according to the pattern which heaven had devised and revealed to man in his sacred word as clearly as the noon-day sunbeam. Therefore the Lord cannot own them as his. They have by their folly forced him to say “I know you not”—I never revealed myself to you, I never organized among you that order of things called “the kingdom of heaven—which could not be moved, and you therefore knew me not, and you must stand aside. O my soul! think thou of the various church organizations in the

world, which have no similarity to the things in the heavens.

If we search through all the denominations of christendom, Catholics, Greek Church, and all Protestantism, shall we find any or either of them with their ministry organized into quorums of THREE, SEVEN, TWELVE and SEVENTY, except the "Church of Christ?" If it were necessary to have that peculiar church organization in olden times "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," we would ask can any people now in this nineteenth century place themselves under a different form of Church government and yet grow into perfection? Can they have that "faith once delivered unto the saints," and yet not have that order of ministry—not have those quorums in the Priesthood which the Lord always placed in his kingdom through whom he could "preach the gospel with the Holy Ghost sent down from heaven," and by whom he could administer "the Law of liberty" for the government of his Church? Nay, verily nay. And here we can see one great reason why the different professedly religious denominations of our day, are multiplying, or breaking to pieces and getting further and still further apart. It is because the Lord's form of government has been rejected, and men—poor weak men have sought out many inventions, have formed up various creeds, disciplines, and confessions of faith to aid to govern what they call the church of God. The Lord has left them to themselves because they desired it, and they are running to and fro, and splits and divisions and denominations are increasing among them. Forms of church government are as abundant as the sects are, all differing the one from the other, each one claiming to be best, to have been drawn up by the most profound wisdom of men; all

based upon or having been drawn (say they,) from the divine oracles of God: but remember dear reader they are not the oracles themselves. Nay, it would spoil their religions in a moment, if they were to acknowledge that God had *directly revealed* to them one item in their various creeds.

The Catholics declare that the Pope is the head of their organization; he holds the keys of St. Peter, yet he has not two counsellors as Moses and Peter had. Here we can see a "falling away" from THREE to one, in the first council of the church. And in their orders of ministry following the Catholics run still wider from the pattern given of the Lord. The head of the Greek church is the Patriarch of Constantinople. One man, not three. The government of the church of England is Episcopal. The King or Queen is the supreme head. The Methodist church is governed by Bishops, and their numbers are increased at pleasure by their general conference, as there is a demand for their labors. But here we will stop following the sects and parties who claim to be christians, for the further we go down among them, the darker the picture grows relative to church government. And it matters not to us which of their creeds is best or worst so that we cannot find the Lord's system among them. The express injunction of Heaven to Moses was, "See that thou make all things according to the pattern showed to thee in the mount." The Lord has given a PATTERN OF MINISTRY in his word, and that people who establishes a "Kingdom which cannot be moved" must do it precisely according to *that pattern*, or otherwise it will be shaken, moved and blown to the four winds; when "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

But having the precise organization,

patterned after heavenly things, governed by correct, holy, just and good principles, and then led by the true spirit of revelation, and of all truth; God being our father, Jesus being our brother and friend, and Angels being our messengers and ministers, and prophets being our associates and companions, we will triumph—gloriously triumph over all the powers of darkness; and finally bring in the rest of God, and universal peace to the whole earth.

In the organization of the kingdom among men anciently they did not, (when they were right before God,) even once think of ever being governed by any other principle than by *direct revelations* from God through their Prophet and Seer. They never assembled in conference in order to make creeds by their own wisdom to govern the church of God over which the Holy Ghost had made them overseers." Nay, for that would have been a denial of their religion—of the fundamental principle which governed them. The principle of communing with God was the dearest one that ever animated the bosom of an ancient saint. Take that principle away and such a being as a saint could not exist. The kingdom of God does not exist on earth except that principle exists in it, except the spirit of revelation has been given to organize it, to govern it, and then to carry it on to future triumph. It is that principle and privilege, and that only, which the ministers in that kingdom possess of obtaining *direct intelligence* from heaven by the voice of God, by the visits of Angels, by open visions, by the gifts and powers of the Holy Ghost, and by and through inspired Prophets that distinguishes it as "the kingdom which cannot be moved." Without that spirit of revelation and intelligence being possessed and understood on earth among them, the Lord could not teach, lead, guide or

direct his people. He could not show to them whether he loved them, or was displeased with them.

God is the fountain of all intelligence; and it is the spirit of revelation only that opens up to man the medium to that fountain. Deny that spirit and principle and man is in the dark. He then is forced to *grope* his way through the world. His spirit is restless. He flies to inventions, but his wisdom is folly. His inventions of creeds to govern the church are subject to mutation, to alteration, and to improvement. After generations will set his forms, rules and modes of worship aside, saying, that he lived in a darker age—and then form new ones for themselves; and divide and tear assunder those formerly bound together under the old established forms. Confusion and schisms arise—envy, jealousy and every evil work follows. Thus the professedly religious world are going on and have been for centuries past, and would be for ages to come, unless the Lord had been kind enough to establish the CHURCH OF CHRIST, and in it to place all the quorums of his ministry—and in it to place the gift and the power of receiving direct revelations from God. To close, we say, the Church of Christ is the home of the faithful, and will be "the joy and the deliverer of the world." Amen.

VOREE, Wisconsin, April 4, '48.

BROTHER McLELLIN, Dear Sir:—

* * * The brethren here remain firm in the faith, and every week convinces us still more of the course we are pursuing being of God. And I hope the time is soon at hand when the cause of righteousness will spread its benign influence over the whole earth, that all the honest in heart may begin to rejoice in the Holy One of Israel. For myself I have no hope

of any good to Israel except through the channel to which our eyes and hearts are now turned. I feel perfectly satisfied that we have our feet planted upon the Rock—and that we are on the original platform upon which God planted his Church at its original organization in these last days. And if we are not actuated by the same spirit, clinging to the same principles, and governed by the same law; then I must confess my ignorance of the whole principles and plan of salvation. But I never have seen the day yet that I have felt like giving up the ship.

I have received and distributed your valuable paper thus far. The brethren here prize it very highly, and are glad to hear of the prosperity of our common cause. I shall use every exertion to obtain subscribers and to forward the dollars. But some of the friends here are in straightened circumstances, having been the rounds of Latterday Saintism. Write to us often, we are ever glad to hear from Kirtland. William Marks has left Strangism. But still Strang seems determined to make some capitol out of his ism before it is numbered with the things that were. He is trying to get his few followers into the common stock operation, in which he is to be Prophet, Bishop, and Trustee in Trust. They have of course to deed all their property to little Jimmy on joining the association with a covenant and deed that cannot be broken. * * * *

As ever, your friend,
ISAAC F. SCOTT.

STANGISM IN VOREE.

We clip the following from a letter from Voree to a friend of ours in this place, dated

VOREE, April 11, 1848.

"Tell brother William that Strang has started another scheme for all

who are in faith with him. They own property together, work, live, and are as one family. Strang is the Prophet, Seer, Revelator, Translator, Patriarch, Imperial Primate, Absolute Sovereign, Trustee in Trust; and as a father among his children he says to one do this and he doeth it, and to another go and do that and it is done." ***

PLUM RIVER, Ill., April 18, '48.

Dear Brother William: I have contemplated for some months to write to you, but circumstances have hitherto prevented; and even now many things crowd into my mind whilst I attempt to address you. Recollections of the past scenes, the troubles, the difficulties, perplexities, and privations through which we have past, in consequence of our faith in the fulness of the gospel of Jesus Christ; wherein you and I were participators, and intimately connected with the occurrences in the early history of the Church of Christ in the west. I do not wish to say any thing in relation to the apostasy of the Church. *Let it be passed in silence.* You know I am a lover of truth, and as the Apostle says—"my face is set for the defence of it."—However I have to plead my weakness, folly and shortsightedness. But I cannot tell where my pen would run to if I were to give full vent to my feelings. Dear Brother, I almost imagine myself conversing with you face to face as we once did in Jackson county, Mo., on the great principles of the kingdom. I intend writing to the brethren in Mo. soon. In reading over some of the articles in your paper (the Ensign,) I am made to rejoice, yea, my soul rejoices at the prospect of the Church being built up once more in righteousness, having for her Leaders men who are upright, men of holiness and truth. God Almighty bless and prosper His

Church. Give grace and wisdom to the Leaders thereof, so that all things may be well—and all the honest in heart may find salvation by adhering to her principles. In relation to the church here it rejoices me to be enabled to say that amity, good will, love and peace prevail. I was at meeting on last Sunday, and I could truly say, "It was good for me to be here." I was reminded of the times in Jackson county, Mo., when the church was in peace. I must close for want of time. (Business part omitted. Ed.)

Yours as ever,
JOHN CLEMINSON.

LATTER DAY SAINTISM.

We have received so many letters of enquiry from individuals in various parts, within eighteen months past, that we have concluded to answer the whole at once, and show or try to show some of the differences between the CHURCH OF CHRIST, and the various branches or factions of the above *ism*. Some have supposed that the Church here was of ephemeral existence—would bloom only for a day, and then die. Many predictions from false and evil hearted men, have been thrown out against us, none of which have as yet been realized or fulfilled. We want it distinctly understood that the Church of Christ in Kirtland, and its branches elsewhere, is not a party of, or a faction broken off from any root, branch, or limb of that wilfully vicious or murderous *ism*: nor have we risen up because of any authority the Latter Day Saints now have or ever had.—We are, as a church, perfectly independent of, and separate from all parties of that *ism* in every point of view—in principle, in doctrine, in government, and in practice, in any and in every way. They may hold some principles in common with us, but so do all professed christians hold alike in some points of doctrine.

The Lord has renewed to us here in Kirtland, that holy, everlasting, unchangeable, and royal Priesthood or Ministry which is after the order of the Son of God—which is after "the holy order of God." In its reception, its enjoyment, its holy authority, and in the extent of its privileges we rejoice in God, our heavenly Father, and "continue to rejoice." All the authority in Priesthood by which all the various splits and divisions of the Latter Day Saints are now acting is

a polluted, defiled authority. The Lord does not own their acts, neither can they ever prosper or triumph in him. But their end will be that awarded to deluded enthusiasts, to miserable hypocrites, and to the sons of perdition. But a word here about some of their present positions.

TWELVEITE L. D. SAINTISM.

This party rose in Nauvoo, Ill., in 1844, after the death of Joseph and Hyrum Smith. It flourished there but a short season, before its leaders, the Twelve, found that to carry out their base schemes of wickedness, they must betake themselves to the mountains of the wilderness, like the Gadianine robbers of old, in order to try to hide their dark, soul-damning doctrines and practices, from the face of civilization. And if we may credit their own testimony in their late PROCLAMATION, even the wild savages of the forest, in their dreary retreats are at war with them. Wo seems to betide them on all sides.—The latest intelligence of them from a reliable source is, that they have pitched their head quarters in the great valley of the rocky mountains, near the great Salt Lake. Brigham Young, H. C. Kimball, and W. Richards, &c., are to preside over the few who may be unfortunate enough to reach the great Basin City. Orson Hyde is appointed to remain at the Council Bluffs, and to preside over the church east of the mountains. Orson Pratt goes to England, &c., &c.

It is hard to conceive of the bitterness of anguish which fills the mind of one of those ambitious Twelve, when he speaks of any of the places of their disappointment and downfall, either in Far West, in Nauvoo, or in "Ill-fated Kirtland." We can truly say that in consequence of the withering blight of Latter Day Saintism here, the fate of Kirtland has been hard, and probably will to some extent remain so while it is cursed with the dregs of that *ill-fated ism*, after the effervescence has entirely escaped—that is gone to the mountains. If we should judge of all the Latter Day Saints, but especially the Twelveites, by the specimens remaining in Kirtland, we should verily say that it is dregs indeed, and "nothing is more insipid and nauseous;" and those are to be pitied who have them for neighbors. We would even pity the poor wandering, savage Indian tribe in their native haunts, to be cursed either with their principles, their practices, or their society.

Twelveiteism is partly made up of pluralities. They hold the doctrine of a twelve-headed head of their church. They believe in many wives and concubines. The wo-

man (say they) is the glory of the man—consequently the more women the more glory. They believe in a plurality of Gods. They teach that there is no throne, but that there is one higher, and a God to sit upon it reigning under a superior. They hold that God, in some council of past eternity, was chosen or elected to be God by the inhabitants of the spirit world, and consequently was not only a God of choice, but a God of chance also. And in the progress of future eternity (they hold) that they themselves will become Gods, and will reign in some heaven over some kingdom. Now to be a Twelveite, these are only a few of the blasphemous absurdities to be believed and swallowed. And we dislike to even pen the truth about them.

S. RIGDON'S L. D. SAINTISM.

This ism rose in Nauvoo, Ill., about the same time with the former. Its infancy was in Nauvoo, its manhood in Pittsburgh, Pa., and its dotage, death, and burial was in the Cumberland valley, near Greencastle, Pa.—It claimed to have established "DANIEL'S KINGDOM," which was never to be thrown down. But all other governments on earth were to be subdued, and to be thrown down, while IT was to stand forever. But no kingdom on earth so soon went to pieces as the one Elder Rigdon pretended to rear up, composed of 73 men, consecrated to be Prophets, Priests, and Kings of the most high God. Probably not a vestige of this would be, marvelous, wonder-working kingdom, is now remaining on earth. We are aware that Samuel James, and George M. Hinkle, during '47, found their way from the death-groans of Rigdonism in the valley, to the fertile plains of Illinois, and there tried to resurrect and again rear up the fallen kingdom; but a late letter from a valued friend in that region, has this laconic saying in relation to them: "There is nothing more of James, and his man George—their ism has breathed its last — — —" Elder Rigdon himself has gone into retirement in an obscure town in the State of N. Y., probably there to remain during life. And we don't feel the least disposition to disturb his meditations.

J. J. STRANG'S L. D. SAINTISM.

This ism commenced in Voree, Wisconsin sometime after the death of the Smith's in Carthage jail. Strang's claims are extravagant. He professes to be the Leader of all the Latter Day Saints in all the world. He has been figuring some three or four

years as a *professed* Successor of Joseph Smith, in the Prophetic office. Had he been legally appointed to some high station, as he has been trying to make people believe, there are now indisputable evidences of his being a false prophet. His receiving into his fellowship, and placing in high authority such men as Wm. Smith, Dr. John C. Bennet, and G. J. Adams, sickened a great many who at first favored his pretensions.—But his introduction and organization of a *secret* society in Voree, with horrid, Gadian-tine oaths and impious imprecations, and then lancing the arms of the initiated, and making them, with their own blood, sign a hidden or private Covenant under the garb of furthering the cause of religion, was one of the most barefacedly wicked transactions that ever a set of men were guilty of since the world began. This he, and his Master of Ceremonies, Dr. Bennet, performed, as numerous witnesses have testified.

The above was only equalled in darkness of intent, by their attempt at an endowment or illumination of some of his faithful ones. I received the detail from one whom he had appointed to be an Apostle.—He and his Coadjutor and Pontiff, Dr. Bennet, mixed some phosphorus with oil, and then assembled those to be endowed or illuminated, in a dark, damp underground room in the Prophet's house in the fore part of the night. Thence they were called, one at a time, up a narrow stair-way into the room above, where those two impious wretches saturated the hair of their heads fully with the above phosphoric mixture, and then sent them back into the dark room below, where their hair would appear in the dark as if all on fire. Thus they continued until some dozen were well greased. This performance they endeavored to palm off upon the illiterate as a mighty outpouring of the spirit of God—as fire and the Holy Ghost from heaven.

When I visited Voree last summer, he that was Strang's Bishop at the time of his illumination, had bolted from him, and he kept on hand a small bottle of the *fiery mixture*, and offered to illumine any one's head who would submit to the operation, in order to show the abominable trickery of the *little Lawyer* Prophet of Voree, and his man John—the Master of ceremonies. Dark must be that intellect, degraded and sunken must be all those moral powers, and dishonest, deceitful, and hypocritical that heart, which after such scenes could yet believe that the inspiration of the Almighty attends such a man as J. J. Strang.

But again in his *little, puny* official organ published at Voree, the seat of his domin-

ions, he has come out and flatly denied the divinity of Christ, the Savior, and strenuously argues that Jesus was the legitimate son of Joseph and Mary. I look upon Strang as being a kind of third-rate infidel, an unbeliever in all divine revelation. One who fears not God nor regards man. He is capable of condescending to the most little, mean and vile abuse of those who are opposed to his course, of any man with whom we have formed any acquaintance for many years.— In his *little* sheet he publishes the most false and exaggerated accounts about Voree, about the numbers who adhere to him, and about the accessions to his ranks, and also about their present and future prospects.— Truly, J. J. Strang is a false Prophet, and base hearted man, whose great aim is to destroy others in order to build himself up.— But wo! thrice wo! will be his doom in the end.

J. C. BREWSTER'S ISM.

This young man is now trying to play his part in the great drama of isms growing out of, or from among the Latter D. Saints. He claims a great gift of inspiration, and has been professing to translate from some lost books or manuscripts of Esdras, and other old prophets. I now have in my possession some hundred pages of his works. He lives and has them printed in Springfield, Ill. If I am rightly informed, he distributes his publications gratuitously, although in quite low circumstances. He says all the gatherings preached by Joseph Smith and those with him were false. And that God has sent him with authority to gather all the righteous and establish them together in a temporal kingdom in California. The center of the land of Zion, he says, is not upper Mo., but is in east California, where the kingdom spoken of by Daniel will be reared up and established; into which the righteous among all nations shall flow and find continued peace. California, the land of east California is Brewster's El Dorado. But as might be expected from this champion of the big kingdom "over which the powers of this world will never be able to prevail," he himself is to be the head and front in its organization. He is to divide the inheritances of the saints and to give to the kingdom its laws.

Poor man! his youthful days are spent in vanity, and if he lives to old age, his declining years, (unless he repent and turn away from his folly,) will be vexation of spirit.— Between this and the 27th of June next, (he says) "the establishment of the church anew will take place." He has no church establishment as yet, but if we are correctly

informed, he intends to visit Kirtland within a few weeks to try his fortune at kingdom-making, and if he does so, as this is our residence, we shall try to narrowly watch the signs of the times.

We will here take occasion to state, unhesitatingly and pointedly, that we do not believe in nor look for that temporal kingdom to be fully set up, organized, and established, until Jesus Christ makes his personal appearance on earth, and "reigns over it as King of Kings, and Lord of Lords." All the dreamy visions of splendor, glory, and grandeur in an earthly kingdom to be established by the Twelveites in the great Basin in the wilderness, by Rigdon in the Cumberland valley, Pa., by Strang in Voree, Wis., or on the Beaver's isle in lake Michigan, or by Brewster in east California, are to us nothing but wild imaginations of hallucinated brains. The Kingdom of Christ is at present a spiritual kingdom, and will remain so until the morn of his descent from heaven, when he will be crowned King on earth, and he will then reign and rule over the whole earth for one thousand years with a rod of iron—which is the Word of God.

The church and kingdom of Christ, until that period, will be built up, and operate, and be protected by the laws of earthly governments already established, or which will be hereafter established by political men.— It does not now nor never will crown any man as its king, nor seek earthly dominion or grandeur. The kingdom is now exclusively spiritual, but when Jesus comes, it will then be both spiritual and temporal so blended together as to give to all and every one who lives, perfect peace and everlasting joy, until Satan is again "loosed for a little season." Ed.

IMPORTANT LETTERS.

From Oliver Cowdery to David Whitmer.

ELKHORN, Walworth Co., Wisconsin, }
July 23, 1847. }

Brother David: Our mutual friend and former co-laborer, Elder McLellin, called on me a day or two since, informing me at the same time, that he was, or is now, on his way to Missouri, mainly for the purpose of visiting yourself. That is, that such was his ostensible object in now visiting the west.

We have had a lengthy conversation exclusively and disconnectedly upon the subject of the religion we believe, and matters and things connected with the upbuilding our Redeemer's kingdom here on earth. As he is to visit you, it is not needful that I

should trouble you with a recital of his labors for the last year or so. I will however say, that so far as I understand his labor, it has simply been directed to one great object—to wit: in preparing, or endeavoring to prepare the way for the old ship to unhitch her cables and again sail forth. There is no doubt in either of our minds I apprehend, as to the fact that she has been “lying to,” for some time past, either for the want of pilots or hands to work her. Let me speak plainly. The Lord, as you well know, confirmed the holy priesthood upon certain men, (among that number yourself is included,) who went out to teach repentance and organize a church. At the head of that body Joseph Smith was placed.

Now it is not necessary that I should occupy time in detailing what was done correctly or incorrectly; suffice it to say that by-and-by, yourself with many others were found wandering about in the world, despised by the world, and libelled by those for whom life had been periled. The church claiming to be the chosen of God was driven from their own possessions, and in process of time, Joseph Smith was meanly and unlawfully murdered! Then came a trying time for the existence of that boastful church and then followed and is yet following a time or season of strife, to see who is to be called the HEAD. Rigdon succeeded in gathering around him a large number of persons. But he has had his day. He has tried, as try he must, to be the great man. Strang has raised his standard, and cried “Lo here.” The twelve have perhaps not as a matter of choice at first, but of necessity taken such as would adhere to them and fled to the western slope of our continent. I do not say that it were necessary that those men should all try to be great, and occupy the place of Joseph Smith; but I do say, that for any one who could accomplish that great work, to wit, lead the church, to have undertaken to have done so, he would only have made “confusion worse confounded.” In consequence of transgression, we have fallen back a series of years. Men’s minds have become so confused, that they must have time to see for themselves that those individuals have not the *authority*, consequently not the *POWER*.

Now brother David, as to the time—a change of circumstances with Moses worked a delay of forty years to the children of Israel in their coming out of Egypt. So it may be in our day. But be the time longer or shorter, there is one thing certain—Our characters have been villified. This villification has had its effects upon the minds of

men. If ever the church rises again in true holiness, it must arise in a measure upon our testimony, and upon our characters as good men. Such being the case, it is or was necessary before that time, that some ONE should step forward—capable and worthy, who knew us well, and whose heart the Lord should or has touched, whose duty and office should be to vindicate our characters, and disabuse the minds of the honest of those prejudices which they do and would otherwise labor under. All this must be done without solicitation on our part. And it is expedient it should be done by one who has known us from the beginning.

Now whether the Lord will call us again publicly or not to work in his great cause, is not known to me; nor does it particularly matter: for when once the imputation is wiped away our names will shine in his holy kingdom on earth, when that kingdom is once built up—whether we live to see it or not. On this great subject I want to see you much. True it is that our right gives us the HEAD. It is no matter of pride with me, but an anxious desire to do all that the Lord may require of us. We may not live to see the day, but *we have the authority, AND DO HOLD THE KEYS*. It is important, should we not be permitted to act in that authority, that we confer them upon some man or men, whom God may appoint, that this priesthood be not taken again from the earth till the earth be sanctified. I want to see you much on this great matter.

That our brother William has been directed and influenced in what he has been doing by the Holy Spirit, I need not say to you I fully believe. I do not say that *every thing* he has done has been done by inspiration—it would be strange if it were so. But that God has touched his heart, that he might begin to prepare the way, I have no doubt. In thus doing he has done well, and he will in no wise lose his reward.

As to the time, I will further add that those men of whom I spoke must have time to develop to their followers that the Lord has not chosen them for that purpose or work. Whether this will take many or few years, I am not now advised. But this much I do know, when the time fully comes we shall know it. I have sought diligently to know and feel well assured of what I say. You will talk this matter all over, and make all necessary enquiry, and I will only say that when *the time comes, I AM READY!* But I am not persuaded that it has yet fully come. Let the Lord vindicate our characters, and cause our testimony to shine, and then will men be saved in his kingdom.—

The God of peace and of glory be with you brother David, and cause his face to shine upon you continually. Amen. Lay your hands upon brother William, that he may be patient and steadfast. Let us hear from you often, and do come and see us if you can. Our love to all our relatives, father, mother, and all.

As ever your brother,
OLIVER COWDERY.

Answer.

FAR WEST, Mo. Sept. 8, 1847.

Dear brother Oliver:—I write in answer to your last. We have held a council in Caldwell county, at brother John's. For particulars I refer you to bro. W. E. McLellin, after which you will be able to form ideas that will be of service to you, in your future time.

Now I say it is your duty to prepare so fast as God will open the way before you to cut loose from the world—and lay hold of the work of God, and assist in building up the church, even the church of Christ. I would give you a detail of the whole matter but have only time to say that we have established, or commenced to establish the church of Christ again, by laying aside our dead works, and being re-ordained to our former offices of President and Counsellor, as formerly—and it is the will of God that you be one of my counsellors in the presidency of the church. Jacob and Hiram have been ordained High Priests, and W. E. McLellin President, to stand in relation to me as you stood to Joseph, &c. &c. Now you behold that THE TIME HAS COME, to clear away the old rubbish, and build again those principles which constitute the church of Christ. Brother McLellin has still to continue his work in exposing the man of sin, &c. &c.

I am your brother in the new Covenant,
DAVID WHITMER.

Hiram Page to Leonard Rich.

RAY Co., Mo., Sept. 24, 1847.

Brother Leonard Rich:—Knowing the great anxiety of the brethren in Kirtland to hear how brother William was received in Missouri, I will give you a short sketch of what passed. Brother McLellin arrived at Richmond on the 4th day of September, and on the 6th he in company with brothers David and Jacob came to my house, and we all went to brother John's. There we spent two days in council, and received the word

of the Lord, &c. Baptism was attended to, and other necessary duties. In the revelations you will see that the Lord has raised up brother William for this very purpose, and has led him about from place to place to prepare him for the great work which is just before him. What he has done in the church of Christ is acceptable to the Lord, as is manifest through the revelations given in council.

Brother William was ordained a President to build up the church of Christ in Kirtland, &c. His duty is pointed out in those revelations, and he will need the support of all the brethren to assist him in the work which the Lord has enjoined upon him; and if he is humble the Lord will hold him up, and hold him in his own hands.

On the 17th day of September he left for Jackson county,—from there he was intending to wend his way back to Kirtland.—When he reaches home he can tell you more than I can write. There is one request I have to make, and that is, "watch over each other for good," and if the enemy assails, leave not one to combat the enemy alone. Give my respects to all enquiring friends, and in particular to brother Martin Harris, and I will remain as ever your affectionate brother in the New Covenant,
HIRAM PAGE.

CLEVELAND, Ohio, April 18, 1848.

Brother McLellin.—I left Kirtland, my home, on the 17th of February, in order to take a short tour preaching. I visited Ohio City, Laporte, and Huntington. I preached six discourses, two in Huntington, one near Laporte, and three in Cleveland; and I have talked to inquiries more than to preach six sermons more. Before I left home I had thought that the conduct of the church of Latterday Saints, and especially the Leaders, had so prejudiced people in general against any man or body of people who would profess belief in the divine validity of the book of Mormon, that there would be an entire apathy on the subject: but I must confess my entire mistake. I have found people not only ready and anxious to inquire, but also the honest in heart rejoice to have the privilege to receive the doctrine and to obey the ordinances of the church of Christ. In this city, on the 27th Feb., I baptised one, and on the 28th four more. And in our confirmation meeting, we had a melting time, a precious time, a heaven-born time, I assure you. The spirit of love and peace and great rejoicing was poured into our hearts, and I truly felt to magnify the name

of the Lord for the privilege of my short tour. Ah, said I in my heart, if the elders of the church of Christ could but realize for what they were ordained, they would certainly be in their Master's business,—altho' at a sacrifice of their time and earthly substance.

On the 11th of March, I visited my few brethren again, and on Monday following I baptised and confirmed four more, who are, now rejoicing with us in the great work, and I ordained bro. Wm. H. Parcel an Elder among them, so that they can now keep up their meetings, and thus keep the Spirit of the Lord to be their guide and teacher. And again on Saturday the 15th inst., I visited the little few in this city, and spent two or three days with them. And while we worshipped and rejoiced together three more were added to our numbers—and a fair prospect still of more. My dear brother Wm. let me say to you, and through the Ensign of Liberty to all its readers, that I have no fears now but that the true church will now prosper and progress until "the winding up scene." O may God speed our cause in his own way, and gather among us the honest in heart—and none others. Amen.

I am your brother in the fellowship of the cause of Christ,

LEONARD RICH.

WEST BUFFALO, Iowa, Jan. 6, 1848.

Dr. W. E. McLellan:—Dear Sir: Yours of Nov. 19th is just received, and it afforded us no small degree of pleasure to learn that you, after a tedious journey, arrived safely at home to be greeted by your family and friends, finding them enjoying good health—the greatest blessing life can afford. My family are at present in the enjoyment of good health, and so are the friends and neighbors. In all my practice here this season, I have lost but one patient out of some 150.

My heart was made glad to hear of the happy seasons you speak of enjoying in Kirtland in the service of God, with your few brethren. As it regards your enemies or mine, they can go so far and no farther. I have not seen any of Strang's papers since I parted with you, neither have I had any other intelligence from him since the letter you read at my house. I have not thought it of any advantage to me, further to examine into his claims. As it regards my preaching, I lecture occasionally. The position I take is as follows—Being commanded after my baptism by a special revelation of the blessed Savior, to preach to this generation,

and proclaim that it should not pass away till he would come in his kingdom. The reflection of which fills my heart, and causes me to act so far as I can in my feeble manner, to prepare a people for his reception.— On many things the Lord has given me great light and intelligence, and my calling and relation to the heavens I know; but I must confess that now I am somewhat diffculted on two points, relative to the strict legality of the Latter Day Saint baptism, and also concerning a re-baptism. I think all those who are baptized into L. D. Saintism become harlots or prostitutes—in the scripture-sense of the term. And why not? if they are not in the Church of Christ, then they are in the Church of the Devil, for there are "save it be two churches on the face of the whole earth"—the Church of Christ and the Church of the Devil. Hence all who are not baptized into Christ, must, if they have been baptized, belong to the "mother of harlots."

If I understand your principles, and I think I do, I would say to you go on in the name of the Lord, the victory is sure. Truly the Master has blessed you with a superlative talent, and may your fruitful mind ever present those benevolent, equitable, and superlative principles which so highly characterize the source from whence they come, viz: the higher order of Beings. And forget not to offer up your fervent prayers for me, though I'm in a far distant land. For I can truly say with the poet,

*Tho' the deep between us rolls,
Friendship still unites our souls.*

And the day may come if we prove faithful that we may stand shoulder to shoulder, and heart to heart, pushing forward the great truth that "Messiah is coming on earth to reign." There is nothing on earth I so much desire as a faithful and true fellow in the great and glorious work. Yea, I feel that if faithful, more than millions of admiring souls will yet follow in our train! Myriads of anxious spirits are now waiting to see the work accomplished, and then to waft the intelligence to a higher order of beings who will join in the loud Alleluia to God & the Lamb, which will fill all the mansions of glory with praise, whilst admiring millions from pole to pole will humbly bow at the shrine of Jesus, and hear the plaudit "well done good and faithful, enter into rest."

You ask what calculation you may make on me? You may calculate that as fast as I learn the will of God, I will try in my weakness to do it. I feel dissatisfied with my present situation. We are deprived of

educational privileges, and many social resources that make life desirable. But we have moved so many thousand miles, and wasted so much substance, that I am almost tired of the journey of life. I feel like finding a place to rest this feeble body, where I can improve my mind for future usefulness to my fellow man. I would be glad to see some of the Elders of the church of Christ in this region. I think S. James and his man Friday [Hinckle,] are at an end, as to influence in this section of country. I know of none who have joined them since you left us.

I close by subscribing myself your affectionate friend indeed.

A. P. RINGER.

DAVENPORT, Scott Co., Iowa, }
Feb. 8, '48. }

DR. McLELLIN—Dear brother in the Lord, if I may call you so—for I believe you are honest in the work of the Lord.—I feel to communicate to you my mind at present in regard to the important events that await us in these last days. My mind has been employed more than it ever was before on the things of God, since I took the parting hand with you in Oct. last, at the Hinklite conference in Ill. It is not needful for me to say much about that conference, for you know that in plain language the Devil took the uppermost seat among them. I was glad that I attended it. I saw enough there to do me forever in regard to Rigdonism and Hinkleism. May the Lord have mercy on them and help them to change their ways, is my desire. I was glad to see you bear their slang so well as you did. It was too bad—too bad indeed.

I am as strong in the faith as I ever was. You know that there are some here who are honest in heart, who wish to know and do the Lord's will. For myself, I am determined to serve the Lord to the very best of my ability. I hope you and the good brethren in Kirtland will remember me in your prayers. I feel sometimes as though I was travelling in the wilderness alone. I long to see the day when the Lord's people will gather together to serve him with one heart and one consent. Be where they will, I feel like being with them. There is no pleasure in this earth for me except it is in the work of the Lord. I long to see the time come when the Lord will send HIS MESSENGERS out for the last time to prune his vineyard.—Brother Ringer is well. He gives us a lecture once and a while, which helps us some. We think we shall be to see you next fall, if the Lord will. We hope you will endeavor

to carry out the true principles of Godliness there. May the Lord bless you with the spirit of truth in carrying out his marvelous work. O brethren, live much on your knees as the prophets did of old. They would fast and pray for days and weeks together, to know the will of the Lord. He is the same God now as he was then—and ever will be, to them that love and serve him.

I am your distant, but faithful brother and friend,
JAMES E. BUNSIDE.

WEST ELIZABETH, Pa., March 8, 1838.

Brother McLellan: * * * * * Last spring I received one of your papers, which gave a partial but interesting history of the Church. I liked the spirit it breathed, and I have a strong desire to know more about the matter. Now tell me, can we lift up our heads and rejoice in the belief that the Church of God—the pillar and ground of the truth, is once more organized and established upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone? I trust this is the case. The spirit seems to whisper yes. At least I feel so myself.

Your old friend and brother,

J. W. RUBY.

PECULIAR OMENS.

During the summer of 1838 the society of people calling themselves "The church of Latter Day Saints," were in full tide of prosperity in Caldwell county, Mo., and they thought and proclaimed themselves an equal and even a superior match for all their enemies; they had a county of their own selection; they had settled it, and possessed it, and governed it civilly, politically, militarily and religiously. In the fullness of their freedom on the 4th day of July, hundreds after hundreds collected together on the great square in the city of the Far West, and S. Rigdon, the orator of the day which is sacred in the memory of our nation, mounted a rostrum reared by the side of a tall "Liberty pole," from the top of which floated gracefully the stars and stripes, as emblems of the freedom of our place and nation.—Long and loud rolled the peals of eloquence in the ears of the vast assemblage of L. D. Saints. Festivity and glee was the order of the day, and all those who had embraced that peculiar religion or ism, retired rejoicing that their lots had fallen in so free and salubrious a clime, where plenty smiled all around.

But in a few days thereafter, by a combination of the elements, a dark cloud hovered

immediately over the "Prairie City," and heaven shot forth a vivid arrow from the lightning's quiver, which splintered the LIBERTY POLE into fragments, strewing them over that very spot where that vast concourse but a few days previously had had their hearts warmed with the prospects before them. The after history of that people in that region, but too plainly shows that the fate of the pole was eminently ominous of that dark deeded L. D. Saintism, in all its parties and factions. During the winter following, that people, by mobocratic fury, were hurled from that State, to wander from their homes and from their rights.

Kirtland, Ohio, had been the birth-place, the seat, and the center of the operations of L. D. Saintism, from its beginning in 1834 until about the close of 1837, when the Orator of the *shivered pole*, with the Prophet at his head, fled thence to the Far West. The Kirtland Temple had been reared here, and was the boast of the church and the wonder of visitants. With a kind of *sacred feeling* the Latter Day Saint would approach it and worship among its curtains within its massive walls, verily supposing that God had accepted the House at the hands of the builders, and had set his name there for deliverance. But a council in heaven decreed that their disapprobation should be signally manifested, so that all that deluded people might know that God and all heaven was opposed to their wicked course.

In the year 1838 or 9 a flash of vivid, lucid light, quickening its pace from a dark cloud above, struck the spire of the Kirtland Temple, and shook the building to its base, rattling its upper portions fearfully. One peculiarity we will mention here. The lower story of the House was built by the church of Christ, before the leading authorities changed their characteristic name to that of Latter Day Saints. But the upper parts of the House, which were finished by those who had embraced that notable ism, suffered from the anger of the furics. The lower was uninjured.

But the above did not suffice. The leading men of that "ill-fated people," once more pitched their head quarters in Nauvoo, Ill. There they caused to be erected a superb fabric, called the "House of the Lord;" and threw its dome, high into air, with its spire still higher; and near its pivot they fixed a pretended figure of an angel, overlaid with gold, holding a trumpet in his hand. A few weeks since we received a letter from a reliable source in Nauvoo, containing this particular remark: "The Temple here is still in possession of A. Babbit,

and is only used for a show. The whole edifice is in bad repair, and no effort is made to keep it otherwise. The wind has blown the angel's head and shoulders off, and made him drop his trumpet." Thus has fallen again an ill omen upon Latter Day Saintism.

It does seem strange to us that so many ominous, specific, peculiar, and marked displays of the anger of God in or through his elements; striking at their highest points of glory—even at their HOUSES OF WORSHIP, does not awake and startle them at their danger. But that arch enemy of all good men seems to hold that people as with a charm, so that he may drag them down to hell. They seem determined to take no warning, neither from God, from his lightnings, from his winds, nor from his faithful and true prophets. Finally as we have said before, their doom is sealed, and destruction awaits them. Three signal, ominous warnings have been given them, but they have heeded them not. Now if we could believe their leaders—the Twelve, honest in their late proclamation, we should think that they were still believing that they should yet prosper—that they could now build a *great city* in a Basin among the Rocky Mountains. But, "Verily thus saith the Lord, that people of the Latter Day Saints, who have gone to the wilderness, never shall build and be permitted to inhabit, never shall plant orchards or vineyards, and enjoy the fruits thereof." Those therefore, who run at their call, will only run to meet calamity, trouble, and wo. THE TRUTH they neither teach nor practice.

Our friends will remember our Conference on the 19th of June next, to be held in the Temple in Kirtland. We solicit a general attendance of our friends, but especially of the Ministry.

Our seventh No. will not be issued until after our conference. This No. has been delayed in consequence of the sickness of our printer.

Thus far we have issued and sent our paper to many subscribers who have not as yet sent us THE DOLLARS to aid us paying the printer. We are anxious to have our papers read, but still we want to give our readers a gentle hint. That's all. We would be glad if our agents and friends generally, would exert themselves a little to send us more subscribers.

THE ENSIGN OF LIBERTY.

VOL. 1

KIRTLAND, LAKE COUNTY, OHIO, AUGUST, 1849.

NO. 7.

OUR PROSPECTS.

More than twelve months have passed away since we issued the 6th number of the *Ensign of Liberty*.—No doubt many of our readers have supposed that our paper was dead.—It has not been dead, “but only sleeping.” At its commencement a number of men gathered around us and said “O yes, by all means print a paper, and we will help to sustain it.” To some extent we relied upon their promised aid, but have been much disappointed; hence our delay. But we intend that our paper shall be forth-coming, occasionally, notwithstanding all the harping of all our opposers among all the L. D. Saints, in all their scattered parties and factions.

The want of means to publish our paper has not prevented the church of Christ in this place from holding their meetings punctually, on every Lord's day. And we assure our friends abroad that when we meet in the name of the Lord, we always “rejoice and continue to rejoice,” that the Lord is freeing us from all the false doctrines, principles, practices, and all the evil spirits which are either influencing or governing all the various delusions of the world. We feel that Christ has made us free, and that “we are free indeed.” Our numbers, as in our beginning, are few; but few as we are, we have never met in the name of the Lord, but that we have felt and enjoyed the divine operations and influences of the Holy Spirit of our God.

Our design is to faithfully move onward, so as to increase in spiritual light, divine intelligence, and in power with God, and in favor with all the honest in heart. We have no fears as to the future, so far as THE

CHURCH OF CHRIST is concerned. God is our father; Jesus is our Head, our great High Priest, our friend and Savior, our King, Ruler and Lawgiver. Angels are our ministers to light up the flames of eternal love in our souls. And all the good, holy, warm-hearted and heavenly minded men and women on earth, are our fellow-laborers in the great work of the last days, in which we feel devotedly engaged.

In our faith, our belief, our opinions, and in our hopes concerning the work in which we are engaged, we are the same as set forth in the preceding numbers of this paper, except in one thing only, and that is in relation to the lesser priesthood, or the priesthood which is after the order of Aaron or Levi, belonging to the church of Christ in our day. But we have full confidence in the high priesthood which is after the holy order of the Son of God. And we now hold the opinion that all the offices necessary for the government of the church, exist in this priesthood, even from the Deacon's office to the office of the first President of the whole church. And to us there is a beauty in the doctrine of one Lord, one Priesthood, one faith, one baptism, one church, one name, and one hope of our calling.

We feel that independence and manliness about us that when we are convinced of an error in word, in deed, or in doctrine or principle we are not only willing, but we rejoice in the privilege of seeing it and turning away from it. Our whole object is to know and do the truth; and nothing but simple, unadulterated truth, will answer our purpose. Error never sanctified one intelligent man, but truth has thousands. And indeed all “the church of the first born” who

are glorified, have received their glory by embracing, and then faithfully following after diamond truth. And one great truth which we esteem the very pedestal,—the only foundation on which the whole christian system stands. Yes, the only basis of all the dispensations of God's goodness to man, exists in the principle and the continued practice of *"the direct revelation of God to man."* This is the beginning of our faith, and will be the end of our salvation. We love the idea, and we love the practice more, because it fraternizes with every principle revealed in God's sacred books, with all the principles of our intelligence, and with all the warmest affections of our own hearts.— Were it not for our belief in this principle, we could not be religious. But thanks be to the Lord that we ever learned it by embracing the book of Mormon—by uniting with the church of Christ—by becoming familiar with Joseph and David, the Lord's Prophets—and by learning the principle by direct inspiration from God, or rather we received the gift from heaven by yielding obedience to the gospel of Christ.

Ed.

REVELATIONS.

The manner of receiving the word of the Lord is a subject upon which I have thought much. I mean the manner and way that holy men of old received and wrote the scriptures of truth. And as I publish some revelations in this No., I would so far as I understand it, give my views. Before Adam fell, no doubt the Lord talked with him face to face, as a man talks with his friend. After he fell, this spiritual union ceased until after repentance and adoption. These holy men received "the word" from God by his own voice, by the hand, mediation or ministration of Angels; by open visions of the day, or dreams

of the night; by the Urim and Thummim, and by the voice of the Holy Ghost. God is a spiritual being, and our "inner man" is a spiritual substance. Corporal matter can join with, or act on corporeal matter.— And spiritual existences can unite with, act on, or communicate to other spirits. And hence man, being composed of matter and spirit combined, can be influenced by objects of this world, and also hold converse with the "spirit world," and thus receive direct intelligence and instruction from his Creator. Hence it is said "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Again, "The spirit of man is the candle or lamp of the Lord." There is a spiritual union and communion between the Lord and those who believe in and enjoy direct revelations from him that no other beings can either realize or enjoy. It is an element in which the carnal mind cannot dwell. Those only who have partaken of "the divine nature of Christ" can understand it or be happy in such a state.

I, as scribe, have written revelations from the mouth of both the Revelators, Joseph Smith and David Whitmer. And I have been present many times when others wrote for Joseph; therefore I speak as one having experience. The scribe seats himself at a desk or table, with pen, ink and paper. The subject of enquiry being understood, the Prophet and Revelator enquires of God. He spiritually sees, hears and feels, and then speaks as he is moved upon by the Holy Ghost, the "thus saith the Lord," sentence after sentence, and waits for his amanuenses to write and then read aloud each sentence. Thus they proceed until the revelator says Amen, at the close of what is then communicated. I have known both those men mentioned above, to seat themselves, & without premeditation,

to thus deliver off in broken sentences, some of the most sublime pieces of composition which I ever perused in any book. But here I might be asked, do you endorse the principles and conduct of Joseph Smith? And I answer no. His professional career for good wound up with his appointment of David, his successor, in the year 1834. Between this period and the time when the church was first organized in 1830, I believe Joseph endeavored to live a holy life, but after that important event he never even professed to give but a few revelations, and in them I have no confidence. In those published in this paper given through David, I have all confidence. They were dictated, I believe, by the power of the Holy Spirit.

Ed.

OUR TOUR WEST IN 1847.

When I published the third number of this paper, I did not then deem it wisdom to publish the particulars of the conference held in Far West, on the 7th and 8th days of Sept., with some of the original "witnesses" of the book of Mormon. But as circumstances have transpired since, and as matters now stand, we believe it to be our duty to present to our readers a history of that important conference. But let us premise a little here. It will be remembered that in Dec. 1846, I wrote a long letter to President David Whitmer. And in March and April following, I published the first and second numbers of this paper, and immediately sent them to him and his friends. When I parted with O. Cowdery the last of July, in Wisconsin, he immediately wrote to David and acquainted him with the fact that I was on my way to make him a visit. This letter he had received some days before I arrived.—Hence the whole matter of the stand we had taken in Kirtland was well

known and well understood by those men, many weeks and months before I visited them. I have made the above remarks because I have been charged with waking up the Prophet in his duty, and because some have thought that those men acted without mature deliberation.

On the 4th of Sept., about sunset, I arrived in Richmond, Ray Co., Mo., at the residence of David Whitmer. We spent until midnight's hour in familiar converse relative to his gifts and callings from God, and concerning the great work of the last days. Not a jar appeared in our sentiments or feelings, and we retired. On the 5th, he had an engagement, but in the evening he, his bro. Jacob, and myself, retired to a lonely place, and there under the cover of the night, and of the forest, David gave me a succinct history of the dealings of the Lord with him back until the year 1839, when I had last seen him. At the close of this interesting interview we bowed together in the stillness of a late hour at night, in the shady grove, and each vocally called upon God, the one after the other, while his Holy Spirit distilled upon our hearts as the morning dew.

On the 6th, David and Jacob Whitmer, and Hiram Page, accompanied me to Far West, to visit their brother John Whitmer. On the 7th, in the morning, we bowed in family prayer—David being mouth. But in the midst of his prayer his own weakness, and the greatness of the work of the Lord pressed in full view before him; he shrunk and cried aloud for mercy. His head as it were, was a fountain of tears, and his eyes streams of water; his whole frame trembled and shook under the power of God, and his natural strength began to give way, and he cried out, "Brethren lay hands upon me that I may have strength to do my duty." We arose and ministered to him; and

if ever deep and powerful feeling filled my whole heart, that was the time. He received strength and concluded his prayer.

After breakfasting, we retired to a pleasant inner room, and dedicated ourselves to God, in a council capacity; and then held a free and lengthy consultation about the first rise and progress of the work from the year 1827 up to 1834, and onward to the present time. We conversed freely, and particularly about the re-organization of the same church by us in Kirtland, in Feb. 1847. I was particular to relate to them all the great and important principles made known to us, and upon which we had acted. The following revelation which we had received on the 10th of Feb. preceding, which was the cause of the re-organization, was read and approved: "Verily I the Lord say unto those who are now present, who have bowed before me and unitedly asked in the name of Jesus, to know my will, I am not angry with you, but the Angels rejoice over you when they behold your faith in me; and your willingness to receive light and truth at my hand. And if you will continue to be united in my name, and keep the covenant which you have now made that you will always obey my voice, and always seek unto me when you lack wisdom; verily I the Lord, will lift you up, and no power of evil shall ever prevail against you: but I will bless you and lead you, and I will be your Ruler in time, and in eternity you shall dwell with me in peace. It is my will that in as much as you have taken upon you my name, that you should now be freed from all your dead works, from all evil spirits, and from all unrighteousness, by being born into the church by obedience to the ordinances of baptism and confirmation, that I may build up unto myself a holy people, zealous of good works; who

will walk with me by faith, and be prepared as a bride when the face of the covering shall be taken off of all flesh, and heaven be revealed unto men. Come then unto me and I will own you. Let my servant William, who has separated himself unto me, to obey the voice of my spirit, though all manner of evil be spoken against him therefor, repent and turn away henceforth from all blindness of mind, and harshness of spirit, and fear of evil doers; and let him trust in me continually for deliverance, and I the Lord will hold him in mine own hands, and fulfil all my promises to him.

"And now in as much as you desire to know my will and how you shall go forward to please me, as you have taken upon you the name of Christ, mine Anointed, then it will be pleasing unto me that you should also take upon you mine ordinances of baptism and confirmation, and then re-ordination—or rather a confirmation of the holy authority of the Priesthood which you had received in my church. Yea, let my servant William baptize and confirm, and then re-ordain my servant Martin. And thus shall he confirm his authority upon him by the laying on of hands and saying, Brother Martin I lay my hands upon you in the name of Jesus Christ, and I re-ordain you, and confirm upon you the office of high priest in the church of Christ, after the holy order of the Son of God. And I pray God in the name of Jesus, his son, to give unto you in your calling, all the gifts and blessings and powers thereof, and keep you faithful unto the end, amen. And then let my servant Martin administer unto my servant William in the same manner, according to the same pattern. And then let my servant Leonard likewise receive the same ministration.

"Yea, let my servants William and Martin and Leonard, do as the spirit

of truth now directs them, and in which they feel a clearness, and I the Lord will open the way before you as seemeth to me good, and no power shall stay my hand, but I will accomplish my work and that speedily. For gainsayers shall be confounded, but my people who know my voice and follow me shall rejoice and continue to rejoice; and the glory shall be ascribed unto me, instead of unto man.

“And now concerning the authority of my servant David, I would say unto you that no man being directed by my spirit will ever condemn what my spirit now teaches you. Go forward then, that my designs in the work of the last days may prosper in your hands. And now I say unto you, to always trust in me, and you shall never be confounded, worlds without end, amen.”

Every part and principle of the above was scanned, and as I supposed well understood by all those present. We then agreed to call upon the Lord to know his mind and will concerning those who were there present. And we agreed or covenanted to implicitly obey what the Lord might reveal to us. I took my seat at a table prepared to write; David took his seat near to me, and he requested the others to gather near around him.—Then after a few moments of solemn secret prayer, the following was delivered solely through and by David Whitmer, as the Revelator, and written by me as scribe, viz:

“Verily, verily thus saith the Lord unto you my servants David, and John, and William, and Jacob, and Hiram, it is for my name’s sake saith the Lord God of hosts, that your sins are now forgiven, and that you shall have my word concerning you. Therefore marvel ye not that I the Lord your God have dealt with you on this wise, concerning you on this land. Behold I have looked upon

you from the beginning, and have seen that in your hearts dwelt truth, and righteousness. And now I reveal unto you my friends, through my beloved son, your Savior. And for the cause of my church it must needs have been that ye were cast out from among those who had polluted themselves and the holy authority of their priesthood, that I the Lord could preserve my holy priesthood on earth, even on this land on which I the Lord have said Zion should dwell.

Now marvel not that I have preserved you and kept you on this land. It was for my purpose, yea even for a wise purpose, that the world and my church should not know, speaking after your manner of language; for my church for a time did not dwell on earth,—speaking of the righteousness of the church of Christ. For verily, verily saith the Lord, even Jesus, your Redeemer, they have polluted my name, and have done continually wickedness in my sight, therefore shall they be led whithersoever I will and but few shall remain to receive their inheritances. Therefore I say unto you my son David, fear not, for I am your Lord and your God; and I have held you in my own hands. You shall continue your inheritance on this my holy land; and it is for a wise purpose in me, which purpose shall be revealed hereafter.

It is even for the testimony that all those who are present have borne and remain honest therein, that the covenants that I the Lord have given you should be kept sacred on this land, and were it not so, you could not now receive wisdom at my hand. For I the Lord had decreed that my people, who had taken upon them my holy name, should not pollute the land by the holy authority of their priesthood. Now I say unto you that my church may again arise, she must acknowledge before me that they all

have turned away from me and built up themselves. Even in the pride of their own hearts have they done wickedness in my name, even all manner of abominations, even such that the people of the world never was guilty of.

Therefore I the Lord have dealt so marvelously with my servant William. Therefore I have poured out my spirit upon him from time to time, that the "man of sin" might be revealed through him. To him I have given my Holy Spirit. I have inspired his heart to discern the true principles of my kingdom, that he may again build up my church as from the beginning. Therefore I have inspired him to build it up according to my law. Therefore he shall continue to do all things according to the pattern that I have shown to him. Now I say unto you my servant William, that you may not err, be meek and humble before me, and you shall always know by my spirit the correct principles of my kingdom. Therefore I the Lord command you to instruct all the honest in heart, and to break down all those false theories and principles of all those who claim to hold authority from my church.— And the work that thou shalt do in my kingdom shall be to preach and to gather out those who are honest in heart, whithersoever thou canst find them. And after this mission thou shalt return towards thy home and preach wherever my spirit commands thee. For I have a work for thee to do in the land where thy family resides. For there shalt *thy* work commence.

Thou shalt build up my church even in the land of Kirtland, and set forth all things pertaining to my kingdom. Thou shalt write concerning the downfall of those who once composed my church, and set forth to the world by the light and power of my spirit, why I the Lord did not prosper

them. For verily, verily thus saith the Lord unto you, thine heart have I prepared to do this work. It must needs be, in as much as they have all wandered and been led astray in many instances, that they must now be proven and tried, so that they may learn to keep my law, and do my will, saith the Lord your God. And if they prove themselves holy before me, then they shall have my word and my law from Zion. Therefore have I the Lord said that "the meek shall inherit the earth," even so, amen."

One thing in the foregoing revelation came in direct contact with one of my previous opinions. I had supposed that Kirtland would become the residence of David, the Lord's Prophet. But while I was marveling in my mind how the work could go on and he remain in Missouri, and also freely speaking to John Whitmer some of my thoughts and feelings on the subject, brother David came and seated himself near me again, and said, brother William, the Lord has something more for us, and you may write again. And the word of the Lord came as follows:

"Behold I the Lord, say unto you my friends, in as much as you have covenanted to be my friends, and to keep all my commandments, I will reveal unto you this mystery, which you have sought for; that in as much as it was expedient in me to preserve my church or a remnant thereof, agreeable to the covenants which I have made with all the holy saints from the beginning of the world.— Therefore as I had built up my kingdom according to my holy order, and placed you upon this land, and consecrated you to the holy order of my priesthood, therefore my servant David if thou should'st leave this land, and those of thy brethren who have

remained with thee, then you shall forfeit your right and make the word of God of none effect. For I have said unto you in days past and gone, that but few should remain to receive their inheritances. Therefore a commandment I give unto you my servant David, and also my servants John, and Hiram, and Jacob, that you must remain until I command you, and then you shall only be permitted to visit the faithful in my kingdom. For now ye do hold the right of this, the consecrated land of Zion, that in the fulness of time your brethren may claim by right of the covenant which ye have kept, inheritances in the land of Zion. Now I say unto you all, that from time to time ye shall see and know by my Spirit all things pertaining to these words which I have now given you. Now I say no more unto you concerning this matter, even so, amen."

With the above I was perfectly satisfied. Cause and effect were both set forth, and we felt to acquiesce.— But then I saw what a great responsibility would rest on me, especially when I should return to Kirtland. I then saw and in some measure realized, that we should see each other but seldom. Near a thousand miles would separate us and our fields of labor,—for a season at least. And I said in my heart, O Lord, if thou hast a word of intelligence more for me, reveal it, O reveal it now to me! I expressed my anxiety to my brethren present, and the enquiry being made, the Lord through his servant David, made known, while I wrote the following:

"Verily, verily thus saith the Lord your God, unto you my servant William, as I have shown unto you at many a time by the power of my spirit, that I have called you to my work. Therefore I admonish you to

be meek and lowly in heart, that you may have my spirit always to be with you. For it must needs be that you must have my spirit, even the spirit of discernment. For thou shalt discern between the righteous and the wicked, for there will be many spirits which shall manifest themselves in the church of Christ. And it must needs be that my servants who teach my people must discern all these things. Therefore I have given you the pattern, and the power, and the wisdom, and the understanding, to build up my church in Kirtland, to be a standard and a light to the inhabitants of the earth, that they may know that the church of Christ is established here on earth. And I the Lord will that you should teach my servants at Kirtland, and else-where, to adhere to the order of my church as it is written in the holy scriptures; that all who have not obeyed the gospel in my church may be taught the principles of my church in the light of truth and righteousness, in all holiness and meekness before me, saith your God. For it is wisdom in me saith the Lord, that my people who name my name should observe harmony and good order, that the truth of God may prevail among the children of men."

But here David said a vision opened before him, and the spirit which was upon him bid him stop and talk to me concerning it. He said that in the bright light before him he saw a small chest or box of very curious and fine workmanship, which seemed to be locked, but he was told that it contained precious things, and that if I remained faithful to God, I should obtain the chest and its contents. I marveled at this relation, from the fact that on the 29th day of April, 1844, while in vision, I saw the same or a similar chest, and received a similar promise from the Spirit which

talked with me. I was told that it contained "the treasures of wisdom, and knowledge from God."

At this point we counselled particularly relative to the authority by which the church was reorganized in Kirtland, and the reasons why the Lord required us to be re-baptized, confirmed, ordained. They said the principles and reasons which had actuated us were correct, and that they were ready. They felt it, they said, to be their duty to do as we had done. But it was late in the afternoon, and was raining, therefore we deemed it wisdom to wait until morning. Here objecters could not reasonably find fault and say that these men were over-persuaded, or that they acted in haste in this important matter.— But morning came, and a beautiful bright day it was too. We repaired to the water about a mile distant, and there on the bank of a beautiful stream, we dedicated ourselves to God in the united solemn prayer of faith. I then led those four men into the water and ministered to them in the name of the Lord Jesus. But as we returned again to our council room, brother David and I turned aside, and called upon the Lord, and received direct instruction how we should further proceed. And we all partook of bread and wine in remembrance of the Lord Jesus. I then confirmed those who were now born into the church of Christ, anew.— And then (as directed) I ordained H. Page to the office of High Priest, in the holy priesthood which is after the order of the Son of God. And we two ordained Jacob Whitmer to the same office. Then we all laid hands on John Whitmer and re-ordained him to the priesthood, and to be counsellor to David in the first presidency of the church. And then with the most solemn feelings which I ever experienced, we stepped forward and all laid hands upon David and re-or-

dained him to all the gifts and callings to which he had been appointed through Joseph Smith, in the general assembly of the inhabitants of Zion, in July 1834. The above being accomplished, David said to me we will now inquire of God, and finish the revelation to you, commenced on yesterday; and we received the following, viz:

"Now again I the Lord say unto you my servant William, that you must be contented with what you have received concerning Zion. Thou shalt again return to the land of Kirtland, and there thou shalt teach and expound, and write all things concerning my kingdom. For to thee have I given power, and in as much as you ask wisdom concerning those matters relative to my church, thou shalt in no wise stumble. For I the Lord willeth that my people should know the great preparation that must be brought about in establishing this last kingdom. Therefore I command thee to do all things in wisdom; and set forth no points concerning the redemption of Zion, for that matter remaineth with me, and I shall see to it as seemeth me good, that I may have all the glory thereof. Therefore it must needs be that you instruct all my servants concerning these matters, and this for my cause's sake.— And thou shalt teach them to instruct all men that they are only called to preach the gospel, and build up the church of Christ here on earth, according to that which is written.— Now I say unto *you*, my servant William, to thee have I given wisdom and light, therefore teach them in spirit and in truth, and thou shalt be blessed in *thy* calling. And now you know your calling, therefore see to it, and I will bless *you* forever; Amen." At this point we closed our conference. W. E. McLELLIN,
Secretary.

REMARKS ON THE ABOVE.

By reading the foregoing revelations and narrative attentively, our friends can see plainly what the Lord requires of David Whitmer. And can also see the duty of W. E. McLellan. And can assuredly see what is and will be the fate of that people who rose up in Danite fury, hurled defiance at all civil law, and cast out from among them the Lord's chosen witnesses. "But few of them will remain to receive their inheritances." That people called the LATTER-DAY SAINTS, have polluted themselves, polluted the name of the church, and also polluted the holy authority of their priesthood. And lest they should pollute the land of Zion, the Lord suffered them to be driven out from it. Now to suppose that any party of L. D. Saints will ever really prosper, is to suppose that the Lord has spoken falsely in the above revelations through his servant David. It matters not to me whether it is the Twelveites in the wilderness, the Wightites in Texas, the Strangites in Wisconsin, the Brewsterites scattered up and down, or the Wm. Smithites of Covington, Ky. All, yes, all of them, as parties, are doomed to disappointment and wo. But few of them will ever come into the true fold of Christ and be saved. They seem wedded to their idols. They appear to love their heresies, their false principles and their false doctrines, and still yet they love their abominable practices more. Notwithstanding there are many among them whom we once loved in the truth, yet because of their principles and their practices, we are bound by the duty that we owe to God, to ourselves and to our race to speak thus plainly concerning them. O that they had walked in the commandments of their God, then at this day they would have been the most lovely people on the face of the whole earth.

EDITOR.

THE WORK OF THE HOLY SPIRIT AMONG MEN.

Upon this subject much has been written, and many, very many, elaborate discourses delivered, by some of the most able reasoners in the different ages of the world. Within this century, and even during the last twenty years, there has been much discussion and disputation upon the nature of the gift and work of the Holy Spirit. It is a subject that we have had under consideration ever since our first thoughts on Christianity: but more especially so for the last eighteen years. During that time we have had sev-

eral public discussions, (debates,) with men of superior powers of mind; consequently we think we understand some of the strong points on this all important subject. And after thus maturing our subject, we firmly believe that men may now exercise as much faith, and enjoy as much of the Holy Spirit, as in any former age of the world.

We shall not in this treatise enter into all the speculations of gifted minds upon this subject; but content ourselves with stating plainly and frankly, our views, as we have done and shall do on all subjects on which we write. The nature of the influences, manifestations and gifts of the Holy Spirit is a matter which especially interests every person who desires eternal life.

The inspired Apostle says, "if any man, —yes, any man, have not the spirit of Christ he is none of his." Again, "as many as are led by the spirit of God, they are the sons of God." Adam was a son of God, and he communed familiarly with his Father, as a man talks with his friend, face to face, seemingly without a veil between them. He rested on the love, light and glory of his Creator, until the law was broken, and the fatal fruit swallowed—in consequence of which he was cast out, became an alien, and a curse rested upon all the earth for his sake, or on account of his transgression. Therefore it became necessary that the plan of salvation should be revealed to man through Christ, by the power of the Holy Spirit working among men, in order that man might be redeemed from death.

The very first thing received by the adopted child of God is the Holy Spirit. The spirit of Christ is that which the soul receives when, "the strong man armed," is cast out. It is that which makes the children, when adopted into the kingdom, cry "My Father; my Father;"—that which makes their worship acceptable to the spiritual Head. It is the witness of that spirit with theirs by which they know their acceptance with God. It is the work of the Holy Spirit by which the saints are led and guided into all truth, and can know the things of God from the things of the Devil. It is that in which they live and walk, and by which they will be sanctified and sealed unto the day of redemption. It is the earnest of their inheritance until the redemption of their bodies: and finally, it is the Holy Spirit which each saint enjoys, by which their mortal bodies will be quickened, and brought forth in the first resurrection—when all the righteous who have ever lived since Adam (except those translated, and those who rose immediately after Jesus rose,) will

rise among the just, and put on glory, honor, immortality and eternal life. It will be that by which their minds will then search, learn, expand and comprehend the things of God in eternity; "for the spirit searches all things; yea, the deep things of God."

Now, if in the redemption of fallen man, so much depends upon the agency or work of the Holy Spirit, we should certainly examine the subject closely, and see to it that we are not deceived in so important a matter. We will now notice a few points in this subject as being the most important. First, What the Savior promised the Holy Spirit should do when shed forth. Secondly, What the fruits of the Spirit are in true believers. Thirdly, What the spiritual gifts were and are in the true Church of Christ.

First, the Savior said to his followers, "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away the comforter will not come unto you." John 16-7. Again, "Behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxix-49. Reader, examine the following texts at your leisure, and then we will proceed again, viz: John xiv-15, 17, 26; xv-26; xxi-7, 15. From the foregoing we will condense or extract a few short sentences showing what the Holy Spirit was to do when received. "He (the Comforter, says Jesus,) shall teach you all things, shall bring all things to your remembrance, shall testify of me, will guide you into all truth, and he will show you things to come." Here five distinct points, or manifestations of the Holy Spirit are brought to view—to be realized when the disciples received that *unction* from the Holy One, by which they should *know* all things." It was to teach, to brighten the memory, to testify of Christ, to guide into all truth, and to show futurity, viz: things to come." But says one, the promise was to the apostles *only*, and not "to all them who believe on him through their word." Be it so, yet he who held the keys of the kingdom of Heaven when he received his *endowment* on the day of Pentecost, while he was yet full of the Holy Spirit, extended the promise "To all the Jews, and to their children, and to all that are afar off; even as many as the Lord our God shall call." And on the day of Pentecost when the Apostles received their endowment there were about one hundred and twenty who received it, both men and women. Both at Samaria and Ephesus the believers received the Holy Ghost when they had obeyed the Gospel. And at the house of Cornelius and at Ephesus they

spake with tongues and prophesied when the Holy Spirit was poured out upon them. And the Lord "put no difference between Jew and Gentile" in this important matter. Acts xv-9. But as to this *gift* belonging to all believers who obey the Gospel, we will quote again, Acts v-32: "And we are witnesses of these things and so is also the Holy Ghost, whom God hath given to them that obey him." This quotation settles the whole matter, that all—yes, male and female Jew and Gentile, bond and free, received not a gift of the Holy Spirit only, but the Spirit itself. Then, according to the above, every one born into the kingdom of Christ, will receive the spirit of that kingdom. Jesus said so, "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God." And every inspired Prophet since the world began believed the same great truth. Hence we see what Jesus promised, and also see the effects which were to follow—that the object of the gift of the Holy Spirit was to inspire, to justify, to sanctify, and then to glorify all who received it—and would retain it unto the end.

Secondly, what the fruits of the Holy Spirit are in true believers. The fruit of the Spirit, growing out of its reception, or following from its effects upon the heart, is that without which no being can be a Christian. Because the first is a natural production when the Gospel truths are planted in the heart by the preaching of the word and the reception of the Holy Spirit. Paul said, "But the fruit of the Spirit is love, joy peace, long-suffering, gentleness, goodness, faith, meekness, temperance, * * * righteousness and truth, against which there is no law." The above fruit of the Spirit as naturally flows from its reception as water runs down hill. And the very first thrill that rolls through the soul, when it receives that "other Comforter" is the holy fruit of the Spirit. And the last ecstatic thrill that such soul (if faithful,) will ever feel in time will be "Glory to God in the Highest, on earth peace and good will toward men." When a band or congregation of those who bring forth the "fruit of the Spirit," fruits which accompany salvation—the fruit which works by love and purifies the heart, in reality and not in name only. When such are united in a church capacity, and have the inspired ministers (and God acknowledges none others;) there they may and it is their duty to covet earnestly the best gifts, operations and manifestations of the Spirit also; that such body might "grow into an holy temple in the Lord." All "following after charity and desiring spiritual gifts also,"

that they might grow up into Christ their living Head in all things.

Thirdly, What the spiritual gifts were and are in the true church of Christ? In answer to this proposition we shall introduce the Book of Mormon, as well as the New Testament, having equal confidence in the one as in the other. Dear reader, if you have prejudices, they will do you no good; lay them all aside and travel with us into this weighty subject. Peter and Paul who held the ministry of the Gospel to both Jew and Gentile, certainly understood this subject. Let them answer. Peter said to the Jews on Pentecost, repeating Joel's words, "Your sons and your daughters shall prophesy, and your young men see visions, and your old men shall dream dreams." "And as I began to speak the Holy Ghost fell on them, (Cornelius' household,) as on us at the beginning. For as much then as God gave them the like gift so he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?" Here on this devoted Gentile family the Lord poured out not only the Holy Ghost, but its gifts also. Now if Joel and Peter's words were true—were fulfilled—this family saw visions, spake in tongues, prophesied and dreamed dreams by the influence and gifts of the spirit of God. Paul says, "Now there are diversities of gifts, but the same spirit,—for to one is given by the spirit the word of wisdom; to another the word of knowledge; to another faith; to another gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues, and to another the interpretation of tongues." Maroni, Chap. 10. "And there are different ways that the gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the spirit of God unto men, to profit them. For behold, to one is given the spirit of God, that he may teach the word of wisdom, and to another that he may teach the word of knowledge by the same spirit; and to another exceeding great faith; and to another the gifts of healing by the same spirit. And again, to another, that he may work mighty miracles; and again, to another that he may prophecy concerning all things; and again to another, the beholding of angels and ministering spirits; and again to another, all kinds of tongues; and again to another, interpretation of languages of divers kinds of tongues. And all these gifts come by the spirit of Christ; and they come unto every man severally, according to his will. And all these gifts of which I have spoken,

which are spiritual never will be done away, even as long as the world stand, only according to the unbelief of the children of men. And now I (Moroni,) speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God." All the above gifts and powers were enjoyed in the beginning of the gospel dispensation; and that too by the BRETHREN, as well as the Apostles.

Fourthly, For what purpose were those gifts given by the Lord, and enjoyed by the saints? The books of God are our standard. To them let us refer, and then not only believe, but rely also on what they teach. We think that the design was certainly accomplished under the immediate eye and teaching of those men, who held the destiny of the world in their hands: or, "who had the word of reconciliation committed unto them." Jesus said to his disciples, "These signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." Every one who understands plain English, will admit that these "signs" are to follow the believers in the gospel preached by the Apostolic ministry, and not to follow the Apostles only—nor not to go before to produce faith in unbelievers. The design in bestowing or conferring the above signs or gifts was to benefit individuals and the whole flock of God."

But says one, the only great design was to establish the truth of the gospel dispensation. Let us see. We want truth upon this subject and the truth only. "And they [the ministers] went forth and preached every where, the Lord working with them and confirming the word with signs following, amen." Now if the Lord's object in giving those signs was to produce faith in the word instead of to confirm believers, then the signs should precede faith, and not follow after it. But Jesus said, "these signs shall follow," which shows to us conclusively that they were given for the mutual benefit of all, both ministers and laity. Peter said, "Seeing ye have purified your souls in obeying the truth, through the spirit." Paul said, "But he that prophesyeth, speaketh unto men to edification, and exhortation, and comfort."

Now brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either by revelation or by knowledge, or by prophesying, or by doctrine! Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. How is it then brethren? when ye come together every one of you hath a Psalm, hath a doctrine, hath a tongue, *hath a revelation*, hath an interpretation. Let all things be done into edifying." Paul to the Ephesians, in speaking of Christ's ascension, and the gifts given to man tells for what they are given. "For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." Language could not be more plain. Reader, if those gifts were given to the Apostles, only, and the only design was to aid them in their ministry, why then the language addressed to the Church by the Apostle, "Seek that ye may excel * * * for the edification of the body of Christ," &c.—not the head or ministry alone, but to edify the body—the whole body of Christ. According to the above the object or design of spiritual gifts is clear and plain.

And notwithstanding all creation seemed to be opposed to the ancient saints, yet God was not ashamed to be called their God—by giving them gifts—and they were not ashamed to be called his people, by coveting and earnestly desiring, and even receiving those gifts, and exercising themselves in them in order to comfort and edify one another. Christians in that age brought forth *the fruits of the Spirit*, and enjoyed all its gifts. In reflecting upon those Apostolic times, we have often been led to exclaim, O, glorious day! O, happy hour!! O, blessed people: who thus walked with their God, and enjoyed his smiles!!! "Of whom the world was not worthy." They ascended the heights of the knowledge of God by having visions, and by receiving direct revelations. Yes, says inspiration, speaking to a church of them who had become dead to the world, but alive unto their best interests—who had suffered all manner of persecutions; yea, the loss of all things, and counted them as naught, that they might win Christ—win heaven—win eternal life—win celestial glory in the mansion where God and Christ dwell. O, reader! let us listen to the voice of the Spirit speaking to them thus: "Ye are come to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are

written or enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new Covenant." These individuals who had united in a perpetual covenant to serve the Lord, had kept their promise; they lived in the Spirit, and walked in the Spirit, until they could say in truth, **THE SPIRIT TEACHES US ALL THINGS.** Yes, all things in heaven, as well as on earth.—For some or all of them were caught away in and by the power of that Spirit unto "the third heaven," and stood in the immediate presence of God and the Lamb. Yes, they associated with embodied angels, and with disembodied spirits, or spirits of just men made perfect. O, field of thought! Our mind expands while writing upon this exalted, glorious theme, and we can say with the Psalmist, "The Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly."

Fifthly, When did miraculous gifts cease in the church, and what was the cause of their not continuing?

That those supernatural gifts by the spirit were enjoyed by all classes in the church of Christ in the first ages of christianity, we can see no room to dispute. Yes, enjoyed both in the old world and in the new, according to the New Testament and the book of Mormon. That those gifts continued to be manifest among true believers during the lifetime of the apostles, we do not know that any professed christians dispute. But upon investigation we do not find that the churches or congregations of professed believers of the present day are adorned with, nor edified by any miraculous gifts.—No! No!! Nor ever even hear them "earnestly contending for them," but often have we heard them contend against them.

We then are led to inquire when did they cease? Did they die in the first century with the apostles? or did they cease when the last of those brethren who received the Holy Ghost from God—by the imposition of the apostles' hands, took their ascent to the climes of celestial glory? And did the Lord thus design that healings, tongues, interpretation of tongues, prophecy, visions, revelations, &c. &c., should die with the apostolic age, or the first hundred years of the christian era? If so, we would say of our faith in this matter, as Paul said of the resurrection in his day, "Then our faith is vain. Our preaching is vain also. And we are yet in our sins." Because we firmly believe and teach, that we are commanded; if there is a mandate in the New Testament to be obeyed by any in this genera-

tion. "To follow after charity and desire spiritual gifts." Divine wisdom, we think, would not thus command us if it were not our privilege to obtain them—merely to mock us. But we are aware of the consequences of this doctrine; for once establish it, and that proves an apostate or false state of all religious societies and individuals who have not the "spiritual gifts." And that people, and none other, who first obtain THE GIFTS and authority from God to use them in wisdom, must raise. 'The Ensign' to all the honest in heart, in all nations, must lift up their voice and cry,— "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This cry or voice, John says he heard from heaven. Now if no church can be found among all the present denominations of christendom, who communes with heaven by or through the medium of the "spiritual gifts," then no people on earth can now raise that voice.— No, nor even receive the warning when it comes. For men could not hear the voice and obey its entreaty to "come out of her," without a *direct revelation* from the Lord. And a revelation would be the exercise of one of the most precious of the spiritual gifts.

The popular opinion is, that signs were given to produce faith in unbelievers—to establish the gospel dispensation. If this is true then we are wrong on this point, for we believe and teach, that spiritual gifts and manifestations, were given to confirm believers in the word of truth—were to follow believing, and not to go before, to create or make faith: that faith comes by hearing the word, and not by seeing miracles. That spiritual gifts were given "for the edifying of the body of Christ," and not to convert sinners. That miracles will arrest the attention of the ungodly we would admit, and sometimes set them to listen to and examine the truth, but they never did nor never will produce faith.

We draw another argument for the enjoyment of spiritual gifts, from the express commandments of inspiration to believers. 1 Cor. 12: 31. The Apostle here says to us and to "all in every place, who call upon the name of the Lord Jesus," to "covet earnestly the best gifts." What more express commandment could be given? Could stronger language be used?—COVET, and do it EARNESTLY. He said in the beginning of this chapter, "Now concerning spiritual gifts brethren, I would not have you ignorant." He then tells what the gifts are, and compares them to the members of the

natural body of man, and shows thereby their indispensable use in the body of Christ. In chapter 13, he shows us his "more excellent way," or the beauties, benefits, & excellencies of charity; without the enjoyment of which, all mysteries, faith, knowledge, and even "spiritual gifts," would be nothing.

Then the 14th chapter opens with another mandate from the skies to "follow after charity, and desire spiritual gifts, but rather that ye may prophesy." And after contrasting to gift of prophecy, with the gift of tongues, and showing that to foretell future events, was more profitable to the church, in the 39th verse he says:—"Wherefore, brethren, COVET TO PROPHESY, and forbid not to speak with tongues."— Now here we would ask one important question,—Can christians of the present day obey these commandments, or can they not? If they can, then our position is settled at once: but if they cannot, then pray what precept of the New Testament or of any of the word of God, can they obey?

We finally maintain that believers in the Lord can obey those precepts *now*, can obtain "the gifts" *now*; and if there was less contention in the world about forms, modes, and creeds, and more earnest contending "for the faith once delivered to the Saints," for the power of godliness, for the gifts of the Spirit; then we should see more primitive order and saint-like holiness.

But on the question, how long were those gifts to continue? we wish to say a few words. Paul, Eph. 18: 12, 13, in speaking of the gifts which Christ gave unto men—"For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." When speaking in reference to the time that the gifts were to continue, he says, "Till we all come into the unity of the faith, and of the knowledge of the Son of God." If no other scripture spoke plainly on the subject of the continuance of the gifts, and of the time they were to cease, this one would be sufficient. We have only to ask, have christians ever enjoyed more of a *oneness* of faith and practice than in the apostolic times. Have they ever had a more perfect knowledge of the Son of God than then? All, all would say no. This admitted, and our point is gained. For Paul says of his times, in contrast with a day that is yet to come, "For we know in part, and we prophesy in part—we now see through a glass darkly, but then face to face." We might say, and we firmly believe, that those gifts were given to remain, provided the church remained holy enough to retain them, "till the times of the restitu-

tion of all things." Then that which is in part shall be done away! And that, too, by divine appointment—not as they have been done away, for want of faith and obedience in the church.

But how long did those gifts continue to be enjoyed by the true believers? We answer—the last writer of the New Testament, between the years ninety and one hundred, enjoyed them to a very full extent. "I was in the Spirit on the Lord's day, and heard behind me, a great voice, as of a trumpet," &c. But John's writings end the volume in the "Sacred Canon" as it now stands. And of course the remainder of our testimony must be drawn from history. And if by that we prove that the "Spiritual gifts," continued for centuries afterward, then we upset a popular notion of this day both root and branch, viz: that those gifts were only given to remain during the lifetime of the Apostles, for the purpose of establishing the gospel dispensation. We once had that notion ourselves, but found upon investigation that it was not correct.

Eusebius is considered the father of ecclesiastical history, and is referred to by almost all succeeding church historians. On page 86, he records that after the death of James, the less, who presided over the church in Jerusalem, the other apostles were driven from the land of Judea; and while awful vengeance was hanging over that devoted city, "the whole body of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella." That revelation for some cause or other, was not embodied in the "Sacred Canon." We would be glad to see it, for it was "the word of the Lord." It would be profitable to us "for doctrine, for reproof, for correction, or for instruction in righteousness." But it is gone. And many other precious REVELATIONS, received by holy men of old are gone—have been destroyed, and in consequence thereof schisms and divisions prevail throughout the world. And men now instead of receiving knowledge from the same source, and in the same way that those "men of approved piety did," are "heaping to themselves teachers, having itching itching ears, who turn away their ears from the truth unto fables." The above proves that revelations at this period were received direct from heaven.—These things were done about the year 70.

The seven churches of Asia received through John, the apostle, some very im-

portant revelations by "the gifts of the Spirit," between the years 90 and 100. In the sixth year of the reign of Adrian, the Roman emperor, who succeeded Trajan in the year 117, he came to Athens. Quadratus was then pastor of the church in that city, having succeeded Publius. He drew up an apology for the christian religion, which he addressed and delivered to the emperor. Eusebius has these remarkable sentences—page 123. "Of those that flourished in those times, Quadratus is said to have been distinguished for his prophetic gifts. There were many others also noted, for, leaving their country, they performed the office of Evangelists to those who had not heard the faith. The Holy Spirit also wrought many wonders as yet through them, so that as soon as the gospel was heard, men voluntarily in crowds, and eagerly embraced the true faith with their whole minds." During the second century lived and wrote those who are now styled "the Fathers," because they received the word of truth from the mouths of the twelve apostles, and those who were eye-witnesses of the Savior's majesty, and retained it in earthen vessels. During the first part of the second century, miracles, and miraculous gifts were not uncommon, as the writings of these Fathers testify—but toward the close of that century, after the first race from the apostles had all passed away, did those gifts then still continue? If we make this point plain, then we are safe.

Eusebius, page 186, quoting from Irenaeus, writes thus: "For even among the brethren frequently in a case of necessity, when a whole church united in much fasting and prayer, the spirit has returned to the ex-animated body, and the man was granted to the prayers of the saints.—Wherefore, also, those that were truly the disciples of the Son of God, receiving grace from him, in his name performed those things for the benefit of the rest of men, and every one received the free gift from him. Some, indeed, most certainly and truly, cast out demons. Others have knowledge of things to come, as also visions and prophetic communications. Others heal the sick by the imposition of hands, and restore them to health. And more, as we said above, even the dead have been raised and continued with us many years. And why should we say more? It is impossible to tell the number of gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, who was crucified under Pontius Pilate, and this too every day for the benefit

of the heathen, without deceiving any, or exacting their money. For, as she had freely received from God, she also freely ministers." In another place the same author writes: "As we hear of many brethren in the church who have prophetic gifts, and who speak in all tongues through the spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God. These gifts of different kinds also continued with those that were worthy until the times mentioned."

Ireneus suffered martyrdom at Lyons in Gaul, (France,) during the fifth general persecution under Septimus Severus, about the year 202. Hence he must have written the above near the close of the second century, after the death of all those who had received "the faith" immediately from the Apostles—after all had passed away who had received the Holy Ghost from heaven, by the imposition of their hands. If so, and he wrote the truth, then the point is settled; forever settled, that miraculous gifts in the Church of Christ, outlived the apostolic age, and also the age of their immediate followers. Narcissus was the thirtieth in regular succession from the apostles who presided over the Church in Jerusalem, consequently he must have lived in the third century. Of him Eusebius says, page 227: "Many miracles are attributed to Narcissus by his countrymen, as they received the tradition handed down from the brethren." On page 275, he mentions a vision and revelation of Dyonisius, the pastor of the church at Alexandria, and even gives us the words of the pastor himself: "I was confirmed in my purpose by a vision sent me from heaven, when a voice came to me and command me in words," &c. Dyonisius was the pupil of Orizin, and was cotemporary with Dyonisius, bishop of Rome, who presided there in 280. He died in 272, in the 12th year of the reign of Gallienus, after having presided over the church in Alexandria 17 years.

We will at this time only present one more quotation from Eusebius. Book of Martyrs, chapter 11. Speaking of those who were associated with Pamphilus in martyrdom, who was an associate of his own, and a thrice dear friend to him; he says: "These were twelve, who were distinguished by a prophetic and apostolic grace as well as number." They suffered in the commencement of the fourth century. We will now give one testimony from the pen of John Wesley. We fear it is a little too strong a pill for the Methodists of the

present day; but the founder of Methodism compounded the dose, and being a physician we will venture to administer it. 2d volume of Sermons, page 266. Text 1 Cor. 12: 31. But covet earnestly the best gifts, &c. "In the preceding verses Paul has been speaking of the extraordinary gifts of the Holy Ghost: such as healing the sick, prophesying, in the proper sense of the word; that is, foretelling things to come, speaking with strange tongues, such as the speaker had never learned; and the miraculous interpretation of tongues. And these gifts the apostle allows to be desirable: yea, he exhorts the Corinthians, * * to covet them earnestly, that thereby they might be qualified to be more useful to either christians or heathens. It does not appear that those extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period, when the emperor Constantine called himself a christian; and from a vain imagination of promoting the christian cause thereby, heaped riches, and power, and honor, upon the christians in general; but in particular upon the christian clergy. From this time they almost totally ceased: very few instances of the kind were found. The cause of this was not, (as has been vulgarly supposed,) because there was no more occasion for them, because all the world was become christians. THIS IS A MISERABLE MISTAKE: not the twentieth part of it was then nominally christians. The real cause was, the love of many, almost all christians, so called, waxed cold. The christians had no more of the Spirit of Christ than the other heathens. The Son of man when he came to examine his church, could hardly "find faith on earth." THIS WAS THE REAL CAUSE why the gifts of the Holy Ghost were no longer to be found in the christian church; because the christians were turned heathens again, and had only a dead form left." The above is plain and pointed, and answers our last proposition.

We have now traced by the "sacred books," and by the aid of history, the "gifts of the Holy Spirit," down as far as the commencement of the fourth century. The want of room has kept us from enlarging. But we acknowledge that from this period onward, the lamp of heavenly manifestations grows more and more dim until finally the church, under a (said to be christian emperor,) assembled its dignitaries in a grand council at Nice; and there, instead of asking of God for wisdom from above, to settle all their difficulties, they counceled and

contended from the 19th of June, 325, until the 25th of August following. Here it is said 318 bishops, with about 2048 of the inferior clergy consulted about 67 days. The grand result of all their deliberations was to form a creed—to make a calf—to bind the consciences of all christendom. Those who would not tamely submit to swallow their creed, and observe their canons! must either be banished or loose their heads!!! In and during such a state of things we should expect to search in vain for the manifestations of those glorious gifts which Jesus bestowed upon His church for its edification, sanctification, and glorification.

LATTER DAY SAINTISM.

It may be expected, after so long a silence, that we would say a few words about the different parties of this misguided people, who are scattered up and down. The most numerous and noted among them are those we shall denominate,

TWELVEITES.

Since they were driven from Nauvoo they have located in a great basin of the Rocky Mountains, among the wild savages of the west. They have laid them out a city, and are again making tremendous calculations as to the future. Disappointments and defeats do not seem to damp their ardor.— But I am frank to declare that I regard that people as the one particularly noted by inspiration. And although they seem to prosper, although thousands upon thousands gather to them from all parts of the world, yet we know them to be a "fallen people." They are those referred to by the prophet David in these words, "Even in the pride of their own hearts have they done wickedness in my name, saith the Lord, even all manner of abominations, even such that the people of the world never was guilty of."— From their numbers, their influences, their principles, and their practices, we believe that they are those referred to by Paul, in speaking of the last days, saying, "They creep into houses and lead captive silly women, laden with sins, led away with divers lusts; ever learning and never able to come to the knowledge of the truth." Again, "because they received not the love of the truth that they might be saved, 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."—

Again, "angodly men, turning the grace of the Lord Jesus Christ into lasciviousness. And again, Peter writes of such that they would "bring in damnable heresies" 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 their followers."

After making the above quotations it would be needless for us to say that we have no confidence whatever in the leading men who have gone to the wilderness. That many candid people who desire to know and do the truth are among them we are willing to admit, but as a people they will be literally destroyed. Here we refer our readers to a remarkable prophecy printed on the last page of the sixth number of this paper—and with that we close concerning them. And say a few words about BREWSTERISM. But I do not consider that it has one particle of original Mormonism in it.— When J. C. Brewster was a boy, he claims that he had a vision of some lost books of the old Prophet Esdras. Since which he has been occasionally pretending to translate from them. I have no doubt he is inspired by what the ancients used to call "a familiar spirit." Among the other splits of the L. D. Saints, after the death of the Smiths, a few uneducated, illiterate ones, looked up to Brewster as some great one.— During the summer of '46, he and his mother arrived in Kirtland on an errand "to organize the Kingdom anew on the same foundation." But only nine persons organized, and they instead of Brewster chose H. Aldrich as their highest officer; and afterward he chose A. Cowles for his counsellor. They publish a paper called the Olive Branch. They called a general assembly of all who would hearken, to meet in the Temple here in June last. A few attended. But they had contention from their outset. On the third day they split into two parties. Aldrich headed one party, and Cowles the other. I was present when Pres. Aldrich dismissed his general assembly—but it only consisted of himself and two others, and I as spectator—Poor thing, thought I, let it die! We would say more on this subject, had we room.

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