ELDER WILLIAM SMITH,

AGAINST THE SLANDERS OF

ABRAHAM BURTIS, AND OTHERS;

In which are included several Certificates, and the duties of Members in the Church of Christ, in settling difficulties one with another, according to the Law of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doth the will of my Father which is in Heaven."—Matthew 7:21.

"Ye worship me in vain, but for are spoken."—Matthew 23:14.

"Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles?"—Matthew 7:16.

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TO THE READER.

The following discourse, delivered by Elder William Smith, at the Brick School House, on Cream Ridge, Monmouth Co., N. J. Sunday, Dec. 2nd, 1843, on the subject of infactions in the Church, and the defence against the foul calamity and destruction of Abraham Barris and his colleagues, including several certificates, together with the report of Council, and expulsion of Abraham Barris from the Church of “Jesus Christ of Latter Day Saints.”

PRELIMINARY REMARKS.

Meeting convened at half past 11 o’clock, A. M., opened by reading Matthew 7:1 singing and prayer.

I arose and stated the object of my call for the meeting; that it was to justify my presence in this part of the country, and my fellow-countrymen—and for the interest of the cause of God and the preservation of the saints, and all good people, from the jaws of destruction.

I have felt it my duty, for this cause to make a statement that the people may know the origin of this late prosecution upon my head; and for this purpose I have thought proper to accomplish this form and give a historical account, from beginning to end, and to make an appeal to the good and the bad, to this appeal to the good and the bad, and to give a fair and impartial warning to all, that, after having done this, I shall take no further notice of the matter. If they have taken one of their laws out of the road, we are in none in constant with it. They can lie, slander, and defame, if they wish, and all that have a desire may notice and follow them; but, for my own part, I have no wish to spend any attention to them; and after I have made my statement, the people can judge for themselves; and if they are disposed to believe Barris and his lying energy, they can, and will. I cannot help it; and if they should be satisfied with my definition, I shall remain in that I have done my duty to my God, and to my brethren; in order to do this, I have chosen the following text, to speak from on this occasion.

DEFENCE OF ELDER WILLIAM SMITH.

TEXT.

2 Tim. 3: 9-10; 1 Cor. 13: 3-7: “For this cause I show thee, who art faithful, and care in the knowledge of the truth, that no man among the members of the Church might err and follow the ways of wicked men, and those who hold the truth, and of corrupt minds, everything concerning the truth.”

RESTRICTED CHRISTIAN FRIENDS AND RELATIONS.

As the subject of this treatise is one of a singular character, it will not be caught strange or improper I trust, if I introduce the subject of my own case, and personal choice as a subject of interest in the present occasion. In fact, I consider that the circumstances under which I am placed, require some remarks from me, to resist the false assertions and base calumny, that has been hinged upon me.

It is a fact, incontestably in the history of all ages, that infactions and divisions, more or less, have raged up in the Church of Christ; and a survey examination of the past will prove.

I shall only call your attention to a few examples, and then proceed with matters connected with my own personal interest.

First:—of infactions and divisions, and the various sections that lead to them, we shall find in all we meet, the general tendencies were the spirit of envy, malice, jealousy and hatred, which enforces order and every other evil work, and where there are, there is the spirit of lying, perversion, and wickedness, which the apostle says will peace as we pursue. See Rom. 1: 21-16.

And in a course of time it comes to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the fruits of the earth, and of the flocks; and the Lord had respect unto Abel, and to his offering: But unto Cain, and to his offering, he had not respect. And Cain was very angry, and his countenance fell: [Gen. 4: 1-2]

And the Lord spake unto Cain, Why art thou wrath? and why is thy countenance so sad? [Gen. 4: 11]

If thou doest well, why dost thou not accept it? and if thou dost not well, why dost thou not accept it, on this side the door? And unto thee will I be kind, and thou shalt rule over them. [Gen. 4: 12-13]

And Cain said unto the Lord, The presence of my brother Abel is against me. And he said, And he said, Why is this brother Abel’s? And he said, Where is thy brother? And he said, He is not, saith he, and he said, And he said, What hast thou done? and he spoke, and said, And he said, The voice of thy brother’s blood crieth unto me from the ground: [Gen. 4: 14-17]
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"And now art thou exalted from the earth, which hath opened her mouth to receive thy brother's soul from thy hand.

"When thou didst bless the ground, it shall not henceforth yield unto thee its strength; a fugitive and a vagabond shalt thou be in the earth.

"And Cain said unto the Lord, My punishment is greater than I can bear.

"Wherefore hast thou driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every soul that findeth me shall slay me.

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should slay him.

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod, upon the east of Eden;"

We learn from the above, that a sore and grievous difficulty took place, between the brethren, not only of the flesh, but of the Church of Christ; as no other Church then existed, and it appears that the principle cause of this division and quarrel, was on account of the Saviour's human spirit of jealousy, envy, malice and hatred, which is the spirit of the evil one, or as Paul terms it, the works of the flesh, bear him, Gal. 5:15 to 21.

"But if ye are law-abiding, one another, take heed that ye be not condemned one of another,

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that ye cannot do the things that ye would.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, cohabitation, lewdness,

"Idolatry, witchcraft, hatred, contentions, calumnies, wrath, strife, seditions, heresies,

"Envyings, murmurings, drunkenness, revellings, and such like; of which I tell you, as I have before told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith,

"Meekness, temperance; against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit.

"Let us not be desirous of vain glory, provoking one another, envying one another,"

"For I am sure that the least qualifications are, there is no strife, no dissensions in the Church, where the love of God is, there is Charity, and "Charity covereth a multitude of sins." But wars and fighting whereso ever they be, not from God, neither by the love and Spirit of God, saith Paul plainly tells us. Let us hear him further on this important subject. 1 Thess. 1:6 to 10.

"Now, I beseech you, brethren, of the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.

"For as it is written, there is no division among you, my brethren, by them

"Which are of the house of Chloe, that there are divisions among you.

"Now this I say, last entry one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ.

"Is Christ divided? was Paul enquired for you? or were ye baptised in the name of Paul?

"I thank God that I baptised none of you, but Crispus and Gaius;

"Lest any should say that I had begotten them in mine own name.

"And I bespeak also the household of Stephanas, that I know not whether I baptised any other."

Here Paul speaks of a petty spirit, division in the Church of God, as being incompatible with the Spirit of Christianity, and even indicative of God, that he had baptised none of them, except "Crispus and Gaius," and "the household of Stephanas," because of their continuance and division.

"There was not, (there these division arise,) necessity to that limb, that is his with Christ in God, putting off the old man with his deeds, and putting on the new man Christ Jesus.

"Again I Cor. 4:7, 3 to 5.

"For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

"For while we walk, we are not as carnal; I am of Paul, and another, I am of Apollo, are ye not carnal?"

"Who is of Paul, and who is Apollo, but ministers by whom ye believed, even as the Lord gave to every man?"

"Let no man deceive you, (bear brethren,) through Philosophy, and vain deceit; but rather that he be satisfied that the things that I teach are the command of the Apostle of Jesus, to the Hebrews, 1 Cor. 10:17 and 18.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and let them be

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

But let me ask, says one, if offences arise between brethren, how is this to be reconciled? Answer. Not by entering your complaint to the world, falling into a rage, and blamemaking the name of the great God, let pursue the causes that Jesus and his Apostle Paul have pointed out. First then, one contending against a brother is an evil, "By two or three witnesses" shall be established. 2 Cor. 13:15 and it becomes necessary to adhere strictly
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to the Law of God. In such cases, to prevent imposition upon the Saints, and prejudice injured innocents. The case of Joseph being sold into Egypt, and thrown into prison by the false witnesses of Potiphar's wife, (Gen. 39:11—23), shows a sufficient example on this subject; i.e., the testimony of a single person is not sufficient to condemn a brother of the Church of God, and requiring an Elders' adjudication, as they are, in the ministry and false accusations of wicked and ungodly men and women, mean on by a spirit of hatred and revenge. To prevent such evils, when prevation has been made in the law of God, upon this subject. Hour Paul converting the matter; See 1 Tim. 5: 17 to 19.

"Let the elders who rule well, be counted worthy of double honour, especially they who labor in the word and doctrine."

"For he shall not stach the ox that thresheth out the grain, and the laborer is worthy of his reward."

"Against an elder receive not an accusation but before two or three witnesses; as Moses also saith in the law; 1 Tim. 5:20; 2 Tim. 5:23, he says, "I charge thee before God, and the Lord Jesus Christ, and the from Angels, that these things, without preferring one before another, doing nothing by partiality." "

"Tay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure."

But if an evil spirit, and a brother offended, what is to be done? Let us resolve with one in the spirit of meekness, (not with, neither in the spirit of a dream,) but let us always adhere to the law of Israel's God. See Gen. 6: 1 to 5.

"Therefore, if a man shall overthrow a shch, ye which are spiritual estate, such as in the spirit of meekness, passing judgment, lest also shall be tempted."

"But ye are Israel's honor, and full of the glory of Christ."

"For if a man thinketh to be something, whereas he is nothing, he deceiveth himself."

"And let every man prove his own work, and then shall he have rejoicing in himself alone, and not another."

"For every man shall bear his own burden."

Again Matt. 13: 15 to 18: "Moreover, if your brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou shalt have gained thy brother."

"But if he will not hear thee, then take with thee one or two more, that those two or three witnesses may be established."

"And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

"Verily I say unto you, Whosoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

This, then, appears to be the way, and only way to reconcile difficulties between brethren of the same faith, according to the law of God; but what are we to think of them that converse with us for years,

that say, "Come and reason, preachers for us, give us the hand of friendship, but we followed, when brethren, with civil and decent manners, show upon us pitiful and blessing, and invite us free distant lands to visit them, and then in an unconsidered hour, in the state of trouble and in the hour of danger, and affliction, damage us, and with treacherous charges of a lying standing, betray us into the hands of our enemies, this is a mystery which I shall leave with the good intelligence of this audience to explain, and the history of the future to unfold."

The time to correct wrongs is evident, at the time the wrong was committed, and not two years afterwards. For if a man be ignorant of a matter, how shall he know that his brother has sought against him? And when he has committed a wrong, how shall he make restitution against the charges, unless his brother makes the first attack on him? "Therefore be the God of Zechariah, his law is so adapted, that it meets and receives the capacity of man under all circumstances; our demandation to be listened; but a subterfuge to the saints, against all the shafts of envy, and his enmity. See Matt. 5: 23 to 28. "Therefore, let him bring thy gift to the altar, and there remember that thy brother standeth against thee."

"Leave hence the gift before the altar, and go thy way; that he may commend thee to thy brother, and then come and offer thy gift."

We have our end and drink of the bread and wine; that holy communion and sacred ordinance of the Lord's Supper, and you must be aware that it is said in holy writ: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

The Christian principle requires that in partaking of the bread and wine together; if a brother has sought against a brother, if he does not make it known at the time, it is strongly presumable that he did not consider it an offense, or a crime sufficiently magnified in a trespass, and that the brother or sinner has been belated, slandered, falsely charged &c. Consequently, he is parties of that holy communion, it is considered that the spirit is right. Hence this is the principle and ground that should shall our judgments, and the only safe law or rule. Therefore, to charge a brother or a sinner with a fault (known any length of time before communion,) afterwards, the presumption is, that it is false, and that it is the spirit of wickedness, hatred, etc. and should not be taken in evidence against a brother or sister, and excuse in justice; for it is more than probable, that if there was any real cause of expelling, the brother or sinner would make it known, and would not have partaken of the communion, for fear of "eating and drinking damnation" to their own souls.

Almost the first thing before I left, two years ago, was to administer and partake of the communion, with them and their colleagues, who new charge with me crimes, said to have been committed long before I left, yet, he coming with me, attending my meetings, and giving me a friendly hand, and a solemn greeting. Since my return, not once word has ever been said to my face, naming the offense or crime; and how it has been with them this length of time, according to their own statement, I leave it with you, my friends, to judge; and I
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thing however is certain, if what they now say be true, they must so acknowledge, that they have acted the part of noxious hypocrites, and that for the space of two years and a half, a long time to harbour integrity in the Church indeed, and this may account for the many violations of church governments, and love of God, in not following, and observing the many Christian duties involving upon them. And how many these they have eaten and drunk unsavourly, is not for me to say, therefore I would remind these base diggers and root fodder of a heaven and a saviour, that inasmuch as being upon his own grudge, although he had prepared for the multitude: "And me that diggeth is dastard for his neighbour to fall into, will fall into him himself." And keep them stay to thy brother, let one get thee more out of thine eye, when then is in thine own eye. First cast the beam out of thine own eye, then canst thou clearly cast the stone out of thy brother's eye. For whatsoever I say to thee in darkness, I will say it in the light, and whatsoever I hear in the light, I will hear it in darkness. For if we that see are in darkness, how can they that are in darkness see? (1) And he that is able to do good, and faileth, because he hath not strength, is worse than he that sinneth. Therefore, the brother that is warned, having received this message of warning, and not repenting, is being more weak than his brother Absalom. Therefore, the Reformed church has not enough strength in her, when they do not repent of this spirit of predestination and revenge, which is misused amongst us, although they may turn attention to the ministry, and be numbered amongst the servants of God, in those last days, yet their offering will never be enough of that of Caleb's, that God will not accept it, and they will go out from them, because they were not of us. And again Paul "delivered such over to the judgments of this world, for the destruction of the faith, that their spirits may be saved in the day of the Lord Jesus." "We die not we well for a brother who falleth among devils." But it may be said, how can these false boasting ones have attained to such glory and beneficent privileges in the Church and ministry, and will say they have been in the Protestant church, she assisted of God, and in the religion of Jesus Christ, promulged by his servants in these last days? Yet ye might ask with the same propriety, how can Cain fall? (2) He was an upstart for himself, and we were the most plain and conclusive answer, would be too full by transgression, but how did transgression? Answer, by uniting his brother, for the Lord accepted his brother's offering, and would not his, (one being offered in righteousness, and the other not,) and he became jealous, and had his brother's blood.

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Hence they must be separated, never more to be united again on earth, and God placed a mark upon Cain, that he might be known to all his brethren. "A him and a sign we will put thee, into the Lord!" And in like manner will God place a mark on every man that maketh or moves a division in the Church of Christ, and is cut off from that Church, and a sign, and a type word, shall be to be.

We de by pursuing the sacred word, that many have believed, and attained to great things, and afterwards fell, "The Devil also believe and tremble, saith he the unbeliever and fall and became devil, Peter denied his Lord, although he said he would not, "though," said he "all men forsake thee, yet will I not;" James pretended to believe, yet he fell, became a devil, perished and betrayed his Lord. Paul the Apostle of Jesus, also, was in peril by sea and land, and among false brethren, such were called by him deceitful walkers, &c., later than 2 Cor. 11: 13 to 15.

But what I do say that I will do, that I may not offend from them which desire occasion; wherein they glory, they may be found even so.

For such as false speculators, deceitful workers, transforming themselves into apostles of Christ.

And no marvel; for Satan himself is transformed into an angel of light. Therefore is no great thing if his ministers also be transformed to the ministers of righteousness: whose end shall be according to their works.

We also learn that some even preach Christ, out of envy to the saints, thinking to add affliction to their house, (Phil. 1, 15, 17.) And it is not strange if they should do it more, saying, they believe in the Church, and Latitudinarian religion, that they do on purpose, that he which is good, will do evil, and he that is set on evil, will do good.

John C. Bennett, profess to believe in the Protestant, yet he transgresseth and fail and persecuted the Protestant, and enmity otherwise have done it: 1st: He broke his oath to his Father's friends or spirit guilt of their brethren; (1 Thess. 5, 12.) By this may we know, that they have passed from death unto life; because ye have the testimony.

And of the Jewish Church, in the wilderness, that robbed against Joseph, and fell in a day, thrice and twenty thousand and were not seen after them out of the Churches of Christ, from his vision, and numbered with the preservation of unjustly; when Jesus say persecuters, and all that follow them will go, unless they repent in sackcloth and ashes: May God have mercy upon them, and give them a spirit of repentance, before they shall be everlasting too late.

That such will be the case, and condition of the Church in three days, subject to "hypocrisi," "apostatia," "impostures," "deceitful workers," "false apostles," more or less is very evident, See 1 Tim. 4: 1 and 2.

"Now the Spirit speaketh expressly, that in the latter
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times (not the first three) some shall depart from the faith, and shall not depart, unless they have been in the faith), giving heed to seducing spirits, and doctrines of devils.

"Speaking lies in hypocrisy; having their conscience seared with a hot iron."

See a confession of the same subject, by the same Apostles, and more fully carried out, 2 Tim. 2: 1 to 5. "This know also, that in the last days (not the first days) Prelates shall come; for men shall be leachers of their own seduction: covetous, luxurious, master of lies, having no natural spirit of God; having a form of godliness, but denying the power thereof."

"I will not speak further, for this doctrine is excommunicated, in these that are cut off from the Church of Christ; Tay is the only thing that their brethren into the hands of their own counsel, regardless of those who are of the bond of Christ. The language that was used, the next day after councils to six bishops, one of them, whose name I forget to mention at present, being particular spoke thus, saying: He is the man! And yet, so it may be, my blood can cold as the cold, calling them "as set of damned souls." And if he, in the first, he shall speak, how much more shall he be in danger of all sorts of for having God, holding the Priesthood given to men by the authorizing of angels, from the Church."

This language was used, in the presence of a number of the Elders of New London, making good this saying: "That the last rites of that land, is worse than the fires." And is not this all an aggravation of the express command of God. Rom. Matt. 5: 33 to 37.

"Again, ye have heard that it hath been said by them of old time, take notice:"

"But I say unto you, Swear not at all: neither by heaven; nor by the earth; nor by any other oath; but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

And again, Matt. 5: 36. "That I say unto you that whatsoever is angry with his brother, without a cause, shall be in danger of the judgment."
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course some of the saints in this place have taken against me, is most unchristian like, and in consequence thereof, I shall not fellowship them in the Church, until excommunication is given to the Church, for this offence is not against me alone, but against all the authorities.

"Your course of yesterday, in not acting in conjunction with me, as well as the conduct of your wife in meeting, is a thing insupportable to me, and which I shall not pass over as a tolerable snare. To be treated thus without a cause, demands condemnation on the part of the elders, and excommunication or rejection from the community.

"I told myself amenable to no tribunal in the Church, except the first Presidency of the same."

"Yours, Respectfully,

"W. SMITH."

Soon after this Elder Grant being on a visit to my house, called on Mr. Butler, and said over the meal and here follows his statement of the conversation, as it passed between them, as near as he can recollect, certified to by himself, which I received in answer to the following letter, sent to him.

"ELDER J. M. GRANT,

Dear Brother:

I have just put hands, or in other words, to my stopping place be the present. The health of my family is about as usual, no change has taken place of late, either for the better or worse, if so it be, we shall have it. Dr. Nattell has called on us once since our return, and appears quite as cheerful as ever, and I think the labours of Mr. Butler, with the Doctor, to induce him to abandon his effort to cure my wife, has been quite successful.

Nothing appears more interesting at the present time, than the news we have therefrom except there have been several arrivals of late, but in amount of intelligence or recruits, their stories of remonstrance are nearly exhausted, and I am told, that the expense is about to stop for the want of more hungry stocks, and more efficient artillery.

There have been fired, and morning killed or hurt, except a few boys and girls that were merely frightened to death, and the rest ran away.

It is expected that something awful will take place soon, and every body is in terror to see it. But they cannot tell what it is, and time will only expose the mystery. This only goes now in the field are one big gun, and three small ones, but it would make you laugh to hear the big gun speak; I tell you she is a true, she can't be heard a great way off it is true, but she makes a most tremendous noise in the ear. The small guns are only kept in baggage, and are only used in case of necessity. You might have been here, when the action first commenced, it would have pleased you no doubt.
as it surprised the very natives, besides some white folks who think they are quite courageous sometimes. Off went one gun, and there went another, and here goes another. Bang! bang! bang! there it is again, but, I must not stop to count them, if I am going to write any thing else. The old guns you must know, was in the field all the time, and you would certainly have thought her to have been one of those "double Breechers," that shoot seven times in a minute.

But what is more surprising than all, is that notwithstanding all the firing, nobody was hit, killed, or hurt, excepting those that stood at the breeches of the guns, for the guns being a long trifle, and working rather too much on the notion plan for their good nature, those that stood behind them got the worst hurt. They have concluded to withdraw the old gun from the field of service, until it can be made not to kick; and break it of its old tricks. I judge then that the whole country will be level upon the intelligent, skilled in military tactics, as a tangible force. The enemy now appears to be changing their position to suit their ground or shelter; that they can do very easy, as their artillery is of that kind, that they can use it just as they please, to the right about them, or any other way. It is evident from, (the big gun being withdrawn,) that war will not at once cease, so there is confusion in the enemies' ranks, and their victors will soon wear off the bravest of their own brightest lines, (not as men that fought, lost and died for their country,) but as men that know waging of war, or of managing the big guns,—what a pity for those that missed five or six times, and when they did go off, happened to shoot wrong end foremost, and I understand that when she shot, she has been looking for the west, and wants her head laid again, as she wants her attention for nothing.

I think the storm will soon be over and peace will be declared, the wind will blow away the smoke and those great barriers, with their visions, and guns, will retire to shelter, with this sweet and cool reflection—that their enemies have been calling in the field of battle, and that if the weather would never it breaks, they will make it near. That these inscriptions have been tried and proved, and have never refused to do service. What immortal honors to her, hand with hand, brother and sister, father and mother, down in peace's latest duties shall it be known, that these have passed through many trials, been honest and virtuous and even stood all the day long, with open arms to store their country's causes, and that not even in ruins has ever scared the ramparts of liberty's smile. But, with fidelity they have served, and ever been ready and willing to open upon them, their latest artillery, and triumph the foe.

But I shall reproduce the bounds of this letter and must close, but before I do I wish to explain to you the object of this letter, I wish you to write me a statement of the reception as it passed between you and Mr. and Mrs. Martin, while you were at their house, as near as you can remember by the bearer of these lines.

Yours respectfully,
WILLIAM SMITH.
ELEZER WILLIAM SMITH

testimony that I had been two or three witnesses, members in the church, was insufficient, that it appeared from their statements that (a Dr. Lee who is a stranger to me, I do not know the man, neither do I know the man, and I do not know the man) I have been told before I came into the country, had a private conference with her, at a house about a mile or two from her own home, unbeknown to her husband; the house was in a room in a room, and what kind of practice this was in a woman through a course of Thompsonian medicine. I was entirely unacquainted with this and other things so obvious, (if true) I should not fellowship them, and that some words of eulogy and praises of such characters and men, not to commit such men, such words, and such words, and to speak ill of such men, and to perform such words, and to perform such words, and to perform such words, and to perform such words, and...
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this, as I may do, at any time to Elder Grant, after I had written to him the letter, disapproving his officiousness; for he and his wife told Elder Grant, that "I had nothing against you." There is a mystery in it, that I shall leave for a more skilled hand or generating genius to explain.

Perhaps if the letter writer of another hand was here he could tell more about it, as he undoubtedly has more knowledge of the art of unveiling secrets.-I am writing plainly shown above than I post to here. This Mr. Blake would not believe, I suppose, though, he (the letter writer) should declare it unto him, by word, deed, or letter.

But to my subject, council convened at the house of Mr. McIlhenny, and herein I have inserted a synopsis of the minutes of the same, for the satisfaction of my friends and the public.

New Berri, Oct. 19, 1843.

Elder Smith. 3d day of the Council, convened at the house of Elder Smith, present, Elders Grant, Newton, Richards, Smith, Winchester, Grand, Ivins, Sill, Rebula, and Harto.

Elder J. M. Grant was called to the chair, and Elders Newton and Winchester appointed Secretaries. Conference opened with solemn prayer by the President.

Elder T. A. Smith, to the chair, and Elder Smith, in my capacity in the business in New York, as the council firmly stated at a meeting held a few days since, to that place, for that purpose.

2. For reconsidering my discourse on that occasion, to Elders Grant, Winchester and others.

3. For decrying slanderous reports, to the injury of my character.

4. For misunderstanding the conduct in the cool and indifferent manner in which it has treated me since my return, and for making malicious slander, for he was as mean as a slave in the Church, and good and honest enemies and others from within often made up against me.

5. For his conduct in the cool and indifferent manner in which it has treated me since my return, and for making malicious slander, for he was as mean as a slave in the Church, and good and honest enemies and others from within often made up against me.

6. For his conduct in the cool and indifferent manner in which it has treated me since my return, and for making malicious slander, for he was as mean as a slave in the Church, and good and honest enemies and others from within often made up against me.

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9. For his conduct in the cool and indifferent manner in which it has treated me since my return, and for making malicious slander, for he was as mean as a slave in the Church, and good and honest enemies and others from within often made up against me.

10. For his conduct in the cool and indifferent manner in which it has treated me since my return, and for making malicious slander, for he was as mean as a slave in the Church, and good and honest enemies and others from within often made up against me.

11. For his conduct in the cool and indifferent manner in which it has treated me since my return, and for making malicious slander, for he was as mean as a slave in the Church, and good and honest enemies and others from within often made up against me.

12. For his conduct in the cool and indifferent manner in which it has treated me since my return, and for making malicious slander, for he was as mean as a slave in the Church, and good and honest enemies and others from within often made up against me.
DEFENCE OF

of all this persecution upon my head; had it not been for this all would have been well; if I had moved my head like some former apostate, and timely looked on, and said, "All is well in Zion," and submitted to their threats, and had suffered them to run over me as they pleased, or walked in a bond with them, upon the Good Lord and Good Devil's sake, we should have born both Christians (or Devils) well enough.

Not even a dream of the past or present would have been called up, or they would have said again was my name. And the devil would have laughed at, and laughed in the face, and said, "Ha! ha! you are a beautiful set of Latter-Day Saints!"

But what is done is done, and right with dignity and authority, according to the laws of God and man, I shall seek to retract, and to resolve from henceforth to put myself in my matter; and if I had it to do again, I should certainly do it better. Hence, it is plain to see, there has been no moral error of complicity, but this whole affair has been conducted by a party of them.

But, that have hurt that fell, Oh! Injustice! the son of the morning, to Cain, the by transgression, by not submitting to rule and authority—What error was ever so well taught better in the same spirit, and refuses to submit to the order of God.

Every person must be aware that every good has its evil, and every triumphs and victories in opposition, and every good man his enemies; the devil is an enemy to God, "against God," and all holy men; even Jesus and his apostles had their enemies, and every angel had theirdemons. Light and darkness have no combination.

If we were of the world the world would love our own.

It is worthy of remark, that premises to the excommunication, Elder J. W. Winfield called on Mr. Burtis several days, sooner or later, as well as a reabatement, was not the chance, or chance, or exigency, or anything, of which we have the law.

A few days after this communication took place, Elder Winfield called on me in my place, and said, "Do you notice that Mr. Burtis has permitted himself, and he and very well, he was very much and wrong unaccountably, and that he was in fact an apostate, and an apostate, and an apostate, and an apostate."

I told him, "I know nothing about it, and know nothing about it, and knew nothing about it, and knew nothing about it.

I know it is impossible, I know it is impossible, I know it is impossible, I know it is impossible, I know it is impossible, I know it is impossible, I know it is impossible, I know it is impossible.

It is the same with me, and I have never in my mind, and I have never in my mind, and I have never in my mind, and I have never in my mind.

Mr. Burtis, which is all made up of the same cloth as Mr. Burtis, which has been made up of the same cloth as Mr. Burtis, which has been made up of the same cloth as Mr. Burtis, which has been made up of the same cloth as Mr. Burtis.

On leaving him, I felt I had made my only, and that my wishes were more of an act of kindness, and was gratified that I was released from his power and rage, and counted in a glorious determination, as I was truly delighted with the conceptions, unmeaning, unmeaning, and unconventional conduct he had pursued such.

And now to close my remarks upon the subject, I must say, that I positively think, that if Mr. Burtis and his persecutors had "lived in the spirit," and walked in the spirit, and had listened to the dictates of their own hearts, they would have found business enough in warding their own gardens, securing their door keys, and clearing their ownนามs, and selling the "Barns" out of their own homes. (Which, by the by, a monstrous large sale) without volition of their service to settle their minds, and thereby becoming his agent and a tool for the devil to work with. "Creeping into houses, leading "eopple into women, women into sin, led away with divers lusts."
This letter is a part with their cause. No man can be held to say it would be usual unless he had been a corrupt heart and mind, and was a "malignant of the faith." "Now James and James without them, we have known each other for two years, and your passage also from the truth."

In making my defense against the many false reports, I should have noticed them in point, but I consider them to be trifling, false, and least deserving, as to the Roman Church all matters with lasting, and to the columns of this address with them. To stop the means of doing any evilevering tongues, would still volumes, and be wasting my time in perfect folly.

The Jews would hear the Roman address to the resurrection of Jesus, if false, the witnesses could never arrange his life, and so on—"hasten to return to the account of God" in the last days; though not all men would form their judgments, and some did believe them.

And now, the Roman addresses to an extent of the whole affair, and if I have failed to render satisfaction, it is because I am not allowed the privilege of defense, to make use of further testimony, which I have in my possession. But what I have done, I have done, and when I considered my duty to do towards my soul and my workmen; if satisfaction is not enforced complete in the same, I must have the censure of my God and my brethren, to judge between me and my persecutors. I have heard with Paul, that as "whatever condition of life I am placed in, whatsoever it be." If Paul "preached the Gospel in public," "in subposition," "in danger," "in want," "in persecution," "in stripes," "among false brethren," "endured the spurring of evil," "as we have," and it is this embattled persuasion that my enemies are helpless upon me at this present time, that takes away my children's food, and sells my children's food for my mouth, and that my disease, that has so long been the bane of the health of my family, and may God have mercy upon my persecutors, for Jesus sake also.

From the earliest rise in the history of Christianity up to the present time, I have done the last and the hours of the day. Associated with those who are called the first children of the Church, that at this time forms the only recognized body of Christians, and the only object of all the contention and strife of this unprincipled generation. To leave the stream, the tempest, the danger of the deep, and the raging flood of the day, is a difficult task; to leave father, mother, home, house and lands, with children, and family; to preach the Gospel in foreign lands among strangers, and to such a people in the midst of cold and hunger, in the strange land, for the land that gave us birth, without purse or scrip, as we have done, nothing more than ordinary clothing.

This has been my lot, the history of the present time; the poor will sufficiently explain. The otium of a veteran soldier of the cross, are glad to be born, in the silent definition of a griefless, cheerless, whose books are filled with the toil of many winters, and is Abraham of old, they render as strangers and pilgrims, in exercises of a city out of sight, whose writer and builder is God.
The text is too small and not legible to transcribe accurately.