The Man of Sin.

In 2d Thess. 2d ch., is a prophecy of Paul concerning an individual who is described as that man of sin, the son of perdition, and that wicked. It is the general opinion of professors of Christianity, who are opposed to popery, that this individual is the Pope of Rome. There are several reasons which prevent me from coinciding in this opinion. In the first place, no Pope of Rome ever saw a temple of God, and hence could not sit in the temple of God, as the 4th verse says the man of sin would. Neither could Paul apply this prophecy to all the Popes, for he speaks of one person only, and one who is to be on the earth when the Lord comes for the 4th verse, says, “And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” Here are two important facts to guide us in the investigation of this subject, namely that there was to be a temple of God on the earth when the son of perdition is revealed, and that his destruction will be at the coming of the Lord. Again, the 4th verse gives us the outlines of the work which the son of perdition would perform in the temple of God. It says of him, “Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God.” It appears then that there is a being higher than the one called God or that is worshipped, and the son of perdition would compare “Great Personages,” the same as in the theatrical performances, one person represents another. The proof of this is in the expression here used, “that he as God sitteth in the temple of God, showing himself that he is God.” This part of this prophecy was fulfilled in the temple of God, in Nauvoo, by Brigham Young. He is that man of sin, the son of perdition, which Paul here prophesies of. In the pretended endowments in the temple at Nauvoo, (according to the testimony of some who went through those performances,) there was a pretense made to represent the garden of Eden, and Adam and Eve therein, whilst Brigham Young blasphemously personified the God of Gods, an everlasting name.

The old and I do not believe in the existence of any being higher than the Father of Jesus Christ, and therefore cannot counteract that which they have no idea or belief in. But it is a doctrine of the Church of Jesus Christ, and therefore cannot be contradicted that they have an idea or belief in it. But it is a doctrine of the Church of J. C. of L. D. S. that there is such a being, and Brigham Young has had the daring audacity to personify such a being.

The doctrine of Paul in this chapter shows that there is a being higher than all that is called God or that is worshipped, and that the man who should represent himself in that capacity should be preceded by another distinguished individual. The 5th, 6th, 7th and 8th verses, sets forth this idea as follows:—Remember ye not, that when I was yet with you, I told you these things? And now you know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: And then shall that wicked be revealed, whom the Lord shall consume with the brightness of his coming. The Apostle here
shows that something was or would withhold, that the son of perdition must be revealed in his time. He further shows that some one would stand in the way to hinder this man of sin from being revealed until his time. The expression of the Apostle that "the man who now letteth will let," it is believed by many should be rendered thus: He who hindereth will hinder until he be taken out of the way. The question now arises who hindered Brigham Young from completing his work as the man of sin? An answer: Joseph Smith was the man who hindered him, until he was taken out of the way. Hence the prophet Joseph said that if Brigham Young ever led this church he would lead it to the devil. Paul also further shows us how this would be accomplished. He gives us further information concerning the work of the man of sin, from the 8th to the 12th verses, as follows: "Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceitfulness of unrighteousness in them that perish; 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 believe not the truth, but had pleasure in unrighteousness." The deceitfulness of unrighteousness and the strong delusion is strictly characteristic of Brigham Young. The spiritual wife doctrine of the Brighamite church is an essential part of the strong delusion here referred to. That which has supported and caused this strong delusion is the love of iniquity of many who are called saints.

The Great God seeing the iniquity of many in the church, sent them strong delusion that all might be damned. The Lord sent a lying spirit unto Abish king of Israel, who had sold himself to work wickedness. So that Miriam a prophetess of God told him to go against Ramah Gilead to battle; and for said, the Lord shall deliver it unto the king."--The prophet knew at the same time that he was slain. (39 3 kings 2 ch.) A strong delusion had possessed the king in that day, because he had pleasure in unrighteousness, and so it is now with the man of sin and his apostate adherents.

Wo will in the next place refer our readers to an extract of the Journal of the Prophet Joseph Smith, which was published in the Times and Seasons.

We do so with the firm belief that Brigham Young is the man who is described as "that man who was called of God and appointed, that put forth his hand to steady the ark of God, shall fall by the shaft of death like as a tree that is smitten by the vivid shaft of lightning." Many important subjects are connected with connection with that relating to the destruction of the man of sin. See Times & Seasons, Oct. 15, 1844, page 674.

D. Young was legally called and appointed to the quorum of the twelve, but in putting forth his hand to preside over the church has made himself a vessel of wrath doomed to destruction.

In Luke 15 ch. 11-32 vs., is a parable of a man who had two sons. The younger son who went into a far country, and there wasted his substance with riotous living. We believe means the Brighamites who have gone to the West with their conceitfulness; that a mighty famine will be there, that the citizen of that country, is the man of sin, that the Father is the Prophet Joseph to whom they come.

In Ezekiel 21 ch. 25-27 vs., we believe the man of sin is called the profane wicked prince of Israel. His overthrow is there also described as in many other prophecies:

"And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the idolatry, and take off the crown; th' shall not be the same, exalt him that is abased, and abase him that is high, I will overturn, overturn, overturn it; and it shall be no more until he come whom rights it is; and I will give it him."--Zeck 11 ch., 17 vs., defines the man of sin as the idol shepherd thus: Wo to the idol shepherd that leaveth the flock! on his right eye; his arm shall be clean

dried up, and his right eye shall be utterly darkened."

The following prophecies we refer you to for further testimony concerning the man of sin: Joseph, a faithful and wise servant. Brigham, that evil servant. Mat 24 ch. 42-45-49-51 vs. Joseph, the good man. Brigham, the great man. Micah 7th. 2-3-20 vs. Brigham, a wicked counsellor. Nahum 1 ch. 1-9 14-15 vs.

In Blackwood's Magazine for Dec. 1848, there are some prophecies of men in modern times, principally relating to the revolutions in France, which have been fulfilling in such a remarkable manner, that the government of France has endeavored to prevent the circulation. One of these prophecies says that the man of sin will be born of two races. This man's prophecy concludes with these words: "God will combat in the persons of His two just ones. The man of sin shall carry off the victory. But all is over! The mighty God has placed before my comprehension a wall of fire. I can see no more. May He be blessed for evermore. Amen!"

Thus ends the prophecy of the Solitary of Orval. We do not assert that he was, or was not divinely inspired, for false prophets often prophesy correctly, but inasmuch as he prophesied of so many remarkable events with so much correctness, his prophecy concerning the man of sin is worthy of our consideration. The victory of the man of sin in combat with the two just ones, being the finale of his vision, he did not see his final overthrow. We have brought forward the foregoing testimony on this subject, hoping that we may be instrumental in disseminating light and doing good to our fellow beings and in catching some of our species, from the mercuric and Satanic power of the man of sin. We have only arrived to the threshold of testimony on this subject, but we intend to continue the subject in our next number. We intend also to show what authority the Prophet Joseph holds at this time, and the hereditary rights and authority in the church and kingdom of Joseph.
It is now near two years since it was revealed unto us that the Prophet Joseph Smith will continue to hold the keys of the kingdom until the coming of Christ; that his kindred would enjoy extraordinary privileges and blessings in the kingdom of God—that the office of patriarch over the church of God is hereditary, and therefore belongs to Brother Wm. Smith; that the priesthood of Aaron is hereditary to the end of time, that we are of the lineage of Aaron. (See B. of C. 3, 4 and 22 sec.)

For more than a year after these things were made known unto us, we were entirely in ignorance of the ideas entertained by Bro. Lyman Wight, and nearly as much in ignorance concerning his location. When his position was made known to us, we found that we were united in spirit with a flourishing branch of the church, who are laboring for the redemption of Zion. Last fall we met with Bro. Wm. Smith, who instructed us more perfectly in the doctrine of the lineal rights of the presidency of the church. Since that time the subject has been unfolded to us with great plainness by the spirit of the living God.

Having corresponded with Bro. Wm. Smith, he has sent us for publication the following two letters from Bro. L. Wight and Bishop Miller, and a letter from Mother Smith, and one of his own.

We have prefixed the name of "Mehiesee" at the head of our paper, because Wm. has offered his aid in the publication of this paper, which we cheerfully accept. We hope also that our brethren in Texas will unite with us, and the pure in heart everywhere, as soon as possible, that we may build a temple to our God in Jackson county, Mo., that Zion may be "redeemed with judgment and her converts with righteousness."

**LETTER FROM BRO. L. WIGHT.**

Zion Mills, 2
August 22, 1849.

Brother William Smith: We are in a bustle this morning with business, not having been over 18 hours since we have appointed two messengers to go to your place, in which time we have spared no pains in writing our feelings concerning the Smith family.

In answer to your interrogations concerning your standing, we are a branch of the Church of Jesus Christ, organized under the hand of the ever to be remembered your beloved brother Joseph and your father, one of the noblest Patriarchs on earth. We have considered it the most grievous part of our mission that you, the last survivor of six sons and a very aged father, should be turned from the house of their widowed mother, in her old age, far standing up for your rights, and then for it to be said by the authorities of the church, that your mother, between 70 and 80 years of age, should turn you from her door for the pitiful sum of £200 a year, after she had been a mother in Israel for the last 10 years, and being the mother of the seventh Angel of the seventh and last dispensation of God on earth, she will eventually be the mother of all those in the last dispensation or thousand years.

Now, Brother William, we hold you as a Patriarch, as being the last survivor of the Archangel of the seventh and last dispensation of God on earth, she will eventually be the mother of all those in the last dispensation or thousand years.

An extract from a letter which we wrote to brother Wm. Smith, Nov. 26, 1848. "Last week I examined the book
of Mormon to find what testimony it contains concerning the linear rights of those who stood at the head of the Nephites, and who held the records and sacred things, and handed them down from age to age. I found that (except in three instances) the plates, &c., were handed down from father to son, or from brother to brother, from Nephi to Moroni, who hid them in the earth. It does not appear when Amalekki conferred the plates upon king Benjamin, whether he was his nearest relative or not. The reason assigned by Amalekki for delivering the plates to Benjamin are, "having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore I shall deliver up these plates unto him." The right of his seed to possess the plates, (if he had had any seed,) is here implied. — Mosaic conferred upon Alma the son of Alma all the records, interpreters, &c., although he had sons living. He was also appointed to be first chief judge. — Mosaic's sons were not willing to take upon them the kingdom, and Aaron his son was gone to the land of Nephi. — Mosaic declared the right of his son to the kingdom, but that he declined to take on him the kingdom. On page 211 in the 3rd edition, it is stated that Mosaic's sons went into the wilderness. It then reads thus: "Now King Mosaic had no one to confer the kingdom on, for there was not any of his sons who would accept of the kingdom." It goes on and shows that for these reasons the records, &c., were conferred upon Alma. On the 504 p. it is stated that Ammon deposited all the sacred engravings in the hill Shim, and directed Mormon to go there when he should be about 24 years old, (he being them about 10 years old,) and take up the plates of Nephi, &c. Mormon obtained the plates accordingly. It is not stated what relationship there was between Mormon and Ammon, but from the history contained in the book of Mormon, it is plain that the high priesthood descended in linear order. Those who held the plates, &c., are frequently called high priests over the church, and on page 211 p., they are called sons holding the interpreters or Urmi and Thummim. —

There is also a peculiar circumstance connected with the handing down of this priesthood somewhat analogous to the present circumstances in which the church is placed. On the 394 p., it appears that Helaman died, and Shiblon his brother took possession of the sacred things, although Helaman had a son named Helamn. Shiblon held them three years and conferred them upon his nephew Helaman and died. It appears probable that his nephew was a minor when his father died."

LETTER FROM EEO. WILLIAM SMITH.
HARTFORD, CONNECTICUT, March 7, 1849.

Brother Satter E: I have perused your letter of November 26, 1846, on a linear priesthood, and give place to the following because of the correctness of your remarks. This doctrine of a linear priesthood was so universally taught and believed by the church, that there was not a single individual member but what looked towards the Smith family (this family being first called) to continue their head at the head of the church; until the plan was conceived of by either Brigham or his associate council in the spring and summer of 1843, to seize hold on the throne of the presidency, which was done at the same time and maintained as all hazzards, as they said, they would do right or wrong.

As regards my rights of patriarchal priesthood over the whole church, you will notice that the doctrine of Brigham Young upon this subject at one time was precisely the same as set forth in your letter, and no difference was attempted to be maintained until the work of usurpation commenced. The following were the views of Brigham only three months after the death of Joseph and Hyrum: "In the place of Hyrum Smith to the patriarchal office to the whole church, the right rests upon your (Wm.) head no doubt." See letter signed E. Young, dated Nauvoo, Sept. 25, 1844, published in the N. York Prophet, Nov. 9, 1844. See also Brigham's remarks on the same subject published in the conference minutes of Oct. 1844, in the Times and Seasons. "Young arose and said that it had been moved and seconded that Asaiah Smith should be ordained to the office of Patriarch; he went on to show that the right of the office of Patriarch belonged to Wm. Smith, as a legal right by descent."

It was nearly one year after the publication of this position taken by B. Young, that John Taylor published a long article in the head of Patriarchal, declaring that my right to office only extended to the office of "Patriarch to the church" not over it," claiming at the same time that the quorum of the 12 of which I was a member, had a right to ordain me; a right that could not belong to any one except the first Presidency of the church. If, indeed, the 12 held that authority over the church of God, I hold as much of this authority as any one member of that quorum, and by seniority of membership and lineage hold a superior claim to any. Mine was not the claim (according to Brigham) to the office of patriarchy in the church, or to the church, but it was a claim to the office of Patriarch over the whole church, or to the whole church." As B. Y. calls it, which is virtually the same. That the 12 had a right to ordain patriarchs in all large branches of the church abroad! I did not pretend to deny, but that they had a right to ordain one of their own number and place him under the direction of the presidency, or to ordain a patriarch to the whole church, I do deny, and pronounce the position a false doctrine, and from the devil, to destroy the church. It was a right that belonged to the first Presidents of the church, and it is plain that the 12 had not this right or power over the church to act as first Presidents, as their position and place in the church is defined by revelation as a travelling council and not a local Presidency.

[To be continued.]

We intend to publish the conclusions of the above in our next, and also the letter of Br. L. Wight to Mother Smith.

"As I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." —E. of Cev. 402 page, 4th edition.
MELCHISEDEC AND AARONIC HERALD.

BY I. SHEEN.

VOL. 1. NO. 3.

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

COVINGTON, KENTUCKY, MAY 1, 1849.

A REVELATION, given to Solomon Lane and others, March 19th, 1849, to choose twelve Apostles, and to call other helpers into the vineyard; to set in order the Churches, plant stakes, &c., is also a commandment to all the Churches, and to all in every place that call on the name of Lord; setting forth also the true light that was to come.

Behold I say unto you, my servant, Solomon Lane, gird up thy loins, be sober and watch unto prayer, for I have called thee to an high and holy calling—to preach my gospel; even as my servants were called in days of old: to preach and to teach by the Comforter, which is my holy spirit—which Comforter I will send unto you, and by no other spirit shall they teach.

And now behold I say unto you all my servants that have taken upon them the name of Israel, let them not count the ministry which they have been called as a thing of naught, or as a light thing, or darkness followeth after: for I am God, Jehovah, even Jesus Christ, your Lord and your God; and he will be honored and glorified of them whom I have appointed to do my work, if faithful to their calling and ministry; otherwise, other will be planted in their stead, that will serve me with a pure and perfect heart.

Therefore, I say unto you again, cease from all your light speeches, for my coming is nigh even unto your doors.

Behold I say unto you, be one, as the Father and I are one, that ye may be in me and I in you, as I am in the Father and the Father in me: that as the Father and I are one, so ye may be one also. For this is my commandment unto you all my servants: Be one in faith, be one in doctrine, be one in spirit, be one in your temporal things as well as in your spiritual things. Be one, I say, in all things. Give without grudging; and let all count themselves as stewards of the manifold grace of God. Ye must be equal.

Nevertheless, let every man have his own, and covet not another's. But of that which a man hath shall he be judged; and he that will sow sparingly shall reap sparingly, and he that will sow greedily shall reap greedily; and he that will sow to the wind shall of the wind reap corruption; and how hardly shall a rich man, that will make a god of his riches, enter into the kingdom of heaven. Behold, verily, verily, I say unto you, I cannot enter in until he has paid the utmost farthing. Ye must be one; ye must have charity, for this is profitable with. If ye have not charity, and are not one, ye are none of mine: and if ye will do these things, and keep my commandments, I will come unto you, and receive you unto myself, that where I am there ye may be also.

And now, behold I say unto you my servant Solomon, be thou a strength unto my Church, a counselor in Zion, to comfort the poor of my people, and to gather up the scattered remnants of my people Israel, and establish them in peace forever. Behold, I say, go ye out into my vineyard; tarry not, and call other laborers into my vineyard, even twelve servants, that shall be ordained like unto my apostles of old. And behold I will ordain them, and endow them with power from on high, and they shall be my disciples. And ye shall lay your hands upon them to ordain them, and they shall go out into the highways and by-ways, to gather up my elect and to compel them to come in, that my supper may be full. Make haste, then, for a short work will I perform upon the face of the whole earth. It is the last and eleventh hour. And unto you that are standing idle, as well as unto those that have been upon the watch-tower waiting for my coming, I have raised up and sent unto you a Prophet, even Elijah: that was to come, and a John in the spirit and power of Elijah, to do his work, and to prepare the way of my coming, and make straight paths in the wilderness.

William Smith is the Prophet of whom I have spoken, and my servant that I have endowed with the keys and with the powers of the holy priesthood, and into him, also, have I appointed to hold the keys of Elijah, and of Elisha and of John, to stand at the head of this last dispensation on earth, to regulate my church and kingdom, to ordain apostles and prophets, evangelists, pastors and teachers, and to confer the same spirit of Elijah and Elisha upon them, by the laying on of hands, as did my apostles of old, and to ordain all that shall come unto him and shall desire to be ordained.—And I have appointed also my servant Aaron Hook, and my servant Solomon Lane to be his counselors, and to go forth and choose other servants, even twelve apostles, setting in order all the churches that Zion may flourish again upon the hills and upon every high mountain. Go ye, therefore, and plant stakes in every land, and let thy faithfulness be seen of all men, and power shall be given thee from on high, even an endowment of which I have spoken; and power shall be given thee also to discern between the righteous and wicked—between them that serve God and them that serve him not; for their works shall be made manifest, of what sort it is, whether it be good or whether it be evil. And the righteous will I gather into the garner, and the wicked will burn with unquenchable fire.

Behold I say ye shall honor him whom I have placed at your head, and abide faithfully his counsel; for I will bless him with wisdom and with might. And if thou wilt abide, and do as I have commanded, that (gift) priesthood which was ordained upon you in eternity shall not fail thee of an inheritance in my everlasting kingdom, to go no more out.—Go ye out into every city, teaching my word, baptizing and ordaining elders and apostles, healing the sick, curing the demoniacs, in my name, as the power of truth shall be directed, in meekness and in humility. And lo, I am with you to the end of the world. Even so—Amen.

The above revelation was received and written in Hartford, March 19th, 1849, by the Prophet Elijah, and seizes it to say, for the present, that in regard to the vision, it was like a burning fire shot up in my bosom until it was written.

A prophecy, calling the members...
to their places, will soon follow.

Mr Editor: You are at liberty to publish this strange and singular affair, with my request for other papers to copy.

Elliah, the Prophet.

M. & A. HERALD.
COVENANTER ED.

Price, 2 cents, including a set of back numbers 32 cents.

The Progress of the Work.

We have at different times during the last two months, received cheering intelligence concerning the progress of the work of God in the eastern states. For this information we are indebted to brother Wm. Smith and brother Aaron Hook.

We regret that our limited space detains us from laying before our readers a large portion of the interesting documents we have received from them. We shall however comply with the wishes of both correspondents and readers as fast as possible in this matter. After the dark night of apostacy through which the Church has passed since the martyrdom of our Prophet and Patriarch the work is now reviving. Quite a number of branches have been organized in the east. Many elders are now engaged in preaching the gospel and organizing branches. We have received many encouragements from the saints in that region, in support of our publication, both by word and deed, and we hope we shall soon be enabled to enlarge it.

We hope that the saints throughout this land and other lands will unite in one grand effort to push forward the work by sending us the means of disseminating the truth abroad. Now is the time to work, for soon “the overflowing scourgé will pass through,” and Joseph declared some years ago “pestilence, hail, famine and earthquakes will sweep the wicked of this generation from off the face of the land to open and prepare the way for the return of the lost tribes of Israel from the north country.” Seeing these things are now near at hand we want to make a loud appeal to all sects and parties, clergy and laity, professors and non-professors to examine the doctrines and precepts of the Church of J. C. of L. D. S. We want to show that it is a curious idea, that because ungodly men have crept in among us, teaching the grace of our Lord Jesus Christ into lasciviousness, that therefore they are justified in rejecting the fulness of the gospel which was revealed unto Joseph the prophet and the saints of the latter days. We don’t want to bestow all our labors upon apostates, but we also desire to bring new converts into the work, for the Lord hath said, even “the Lord God which gathereth the outcasts of Israel saith, yet will I gather others to him, besides those that are gathered unto him.” We want to make a general appeal to mankind to repent, for the hour of God’s judgment has come—to repent of their sins and false doctrines and priesthoods, and all their abominations and obey the gospel of Jesus Christ.

PROGRESS ADDITIONAL.

We have delayed the publication of this number in consequence of receiving late intelligence from Dr. Wm. Smith and additional and we have therefore inserted twice the amount of reading that we intended to insert and still we shall have to omit publishing several important communications at this time. We hope however that by the liberality of the saints we shall continue to enlarge our publication from time to time. This is what we are striving after, to accomplish this, all monies received from subscription will be immediately expended on the paper, besides our own contributions. We want the saints to understand distinctly that we do not want your money for yourself, no, but one cent of it, but we want to give you a full equivalent for it. We want to send gospel truth from the center to the circumference of the United States, and to earth’s remotest bounds.

Br. William at the date of his last letter (April 10th) was at Ellington, Tolled county, Conn., where he had been preaching and also at Mansfield, with success.

Br. Lane, counsellor, and Br. Samuel T. Capin who has been ordained to the apostleship are also laboring in that region with success. Among the people in that region there is a great desire to become acquainted with our doctrine. In Hartford county a branch of the church has been organized, and three elders, one high priest, and one apostle (Br. Capin) ordained.

In New Jersey the work is progressing.

Revelation versus Grammar.

The editor of the Hartford Weekly Gazette in a long article concerning Dr. William and his revelation of March 18, 1849, finds fault with him and the revelation, because he and the revelation does not exhibit a conformity to the rules of grammar. Now we think that this learned editor must be grossly ignorant of some important facts, with which he ought to be acquainted, which stand connected with this subject. Whenever the Lord gives a revelation an unlearned man does not pay very strict attention to the changeable laws of grammar which it was established from time to time. But he is independent enough to make laws of language for himself. Those learned nabobs who think that this is an infringement on their rights, will have to bear with it for there is no remedy. We would suggest to the editor of the Gazette, the propriety of an examination of the prophecies in the Bible that he may ascertain the truth concerning this matter. We will only mention one out of a multitude of such cases in that book. It is an expression which is very often used, namely, “the Most High.” The author of Hervey’s meditations attests this deviation from the laws of grammar, and admits that according to those laws it should be the Highest God. But in publishing the revelations of March 18th, the Gospel has made a few mistakes, as Br. William inferred and he has omitted to copy from the manuscript the pronoun I, in one or two places, which mistakes are not important. We have had to copy from the Gazette without any correction of these errors.

The Lord has very frequently foretold, raised up illiterate and unlearned men to confound the wisdom of the wise of this world. Peter and his colleagues were mostly illiterate fishermen. The prophet Joseph was an unlearned youth when the Lord called him, to bring forth his word, and to hold the keys of this last dispensation. His enemies urged the same objection to his calling as a prophet, which the Gazette now brings forward against his brother William. This objection they continued to urge against him long after the time, when God had bestowed upon him a knowledge of ancient and modern languages, astronomy and various other branches of learning, far superior to the learning of any man in this age of the world. Towards the close of his life this objection was not advanced so frequently for it was a self-evident fact that he had surpassed the whole race of men now living.
lag in knowledge.

It appears truly that as Solomon says, "there is nothing new under the sun," therefore the same insipid and ignorant objection is now advanced again in opposition to his brother who is the legal lineal head of the church of Christ.

Take warning Mr Editor and all ye wise objectors for this is God's work and his council will stand and the wisdom of the wise shall perish and the understanding of the prudent shall be hid.

**EN-SMALL**

Hyde's apostate sheet has met with a reduction in its size. The extravagant price of that journal of the 2d beast is an index to the greedy speculative spirit of its conductor, which coincides with the exhibition of his character by A. W. Rabbit, in the late controversy between them. Probably the publication of this controversy by Hyde has operated unfavorably to himself.

Notwithstanding this reduction in size, it appears he has got space enough to enforce Brighamism, and to publish foolish novels too.

**A Singular Committee**

When brother William visited Cincinnati last November, the Brighamites in that city were greatly excited in consequence, which resulted in all of that prophecy of his brother Joseph concerning him, in which it is said that "hail shall fall to the ground because of him." They appointed a committee to watch his movements and pace. Since that time an attempt was made in one of their meetings to discharge the committee which was overruled by the presiding officer. The mode of watching enjoined upon this committee has not been satisfactorily explained. Upon the whole this committee may be considered as a Brighamite invasion in miniature form.

**Our Letter to Brother W. Smith. (Concluded)**

The succession from Nephi I have held down as follows: Nephi concomitant and ordains Jacob his brother, 73 p.

Nephi's command to Jacob, 121 p.

Jacob gives the plates to his son Enos, 140 p.—Enos commands his son Jared to write, 143 p.—Jared delivers the plates to his son Omni, 144 p. and commends him to write, 144 p.—Omni copies the plates on his son Amaron, 145 p.—Amaron delivers the plates to his brother Chemish, 145 p.—Chemish is succeeded by a Adamahon his son, keeping the records on the plates, 145 p.—Adamahon's successor in keeping the record was his son Amalolki, 146 p.—Amalolki having no seed delivers the plates to king Benjamin, 147 p.—Benjamin makes his son Moriah king and gave him charge concerning the plates of brass and of Nephi, the sword of Laban, the ball or director, 152, 155 p.—(Alma comes to Zarahemla, to Mosiah, 202 p. who grants unto Alma that he may establish churches and ordain priests and teachers in all the land of Zarahemla, over every church, 202, 204 p.) Mosiah confers the plates of brass and all things which he had kept, and the records and interpreters upon Alma the son of Alma, commanding him to keep and preserve them, and keep a record of his people. The sons of Mosiah were not willing to take upon them the kingdom. Otherwise the kingdom belonged to his son, 211, 212, p.—Alma was appointed to be the first chief judge, his father having conferred the office upon him, 212 p.—Alma retains the office of high priest over the church, but delivers the judgment seat to Nephihah, 206 p.—Alma instructs Helaman his son, to take charge of the sacred records, and keep a record of his people, 317 p.—Alma disappears among them and his son Helaman takes his place, 340 p.—Shiblon the brother of Helaman, took possession of the sacred things at the death of Helaman, 394, 395 p.—Shiblon died about three years after he obtained the sacred things. Before his death he conferred the sacred things upon his nephew Helaman the son of Helaman his brother, 395 p.—Helaman the son of Helaman appointed by the people to the judgment seat, 399 p.—Helaman died and his eldest son Nephi began to reign in his stead, 405 p.—Nephi yields up the judgment seat and preaches all the remainder of his days, 406 p.—Nephi the son of Helaman, had departed out of the land, giving charge unto his eldest son Nephi concerning the plates of brass and all the records which had been kept and all those things which had been kept sacred, and his son Nephi did keep them, 409 p.—Nephi died and his son Amos kept the record, 501 p.—Amos died and his son Amos kept the record, 501 p.—Amos died and his brother Amaron died the record, 605 p.—Amaron came unto Mormon when he was about 10 years of age, and said unto him, I perceive that thou art a sober child, and art quick to observe; therefore, when ye are about 24 years old, I would that ye should remember the things that ye have observed concerning this people, and when ye are of that age, go to the land Antum, unto a hill which shall be called Shim, and there I have deposited unto the Lord, all the sacred engravings concerning this people. And behold ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi, all the things that ye have observed concerning this people," 604 p.—Mormon goes to the hill Shim and takes up all the records which Amaron had hid, 511 p.—Mormon is slain and Mormon his son finishes his record, being commanded of his father, 517 p.—Mormon speaks of Mormon being called to the ministry, 544 p.—Mormon seals up the records, 569 p.

With all this testimony throwing me in the face concerning the lineal rights of an high priest over the church, I acknowledge you in that capacity, acting under Joseph your honored brother, during the minority of Joseph your nephew. The Gentiles have misapplied the doctrine of lineal rights pertaining to the priesthood of Moses and Aaron, or in other words the Melchisedech and Aaronic priesthood.

Hence has arisen the doctrine of the divine right of kings who have not been appointed to their office by the authority of the priesthood. Their kings have claimed lineal rights to kingly power without submitting themselves to the authority of the priesthood. But our blindness on this subject of the rights pertaining to the priesthood by lineage is the most singular, seeing that the word of the Lord is so plain concerning it.

Whilst I have been enlightened by the spirit of Joseph to understand my own lineal rights as a son of Aaron, a first born son, I have not understood the lineal rights of Joseph's kindred but little, until I saw you lately. Since then I have received the testimony from the Spirit that this doctrine is of God. I have realized the force of the language on that subject, which you referred me to in the 3d, 4th and 6th section of the B. of Covenants. Since then the Spirit
has more forcibly imprinted on my mind, the idea expressed in the 108 section 7 paragraph, namely, that in Joseph and in his seed shall all the kindred of the earth be blest. Then the whole subject was unfolded to me to the plainest manner by the Spirit, in reading the book of Mormon. It has been a common remark among the Brighamites that Brigham would give up his office to young Joseph when he arrives to manhood. But now that the lines of the presidency is laid down to them, they have got to framing an excuse for their apostate allegiance to Brigham by saying that Joseph's son was not born under the covenant, that Emn Smith and Joseph were never married for eternity before young Joseph was born. Do they not know that every revelation in the Book of Covenants is a covenant, and that the one contained in the 108 section, concerning Joseph and his seed, is not only a covenant but an unconditional covenant, the same as the covenant made with Abraham concerning him and his seed.

Letter from Brother L. Wight:

ZODIAC MILLS, August 21, 1848.

MOTHER SMITH:

I received a copy of a letter last evening written by your son William and handed to me from William P. Eldridge, in answer to a letter written from Almon Babbitt and others. The answer was sweet to my taste and the most consoling that I have had for many years.

MOTHER SMITH:

I am well aware of the tribulations you have in losing your oldest son, about the time that brother Joseph, in his infancy, was striving to bring forth salvation for this the seventh and last dispensation of God on earth. Then your companion of seventy years of age, one of the greatest patriarchs that ever lived on the face of the earth. You have since an hour been deprived of your youngest son by a mortal disease. Not more than two years from that time you were deprived of Joseph the prophet, seer, and revelator of this dispensation, and Hyrum who was the Patriarch under his father's hands. In a few weeks after that you were deprived of Samuel one of the most noble among the children of men. Alas! shall I say in the space of a few years, is it possible that you were deprived of the last of the seed of Joseph, and left with one son and three daughters to mourn the loss of five of the most affectionate sons that were ever born of a woman. And after all Mother Smith, you have been asked to turn the last son you have on earth, who was appointed an apostle by Joseph who is the Prophet, Seer and revelator of the last dispensation of God on earth, from your door and forbid him a home. From whom were you asked this, from aspirants from monarchs, or from the most abject of all men on earth. * * * Orson Hyde, a poor little desolator, know nothing, has endeavored to write largely against me. Who is Orson Hyde? He is a man whom Joseph sent with John Gould to Indus Plains to see about of internal affairs. They stopped with us a day or two when the mob broke out. Orson Hyde immediately repaired to a boat at the Independence landing to observe our rights and privileges where we had concentrated to meet the mob. * * * He wrote an inflammatory letter concerning a heavy fight having taken place, in which he thought there was two or three hundred killed, when not a gun had been fired on either side. * * * When did we next hear from Orson Hyde? It was when Tom B. Marsh had written a letter to the Government, and having his Munson's telling him that the Mormons were hacking, baying and destroying every thing before them, burning houses and turning the inhabitants out of doors, which was a lie. Orson Hyde signed his name to the letter and then ran as all others do run.

Mother Smith: I shall never forget the day nor the hour that we crossed the lake together. Tell Emma that I shall never forget, nor forsake her. Tell you that the Smith family was my father, my life, and my friend. Tell young Joseph that if he did but know it his nature is heaven. As to Jackson County it is reclaimed he will be the sole proprietor in building the Temple of the Great God until his father is resurrected from the dead.

Now my you Orange, eight times have I left home since I was ordained an elder and been gone from six to eight months at a time. Let not your mind fail beak that the church is in good hands. We will be glad to see you, but I would be more glad to know that the sects and particularities of this world had not drawn your mind from that glorious principle of the service you could be to the human family.

I remain your father as ever, a child to Mother Smith, a brother to Joseph and Emma, and all the remaining part of the family, and with due respect I receive your doing and my love.

Your old and true and trusty friend.

LOMAN WIGHT.
THE PROPHET'S DEPARTMENT.

The Prophet's reply to bro. Lymon Wight.

ELLINGTON, TOLEDO Co., OH. April 21, 1849.

Dear brother Lymon Wight:—I received your very interesting letter directed to me in charge of the bearers, dated Zadock School, August 22, 1848. I was glad to hear from you and to learn of your prosperity in the far valleys of Texas. This letter I did not receive until it had been mailed three times, once from Nauvoo to Palestine, and then to Walnut Grove, and from thence to Philadelphia. I am also in receipt of your letter to Mother Smith, and have taken the liberty of placing them before the public, for the benefit of the Saints. I should like to see you much, brother Wight, to talk with you further upon these matters, to confer together concerning the order of arrangements for the furtherance of the cause, the redemption of Zion, &c.

You will see by the revelation of Dec. 5, 1845, that nine out of the twelve that were formerly chosen by Joseph as travelling apostles have fallen and are removed by the revelation of God, out of their place (office) for their usurpation, wickedness and oppression, and it becomes now necessary, that this quorum should be filled up, that a healthy and faithful ministry may be kept up throughout the world for the safety, preservation and government of the church. To this end you will see by the revelation of March 19, 1849, that I am instructed to hasten this work, and to call other laborers into the vineyard. I have therefore, since this revelation was given, ordained one apostle in the place of one that is fallen and shall continue to do so until the quorum is full. I most earnestly desire and solicit your co-operation, with that of all the saints in Texas and throughout the world, that the glory of God may be accomplished in this thing and the salvation of his church, that Zion also may be redeemed with judgment, and her converse with righteousness. And the destruction of the transgressors and of the sinners shall be to gather, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks that ye have desired, and ye shall be confounded for the gardens that ye have chosen. For she shall be as the oak that faileth, and as a garden that hath no water. And the strong shall be as low and the maker of it as a spark, and they shall both burn together, and none shall quench them, "Isaiah 1 ch. 27-31. The prophet is here speaking of the apostates in the wilderness, and of Zion in the 8th and 9th verse, he says, "the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord had left a very small remnant, (the Smith family) we should have been as Sodom, and we should have been like unto Gomorrha." The 7th verse says, "your country (Nauvoo) is desolate, your temple is burned with fire: your hand strangers devour it in your presence, and it is desolate, as overthrown by strangers." The 2-6 verses show why these evils come upon Zion as follows: "Hear, O heavens, and give ear, O Earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. To ex knoweth his own, and the ass his masters crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye shall revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrescing sores: they have not been closed, neither bound up, neither mollified with ointment." This then brings us to the reason, why God has called us to the work (named in the last revelation referred to above) of choosing other servants, coinciding with what Isaiah foretold in the 26th verse of the chapter under consideration, saying, "I will restore thy judges as at the first and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. You will see also from Ezekiel 24th ch., that the doom of the Shepherds of Israel is fixed, and that according to the 13th verse, many of Israel (the honest heart) that go to the mountains must gather back again to the inhabited cities. I will give you one more reference and then drop this part of the subject. I will remark, however, that the Shepherd David, spoken of in the 23rd and 24th verses of this chapter, is he to whom the keys of the Melchisedek priesthood belong, and he whose right it is to stand at the head of the church. The work that must now follow is to gather Israel—God's people, (not thieves, adulterers, Brigantes, liars, swindlers, scoundrels, hypocrites, Pagans &c.) but the people of God, Mormons, Later Day Saints in one, to be one people upon the mountains of Israel, the land of Joseph, and with this people God will make a covenant of peace forever. No guns, swords, bow and arrows, pistols nor cannon in this priesthood is needed.

Paul to the Romans, 11th chap. 26th and 27th verses, speaks of Israel thus: "Blindness in part is happened to Israel, until the fullness of the gentiles be come in." I will translate this as it should read: "Blindness has happened to a part of Israel before (until) the fullness of the gentiles be come in, and so all Israel shall be saved as it is written, there shall come out of Zion, the deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins." This covenant is to be confirmed in the future. Zion is not yet redeemed, and we are not at a loss to know who the sons of Jacob are, and from whom Joseph the Son sprang, according to the book of Mormon, and who that name stock remain, to come out of the church, raised up by the Prophet Joseph the Deliverer, the man of sin (Brigham) being hindered until Joseph was taken out of the way. I might still add one word more in confirmation of this position, and that is the apostasy which Paul speaks of, to take place in the last days.
A newspaper entitled the Melchisedec and Aaronic Herald, is just now getting up, and if sustained brother Wight, it will do us good and prove a strong and great strength to Zion. Will you help to sustain it, or shall it be removed to your stake in Texas.

As to John E. Page, it is not very probable that he will ever be of any use to the church any more, as he is much strung-up with straggling and his history for the last four years is a blank, and he has cooperated with one of the most violent persecutors of the Smith family, he has lost all the power of his mission, and has made himself into a perfect nuisance to society, consequently he has been cut off from the church. I had a good fight with him on the way to the meeting before he was cut off, and when I met him I gave him a piece of my mind. I think that others who have given their influence to this man, will soon find themselves written out in the same way that I have been, yet may not be as honest to confess it. But in the evil that I have done in this thing, I feel that God has forgiven me, insomuch, as I have returned to the church and to the duties of my own calling. But it was not until I had been bowed down in much sorrow and trouble, and had called on the Lord in mighty prayer and faith for deliverance; but now I feel my strength renewed and my prospects brightening for the great work before me. I will say also that at the time my very soul and body was passing through this furnace of fire and trial, I might have been drawn into even a greater evil through the cumbrest and promises of some of my pretend friends, and it had not been for the timely interference of a kind providence, and the apostate Orson Hyde, who wrote me from Council Bluffs, in a most scandalous and ridiculous manner, charging me with crimes that I knew were as false as hell, and that neither he nor any other human being on earth, could prove, or would dare have the impudence or audacity to name to my face. He advised his brethren to shut up the bowels of compassion and charity against me, and post me to the wilderness on foot and alone without money, or I might lay down my high and holy calling and take to making rails or chopping wood for a sin offering, as he had done, saying that this was what he had to do when he first apostatised from the church, in order to get back into it again, which was a lie of his own making, for this chopping wood was his own voluntary act, while he was in apostacy, but when he returned to the church, Joseph received him with open arms, and baptism into the church was the penance gate for a sin offering, and my calling was to preach the gospel and open the kingdom of God to all nations. I have therefore followed my calling instead of apostatising and going to "chopping wood," as Orson Hyde did, having a more noble work to accomplish, than this champion of apostacy had, while he was planning in the states of Missouri, how he might sly the Prophet, or if not in person to do the desperate deed, to kindle the match by his libels which did at last burn in the fire lungs of those who slew the Prophet at Carthage jail.

My words were all kindness to them as the proof will show. You may very readily perceive that the spirit that manifested itself, being so unlike that of Joseph's without love or charity, my eyes were more fully opened to the hypocrisy of these men, and I account this as a providential deliverance from the jaws of death, and to keep me in the channel where I am now moving, that I might fulfill the blessings that Joseph, and also my father placed upon my head. My afflictions, trials, and troubles, that I have passed through since the awful murder of my two brothers, are more than my language can paint to you in one short epistle; yet because of the promise, my soul takes courage and I faint not, and

Though dark are the waters and rough are the waves,
If Jesus permit the wild surges I'll brave,
All armed for the conflict I'll never give o'er,
Until I have carried the battle to the gate,
And entered the heavenly Canaan whose rocks are no more.

I have made these explanations and remarks, to silence the clamors of fools; as I am aware that all these things must come up in their turn and many enquirers will be made to know why this thing was so, and why that thing was so, and they that will be turned out of the way can make almost any answer for an excuse or a stumbling block, and to all such I feel to give my testimony, and to do my duty, and should they then fall, their blood will not be found in my skirts.

Your letters dear brother Wight breathe a kind spirit not only to one member of the family but to the whole family. You may be assured therefore that you have friends among us, that we are your friends, and will stand with you, if this love continues while life shall last.

Mother Smith cannot so easily be decoyed off by being pressured to a place that God never appointed for her people, and to leave all her children behind, or make a sacrifice of them to please the great god Brigham.

It is our most intense and anxious desire to all locate with you in Texas, and to this end I write that you may make such arrangements as may best suit your purpose for rendering us assistance on the journey. You may send us a pilot and some two or three strong men as well, and with what aid you have, and the Lord willing, we will meet with you in Texas to await the day, and to prepare the way for the redemption of Zion, to live together in heavenly union and love forever. I am as ever your old and well tried friend and brother in the bond of the everlasting covenant.

WILLIAM SMITH.

P. S. Bro. Orange was at my place in Palestine, Ill., some time in August or the first of September last, in good spirits. He stayed at my house and in the neighborhood some five or six days. He brought us good news from a far country, and refreshed our spirits much. He also went to see Mother Smith in Nauvoo. In that place I first met with him while on his visit among us. He left my place, Palestine, in company with a family, and expected to accompany several more on their way to Texas, with many wishes and good blessings for his safe arrival in the valley of his home. Many more who were left behind would have been glad to have gone along, and did not feel much like staying behind.

God bless you Bro. Wight, for such is the word of the Lord to me. Amen.

W. S.

M. & A. HERALD.

COVENANTER.

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ed unto the Saints," for if they have apostatised, it is necessary that their apostate acts be exposed, that the Saints may be delivered from their snares, and that the world may know that their pernicious principles are not the principles of the church of Jesus Christ, which was organized by the Prophet Joseph Smith, but after having embraced the truth they have "given heed to seducing spirits and doctrines of devils." It is necessary for the salvation of Israel that it should be made manifest that the church over which Brigham Young presides is not the Church of Jesus Christ over which Joseph presided. Shall we remain silent and let the world remain deluded with the idea that the ungodly deeds of these apostates is in accordance with the doctrines, revelations, and minis-
ty of the Prophet Joseph?

On the contrary, shall we not invite our fellow men to read the book of Mormon and the book of Covenants, that they may know that the apostates who are now called Mormons, are acting in direct opposition to the holy and virtuous principles contained in those books? By doing so we shall aid in removing the stumbling blocks out of the way of both saints and sinners, that we may point out the way into the kingdom of God, over which (by the authority of Jesus Christ,) the Prophet Joseph and his lineage preside. In defence of this position and plan of action we will ask what examples have the apostles and prophets of old left on record to guide us in this matter? They did not speak of the iniquities of apostates and such as turned aside from keeping the commandments of God. They have left behind them a candid and impartial record of their sins that we might profit thereby—

that we may shun the way of transgression, and cleave unto right sources. The past conduct of these apostates themselves before they apostatised, was in conformity to that of the ancient apostles and prophets, in relation to this matter?

Obj. 2. "The majority of the church appointed Brigham Young to stand at the head of the church, and the majority has a right to rule."

If this doctrine is correct, then the Catholic church is the church of Christ, for by the consent of the majority of those who had belonged to the true church, after the death of Peter, they elected another head in his stead. If that was a legal course for the majority to pursue, then the Catholic church is the church of Christ. If the course pursued by the majority at that time was not legal, then the appointment of Brigham Young was not legal. But the fact is that the majority has no right to change the legal authority of the presidency of the church or to disannul any law or commandment of God pertaining to his church. They have become apostates when they have thus rebelled against the legal authority of the church, and have thereby separated themselves from the church and hold of Christ.

Obj. 3. "I acknowledge that young Joseph will have a right to preside over the church when he becomes of age, but Brigham has a right to preside until then." How monstrous, and delusive is the idea that because young Joseph is a minor that therefore the legal order of the presidency of the church must be set aside! Such objections ought to "repeat and remember the new covenant even the book of Mormon and the former commandments" according as the Lord commanded the children of Zion in 1832. See B. of C. 4 sec. 8p. The Book of Mormon which contains a history of the tribes of Joseph for 1000 years, and a history of the presidency of the church, handed down during that time delineates a strict observance of the hereditary rights pertaining to the presidency.

There is not a single instance where recorded where this hereditary authority was set aside when a president died, without a son to take his place, he having a brother to fill the vacancy occasioned by his death. What stupid blindness or wilful wickedness for any one to pretend to believe in that book, and yet reject the claims of brother Wm. Smith to the presidency during the minority of young Joseph.

Mr. Appleby.

Mr. Appleby was an elder of the Brighamite church. Last January he wrote a letter to sister Wells, the wife of Bro. James Wells, of Dordentown, N. J., denouncing her for having left the Brighamites and united with the church of J. C of L. D. B. He also slandered Bro. Wm. Smith in the same letter. Bro. William wrote a letter to Appleby in defence of himself and sister Wells, which contains a remarkable prophecy concerning him; that has already been fulfilled. The following is an extract from Br. William's letter:

"Appley, you state in your letter to sister Wells, many things that I declare to be palpable falsehoods. God shall bring the thou shalt sow, and thou shalt die with the plague, and thy bones shall consume away in the tomb of the flesh, and if thy life is prolonged, it will only be to augment thy pains and increase thy misery, and the Lord shall only have mercy upon thy family for their sake, and not for your sake. Because of thy lyings and thy abominations, the seeds of death are already sown in thy mortal body, and severely shall thy body and bones find a burial place or grave, for thus speaketh the spirit of God of Joseph, and William, for thy lies. Amen."

We can only say now, for the want of space, that Appleby is dead. He died with the Chofera on his way to Council Bluffs.

A Prophecy of Joseph.

At one time the Prophet Joseph while preaching upon the stand to the church in Nauvoo, turned to the Twelve who sat behind him on the stand and said, "many of you," (not a few) "brethren after my decease will go away and deny the faith, and for the penalty of your apostacy your bones shall lie bleeding upon the wilderness of the western prairies," and many other words he spoke concerning the apostacy of the church and grievous wolves that would enter in to destroy the flock. We recollect also of reading Joseph's views on the subject of going to the wilderness, in reply to the Quincy Whig on a suggestion that the Prophet Joseph had better locate his Zion in Oregon. The Times and Seasons, contains this reply, and Joseph there says that, "nothing but the heart of a beast could have conceived of such a mode of extermination and wholesale murder." The Prophet must have had a clear view of the appalling disasters that now characterize the Brighamites in their deluded Salt Lake expedition. These facts with the almost countless occur-

ences of each day, prove beyond contradiction that Joseph Smith was a Prophet.

A correspondent of the Cincinnati Commercial, writes from Jefferson City as follows:

"A Miss Hand, from Connecticut, one of the Mormons bound for Salt Lake, lost her father, mother and two older brothers, leaving her here among strangers, with one little brother to take care of. The Mormon Priest had taken possession of the dying man's cash, $300, and refused delivery; but a little timely reference to his Honor Judge Lynch, caused the bastard to yield the orphan's all. She is resolute and has won her way into the hearts of the citizens who are taking care of her.

"It sickens me to speak of the extortion and sacrifice of property that these poor ship-wrecked mortals have undergone; and only 23 out of 150 are left to
tell the tale, and perhaps among these 23, death has already set his mark."

We are informed that Miss Hand was in the company that Appleby was leader of, who resisted the most solemn warnings and faithfull enteranies of brother William, and disregarded and despised his testimony, therefore the wrath of God has cut many of them down. O ye apostates how long will you continue to despise the counsel of the Lord's uncondited! The hand of the Destroyer is lifted up against you, and his sword is unsheathed against you because of your wickedness. "Why will ye die?"

The above is only one of the many calamities that have befall the Bighamites, whilst ascending the Missouri this season.

Special Conference.

A special conference of the Branch of the church of Jesus Christ of Latter Day Saints of Covington and Cincinnati, assembled in Covington, Ky June 18, 1849, in obedience to the call of the Prophet William Smith.

On motion, it was resolved, that brother William Smith take the chair.

Resolved, that bro. Isaac Sheen, be appointed clerk of the conference.

President William Smith then opened the meeting by prayer.

He then made some very appropriate remarks concerning the present condition of the church. He stated his intentions of filling up the quorums of the church.

Bro. Wesley Crippen, then spoke in favor of the claims of bro. Wm. Smith, to be President of the church.

Bro. Sheen, then showed from the B. of Mormon, that the Presidency is hereditary in its nature.

Bro. Fleming, spoke in favor of the claims of bro. Wm. Smith.

Bro. Saml Heath, rose and said that in the conference after Joseph's death the 12 stated that J. had qualified them to take charge of the church until young Joseph came of age, and that contrary to his understanding since the vote of this conference was taken, Brigham Young had been appointed President of the church, and Orson Hyde, President of the Quorum of 12. He said this change in their organization had evidently showed their desire to set young Joseph aside, and deprive him of his rights at the head of the church according to linage. He stated at that conference that Brigham said that if Mother Smith would go with them to the wilderness, that they would promise to bring her bones back, and that Mother Smith should have a horse built, and that she should be taken care of, and that they had never performed any of these promises. The 12 also said, that they were going where white men never went before, and where none would follow after, and to build up the kingdom of God without a Gentile law or Government, but what now do we hear. Dr. Burnhise is on his way with a petition to the U. S. for a Territorial Government. Bro. Heath said he should stand with the Smith family.

The following resolutions were then adopted:

Resolved 1st. That we the elders and members of said branch do sustain young Joseph Smith, the eldest son of the Prophet Joseph Smith, in his just claims to the office of Prophet and President of the church of Jesus Christ of Latter Day Saints, whenever he shall come forward and claim that office.

Resolved 2d. That at the present time it is the right of bro. Wm. Smith, the last remaining brother of the Prophet Joseph Smith, to stand in the office of Prophet and President over this church, as a right guaranteed to him by lineage, and by appointment and ordination of his brother Joseph.

Resolved 3d. That we do uphold brother Lyman Wight as an apostle of our Lord and Saviour Jesus Christ, by our fellowship and prayers, and that we also fellowship brother George Miller in his office as Bishop.

Resolved 4th. That we have no connection directly or indirectly with that party who call themselves Mormons or Latter Day Saints who are settling in the valley of the Salt Lakes, who by their pernicious practices and violation of the law of God, have forfeited all right and title to the name of saints.

Resolved 5th. That we will sustain and uphold brother Isaac Sheen, as a councillor in the first Presidency, according to the appointment made by the President.

Resolved 6th. That we will sustain and uphold bro. Aaron Hock, in his appointment as councillor to the Presidency.

Resolved 7th. That we will sustain and uphold brother Nathaniel T. James, as an apostle of Jesus Christ in place of one of those who have apostatised.

Resolved 8th. That we will sustain and uphold bro. Samuel T. Capin, as an apostle of Jesus Christ in place of one of those who have apostatised.

Resolved 9th. That the members of this church, are requested to use all possible means in their power to sustain the Melchisedek and Aaronic Herald, and to extend its circulation far and near.

Resolved 10th. That brother Isaac Sheen, be appointed to the office of Church Recorder to the church.

On motion it was resolved that bro. Wesley Crippen be ordained to be one of the 12 apostles.

Bro. Wm. Smith and bro. Isaac Sheen, then ordained him to that office.

Bro. Heath, on motion, was appointed President of the Covington and Cincinnati branch.

On motion, the meeting adjourned to meet again next evening. After prayer by J. Sheen, the meeting adjourned.

COVINGTON, KY, June 19, 1849.

Conference met according to adjournment.

The meeting was opened by prayer from Bro. Heath.

The minutes of the last meeting was then read, and after being amended were accepted.

The following resolution was then adopted:

Resolved, That this branch of the church, in Covington, be organized into a Stake of Zion, and that the Saints be counselled to move into this Stake from the country around, and that we, the church of J. C. of L. D. S., will carry out Joseph's measures in planting stakes and preaching the gospel to the nations.

Bro. William Smith spoke in favor of this resolution, and showed that Joseph's measures in reference to organizing stakes were now going to be carried out, and that the plan of organizing stakes in this land was superior to going to a desert land, that Joseph said that the U. States should be formed into high priests districts, that a deviation from this order is an infraction of Joseph's measures. He said that it was his object to carry out Joseph's measures, that Joseph is the rule, and the leading star, Jesus, lives here as well as in the Rocky mountains, this is the Land of Joseph the Land of Zion, and Jackson county, Mo., is the place for the temple of God. He had a right to preach the gospel in all the earth in spite of Nero's, Bugg's, or apostates.

It was then resolved, that Dr. Forbats be appointed a censor of the S. Heath. Br. Forbats was then ordained an elder by Pres'ts. Wm. Smith and Isaac Sheen.

Resolved, That the minutes of this conference be published in the M. & A. Herald.

Resolved, That this conference adjourn in due time.

Prayer was then offered by Pres. Wm. Smith, and then the conference adjourned.

We have letters from Bishop Miller, Bros. Lane and James, which we intend to publish soon.

The Brighamites in our last dispatch were in a wise operation, trying to put down the spirit of inquiry.
THE ELIJAH.

The prophet Elijah at last has appeared,
With gifts and with blessings which saints have received.
His plan of redemption in fullness is given,
With power to save both the dead and the living.

The mystery of God begins now to unfold,
As declared by the prophets and apostles of old.
While rapt in the vision of glory they see,
The prison doors open and the captives go free.

With the keys of this ministry Elias was sent
On a mission of mercy that all might repent.
Endowed with the same spirit the prophet has come,
Baptising for the fathers that all may be one.

Glad tidings of great joy a great revelation
Is preached to the kindred of every nation.
For the sick, the poor, the aged and despised,
This plan of salvation our Saviour devised.

The gifts of the gospel, in order and plain,
Will now be restored to his church again;
For such is the power, the keys are revealing,
That the doom of this world, Elijah is sealing.

W. S.

A REVELATION, given to William Smith and Isaac Sheen, in Covington, Kentucky, July 5, 1849:

Behold verily I say unto you, my servant William Smith and my servant Isaac Sheen, continue your faithfulness and your faith, for I have promised good concerning Israel in the last days, and your reward is with you, therefore let not the devices of the enemy—the Brighamites—turn you aside from the work of your calling; for I have many people in this city, and the region round about, that shall yet be gathered into my fold, and they who are of Zion’s dominion (the Brighamites and Gentiles) shall have no place in my church, and their power shall be broken, and I will let fall the sword in your behalf, and they who have sought for blood (the Brighamites without a cause, shall have blood to drink, and in sorrow shall they lie down to sleep, and when the morrow cometh their sorrow shall not end, nor when the morning cometh shall they have life, for I will reward them double for all their evil, and they who have afflicted you, I will still do, and they who have oppressed you, I will oppress, and thus will I avenge me of mine adversaries. Already have I sent forth the destroyer among them and no less will I punish the wicked who have named my name (of the true church) and abide not in my precepts. Behold I say this, once more and give unto them this promise, if ye will return from the evil of your doings and from the shedding of blood, I will yet be merciful unto your days, ye, even unto this whole nation. But if you will not hearken to my words, and to the voice of my servants, ye who have sold yourselves for nought, shall not be redeemed, only by judgment, and it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you, O blasphemying daughter of Israel.

Let my servant William and my servant Isaac continue to publish my word as circumstances will permit, and declare these things abroad, and choose ye out, from among you wise men, to search out a place of refuge and safety for my people. Make haste to prepare for my work shall not tarry and Zion shall be redeemed. And now I say a word unto all my Saints that have tarried and have not gone into the wilderness. Behold nine of your leaders have I cut off, and they who have gone to the wilderness are no more before my face; and unto you I have appointed William Smith to be your Priest and Prophet to preside over you till I come, and to hold the keys of mysteries and revelations for my church till I shall command otherwise unto all generations. Therefore hearken to his council, and cleanse your hearts, and sanctify yourselves by prayer and fasting, and your bodies with pure water, and ye will do as I have commanded, and serve me with a pure and upright heart, I will turn away mine anger from you, and the destroyer shall pass by and harass you not. See to it that ye obey my gospel and cease your unbelief and murmuring and falsehoods against mine anointed; lest a wonderful thing come upon you, for I am God, and besides me there is no Saviour, and I will reconsecrate good unto the just; and to the unjust, and them that do wickedly will I reconsecrate evil, and judgment upon the head of the transgressor. Some have already fallen and there yet remaineth wrath treasured up against the day of wrath, and the disobedient shall know that I am God, for although they seek to hide themselves in the secret chambers, or in the wilderness, and their works are in the dark; and they say who knoweth, and who knoweth us, yet will I search them out, and their iniquities shall be revealed upon the house tops, but unto the righteous will I have mercy in the day of trouble, and their seed will I preserve unto many generations, even for ever, and my covenant shall not be broken, though the wicked be cut off out of the land.

Covington, Ky., June 14, 1849.

A proclamation to the Saints, calling the members to their places:
The revelation on Elijah and the duty and calling of Solomon, Aaron Hook, and others, to plant stakes, ordain Elders, organise churches, and to gather the scattered remnants of Israel to redeem and establish Zion, &c., &c., was given Hartford, Connecticut, March the 19th, 1849.

The object of the mission and coming of Elijah is to restore all things, and to turn the hearts of the fathers to the children, &c., &c., as set forth in Malachi. This cannot be without organising the kingdom of God with "prophets and apostles, evangelists, pastors and teachers," Eph. 4:11.

It is therefore the will and command of God that all the members should take their places immediately or they will be rejected and cast off forever. This call is also to every sect, minister, and denomination under heaven. Faith, re-
COVINGTON
August, 1849.

Price 2 cents, including back numbers.
7 cents.

List of Agents for this Paper.
Charles Williams, Allentown, N. Jersey.
John Huggins and Jonathan Rainier,

The COVENANT WITH DEATH.

"And it came to pass, that I did go forth among the Nephites, and did repent of the oath which I had made, that I would no more assist them; and they gave me command of their armies; for they looked on me as though I could deliver them from their afflictions."

These are the words of the prophet Mormon, recorded in the 24th, 4th, of this book. They present an example highly worthy of imitation by all those who have been eye witnesses to the blasphemous, adulterous, treasonable, and iniquitous performances of Brigham Young and his colleagues in the temple of God at Nauvoo.

Many of you who witnessed these performances are well assured of the awful wickedness that was enacted on that occasion, and that under pretense of receiving the gospel power and blessings, you were betrayed by ungodly men, who had turned the grace of our Lord Jesus Christ into lasciviousness, and were made the unwilling witnesses and co-participants in performances the most debasing to mankind. Instead of the gift of the Holy Ghost, you were made partakers of the strong delusion of Satan, to destroy your hearts away from the pure principles of the gospel which was established by revelation from God, under the administration of the Prophet Joseph.

If Mormon was justified in violating his oath, how much more justifiable would you be who have sworn allegiance to the usurper Brigham in his ungodly warfare against the legal authority of the kingdom of God, and against the government of these United States, and the law of God which says "Thou shalt not commit adultery, and thou shalt not steal."

The prophet Isaiah described the present condition of those secondly, "Which rule this people which is in Jerusalem, that is the New Jerusalem which is called Zion, see Isa. 29, 14-22 y.

The prophet describes the wicked covenant which Brigham & Co. have instituted. He says, because ye have said we have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have hid ourselves."

Here is a true description of Brighamism.—They have been continually strolling along here from the west, and telling the people that they must go to the Salt Lakes, for the overflowing scourge (the cholera) would soon go through this country, and there would be a hiding place. Their overthrow is here described in such a manner that if their hearts were not as hard as the flint rock, we might well think that the mere recital of this prophecy would be sufficient to reclaim them. The next verse shows that the work of their apostates would be in opposition to the work of God in Zion. The 18th verse says, "And your covenant with death shall be abominaled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, ye shall be trodden down by it." Yast numbers of Brighamites have already fallen victims to this overflowing scourge.

As the Lord has decreed that this covenant shall be abominaled, we therefore call upon you to disband it by publishing to the world a full exposure of the abominations connected with this covenant, that honest hearted people may no longer be deceived by these sons of perdition. It is a gross delusion for you to suppose that you are under obligations to serve the devil because you have sworn allegiance to his cause. If you had sworn that you would not obey the gospel, could you have been saved without obeying the gospel. No man can keep this covenant and at the same time continue in a state of obedience to the gospel. Many of you have already broken your oath to Brigham, although you may not have revealed any thing pertaining to the oath. You are aware that your promise to keep the requisitions of this oath from publicity is only part of the oath. If you have already repented and broken your oath, that you might obtain salvation, will you not also enlighten thousands, who are yet entangled by the false charms of this Brighamite covenant, that they may be emancipated and enjoy the liberty of the gospel and renew their covenant, to obey God and keep his commandments. Ye cannot serve God and Baal.

We earnestly entreat you to forward to us individually, a full exposure of th.
inquity for publication, as the first step. Secondly, we propose that you hold a convention and make a declaration of those abominations and a declaration of independence from Brighamite tyranny and wickedness. Clear your skirts of the blood of all men, that you may be presented spotless before the throne of God. This you are most assuredly bound to do or else carry out the righteous measures proposed in the covenant, to the destruction of this government and the further subduing of human life.

In consequence of the very mysterious manner that many persons have disappeared who became obnoxious to Brigham Young and his confederates, it is generally believed, by those who have had an opportunity of forming an opinion on the subject, that they have been torn from the secret combination which upheld Brighamite principles. The combination was organized by a committee composed of members of the church in the eastern section of the state, who were instructed in the dark room. The work performed in the temple completed this work of organization. The republican institutions of this nation are in jeopardy whilst this secret combination exists in the land; the members are sworn that they will from this time forth and forever, begin and carry out hostilities against this nation, and to keep the same as a profound secret, now and forever.

We might mention the names of many individuals who have fallen victims to this conspiracy, but we will merely refer to a few at this time. We will name the circumstances of the awful murder of Arvin Hodge, within 10 yards of the door of Brigham Young's house. The mysterious disappearance of his brother Amos, and Mr. Wiles, Wm. M. Daniels, Alpheus Hallows and his father, mother, and sister, Mr. Dunham, and C. Daniels. Some of the above named persons are known to be dead, and the circumstances connected with the disappearance of the others are of a very suspicious character.

ADVICE TO THE SAINTS.

We would say to the Saints that the work of the Lord is progressing even far beyond our most sanguine expectations. A very flourishing branch of the church has been raised up in this place since our prophet Wm. Smith has been amongst us. Numbers have been baptized and more are expecting to be, and others are investigating the matter. We will assure our brethren scattered abroad that they have nothing to fear while the strong man stands at the head and the Great God of the prophet to steady the ark and to roll on the kingdom. Brethren and sisters, send us your names for the Herald, and money to enable us to push the work forward at this time. Now is the time for all of us to arouse ourselves to action, and not satisfy ourselves with standing aside while others bear the burden of publishing the gospel, and pointing out the plan that God has devised for the redemption of Zion. Think not that you can stand still and receive the fruits of others' labours, for most assuredly every man will be rewarded according to his works. Those who say we will wait a while and thus stand aloof from the work of God, will be very likely to be found among that class who are looked upon as foolish virgins, for the midnight cry is already going forth, and the cry is this: Behold the bridegroom cometh, go ye out to meet him.” It is therefore highly necessary for your salvation, that you should arise and trim your lamps, that when the bridegroom cometh you may be ready, “Stand still and see the salvation of God.” This is the language of some people who want to vindicate their dormant position, and in referring to this scripture to justify themselves, they make use of the word of God to support the cause of Satan, for “he gathered not with us scattereth abroad.” Because Moses said unto the Israelites (when God was going to divide the waters of the Red Sea to let Israel go over dry land) “stand still and see the salvation of God,” will that justify you in standing still at this time. As well might Noah have stood still and not built an ark for his salvation.

If you continue to stand still you will lose the salvation of God, but “everlasting destruction from the presence of the Lord.” Come forward to the work while the day lasts for “the night cometh wherein no man can work.” Can you stand still while you see the thrones cast down as wise Daniel foretold, and while you behold the signs in the heavens above and on the earth beneath, distress of nations, men’s hearts failing them for fear and for looking for those things that are coming upon the earth,” as Jesus said it should be when the time should arrive that his coming should be nigh even at the door. We entreat you to extend the circulation of the Herald among your friends and throughout the earth, for it is the only gospel newspaper in the land.

THE WORK ABROAD.

Since our last issue we have received cheering intelligence from Elders and Saints abroad. We learn from letters received from Nathaniel T. James, one of the 12 apostles who has been laboring in various places in Connecticut with success. He has sown the good seed at least that will, we trust, bring forth an abundant harvest. The “first” Presidency highly approves of the spirit manifested by him, and of his diligent exertions in the cause of our Redeemer. We have received a letter from Elder O. Olney, and also a pamphlet which was published by him (in St. Louis in 1845) concerning the apostasy from the faith. We intend to publish his letter and some remarks of our own in connexion with it in our next.

We have received reliable intelligence that Seth Lane and Samuel T. Capen have forsaken their high and holy calling and gone back to the spirit of the world. They did run well for a season who did hinder. God will not mock, nor accept of such an ignoble sacrifice. They that forsake such a high and holy calling and will trifle with the most sacred institution which God has revealed on earth, namely, the holy priesthood, while standing upon the very brink of eternity, are not fit to be numbered among the Saints of God. There is yet a chance for these brethren if they will repent and return to their calling again, otherwise the candlestick will be removed.

PATRIARCHAL AND PRESIDENTIAL

“Why has not Hyram’s son a right to the office of Patriarch?”

In the first place it is necessary that we understand the circumstances in which the church is placed. Hyram’s son is a minor and is therefore incompetent at the present time to fill that office, consequently it is Pres. Wm. Smith’s right to be the Patriarch over the church, at the present time, according to the law of lineage, for the work of God cannot be suspended or laid aside, to wait for Hyram’s son or young Joseph to grow up, and come forward and claim their stations in the church which belong to them by the law of lineage, Joseph as President and prophet and Hyram’s son as Patriarch. They might not live long enough or they might not be disposed to stand in those offices when the time of their minority had ceased, and thus the work of God might be suspended from time to time until every department of the priesthood and of the kingdom of God would be banished from the earth.

This kingdom, Daniel foretold, would not be left to another people, consequently it cannot be taken out of, or away from the Smith family, who we would ask has the right or is competent to act in the Patriarchal or Prophetic offices over the church in that family, at the present time, but bro. Wm. Smith, ins-
much as he is the last surviving brother of Joseph and Iliram, and was ordained a 
prophet, seer, revelator, and translator by his brother Joseph, and a patriarch 
by his father?

A SPECIAL CONFERENCE of high priests and elders, held in Covington, July 9th, 
appointed a committee consisting of 5 elders to go to Texas and search a place 
of refuge and safety for the church, in accordance with the resolution of July 
5th, and they are instructed to confer with brothers Lymo Wright and George 
Miller and the saints generally in that region.

INFORMATION WANTED.

Counselor Aaron Hurlbut wrote to Pres. Wm. Smith from Boston, on the 30th of 
March, stating that he was going to start for Bangor, Maine, that day. He was 
strong in the faith, and was going to visit some relatives. We have received no information from him since that date.

We would be glad if he or some of his friends would inform us where he is.

Wm. I. Appleby, if the truth is told by the Frontier Guardian, is still alive.

We published the report of his death as we obtained it from the Brighamites themselves. If it was a mistake of a lie, they were the authors of it.

As to the prophecy of Pres. Wm. Smith concerning Mr. Appleby, surely God has plenty of time to fulfill all his judgments and the messenger of death is still on the alert; and should Mr. Appleby’s life be prolonged, “till only to augment his pains and increase his miseries,” as it is stated in the prophecy.

A conference of the church of Jesus Christ of Latter Day Saints will be held in Covington, Ky., on the 6th, and 7th of October next. The Elders and Saints abroad are respectfully invited to attend. The first presidency of the church will be there. The members of the quorum of the twelve are requested to attend.

Mother Smith, mother of the martyrmed prophet, Joseph and Hiram Smith, has been sick, sick unto death, and although she has recovered, it is not expected that she will live long. This information we have obtained by a letter which the prophet William has just received from his brother-in-law, W. J. Salisbury.

The Brighamite leaders have not only broken their promise to assist Mother 
Smith, but have unjustly deprived her of property which belonged to her. It has 
been their determination to impoverish the Smith family, and to chastise them, 
as they say, until they will consent to unite with them. This avowal has been 
made to us by one of their leaders—Shadrack of the last days, will you not assist another Smith by pecuniary aid, without delay. The blessing of the God of 
Joseph, Iliram and William will rest upon you for so doing. Let the consideration 
of the blessing which you have received 
through her labors arouse you to perform an act of gratitude towards her now. Mother Lucy Smith resides at 
Nauvoo, Hancock Co., III. Letters and remittances directed to her, post paid, 
will be thankfully received.

WM. SMITH.

On the 8th day of December, 1834, Pres. Wm. Smith received a patriarchal 
blessing from his father, who was Patriarch over the whole church; this blessing reads as follows:

William, my son, I pay my hand up on thy head in the name of Jesus Christ, 
and confirm upon thee a father’s blessings, for thee, and thy children after thee, 
and even thy children’s children down to the end of time; for then art thou the fruit of 
thy father’s seed, and a descendant of Joseph, therefore I pronounce the blessings of 
my fathers upon thee, and thou shalt be numbered in the covenanted seed. (1) Thou 
hast been affliction, my son, and the hand of the Lord has been upon thee, that 
they might be chastened even in thy youth, that thou mightest learn to be obedient 
to his commandments, and faithful to his precepts. Thou hast greatly decayed 
in thy family’s affairs, and been rejected from trouble and from the power and 
domination of those who oppressed them. Verily, this was a good desire, but 
though hast not altogether desired this thing in meekness, because thou hast not always known the Lord. (2) Now, my son, thou hast received the ministry and been called to 
to preach the gospel. The Lord has 
chosen thee for a great work, and if thou art faithful he will send thee to distant lands, and in heathen lands thou shalt lift up thy voice and call men to repentance. The hand of the angel of God shall lift thee up, and though thou pass through 
the deep, and in the midst of deep waters, the right hand of thy Redeemer 
will be extended and he will bear thee off victoriously, and thou shalt be preserved. Therefore settle it in thy mind, and remember when thou art far away, on the barren wastes of the desert, that 
in thy youth the Lord gave thee this promise:—If thou art faithful, that thou 
shalt return to the society of thy friends and to the embraces of thy family. The 
Lord thy God will make thee like a very fruitful garden, whose plants grow by 
the side of pure waters. In due time thou shalt accomplish thy mission, and 
thy faithfulness shall be portion of thy 
and the profligate. Thou shalt be 
blessed with many children, and they 
shall rise up to avenge the people of the Lord on their enemies; thou shalt be made 
equal with thy brethren, and thy seed 
with their seed.

(3) Thou shalt have an 
inheritance in Zion and thy children after 
you; and when (4) the Lord 
gathers up the scattered remnants of his people, 
calls his elect from the four winds, they, 
your hands and thy children shall be saved 
in the everlasting kingdom of the Lamb. Even so, Amen.

JOSEPH SMITH, Sen.

1 The Brighamites have said that the Lord gave no rights to the 
preachers by lineage, but Father Smith, though dead, yet speaks in contradiction to this 
lie of those usurpers.

2 In the days of his youth bro. William felt the oppression under which 
his fathers family had to pass through, 
and desired anxiously to see them delivered from this oppression, but owing to the 
inexperience of youth, he would sometimes apply physical force in his and 
their defence.

3 He cannot be equal with his brethren Joseph and Iliram without becoming 
a prophet, seer, revelator and translator.

4 The time when his salvation is to be realized is here definitely described.

5 The Brighamites have represented that 
bro. William would have to go through 
purgatory, and pass through another probation before he could be saved, but 
here we find that Father Smith, by the 
Spirit of prophecy shows that it will be 
when the Lord gathers up the scattered 
remnants, &c.

6 It appears that this promise respecting his salvation, is unconditional and 
irrevocable.

7 We find here another evidence of 
the falsity of the Brighamite story about 
purgatory, for it is on the earth that he is 
to be mighty.
We have received a communication from Bro. Leman Wright, in which he states that he is now appointed by revelation to be a member of the quorum of the first presidency. Bro. Wright is instructed in the same revelation to ordain apostles and send them out among us. Bro. Aaron B. and Bro. Alva Smith who have heretofore stood as members of the first council of the church, will continue to occupy the place of counselors to the presidency, and most likely be chosen as members in the quorum of the twelve as we are commanded to harden the work and fill up this quorum immediately. Bro. Aaron B. is a vigorous man, and has a strong intellect, and athletic powers. He is also a young man, and is just such a man as the Lord wants as an apostle. He has filled his office in the church with dignity and in a becoming manner. Since our last paper was published, we have received a letter from the brethren stating that he was promulgating in Akron and the country around, in the State of Ohio, and that he was strong in the faith.

Bro. Alva Smith will also make a good apostle. We shall do as the Lord says and direct these matters. It is a wise saying, "God will send you counsel and young men for service."

We would say also that in consequence of giving place to Bro. Wright's letter, we are obliged to leave out several letters which we have lately received, and which would be interesting to our readers.

We intended to publish some of these letters, but we hope the brethren will bear with us in this respect. The same day that we received Bro. Wright's letter, we also received one from Bishop Miller asking counsel of the Presidency, which counsel we will give soon. We have also one from Bro. H. Cranshaw, Nauvoo, which states that the health of Mother Smith is improved. We have received one from Bro. W. J. Salyers, which contains matters of great interest to the saints. We have received one from Elder Oliver Olney from which we learn that one McKenzie, a Bringhamite beg-
ging impostor, has been slandering my character, and also Bro. Sheen's, in the Eastern States. This impostor has been begging money and Gentle school books, &c., under the pretense of assisting the poor in the valley of the Salt Lakes in educating their children. The truth was generally known respecting the false pretenses of these impostors to obtain money, they would not find it a very profitable enterprise.

We have received news from Bro. N. T. James, one of the apostles. He has preached in many places in the East, and expects to visit us here soon. A letter from Cream Ridge brings us favorable news concerning the saints in that region. From Bordentown, N. Y., we have encouraging news, and also from Hartford, Connecticut.

The brethren should not forget our Conference on the 8th of October. I should be present. Bro. I. Sheen, Counselor, and Bro. H. Nason will also be there. Bro. Henry Nason was ordained by me in the 10th of September to be an apostle.

We would say to all that are called saints, that the Lord knows them that are his, and shall know all the modifications of his counsel, and that send us "money" to pay for the printer's bills.

It is no time to sleep now, nor up doing 0 ye elders, and make long and loud proclamation, for the day of the Lord is near, when in which the wicked shall be slain, and the arm of the wicked shall perish, and their gold with them, and they that think more of their gold than the word of God must perish with it. Send us then your money to help the work of God. Why do many stand back and still say they believe? If you have faith manifest it by your works. We have labored and toiled day and night for your good, and thus sustained ourselves in the publishing of 8 numbers of the Herald.

Strang published a falsehood in his paper by saying that "Isaac Sheen, Wm. Smith, and we believe 2 or 3 others have attempted to start publications which have entirely failed." But we say to such liars and hypocrites as Strang, O. Hyde and others, that truth will prevail, and that our motto is truth, Bible truth, gospel truth, and we look for all the Israel of God to come to Zion, which God will establish upon his glorious holy mountain, and bring your silver and your gold with you. A prodigious and covetous saint can never get into the celestial kingdom, and those who call themselves Saints, and will not help us, we shall regard as hypocrites. The first presidency in this place have dedicated all they have to our Redeemer's cause. May we not therefore boldly ask you to co-operate with us in this noble work, yet, the noblest and greatest of all the works of God on earth.

(Tob continued.)

Conclusion of Bro. W. Smith's Letter]

Furthermore, it is positively stated that it is the duty of the 12 to act under the direction of the first presidency, according to the institutions of Heaven; and consequently it was this usurpation of power and rights, that did not belong to them, against the true doctrine of the Church, that resulted in our separation from them. As would most naturally be expected, they have restored to every species of vileness and dishonesty, to sustain themselves in the work that they have undertaken; namely, to destroy the Smith family and hold the usurpation of power over the church. It is well known that they organized, their church with 12 heads instead of 3, and that now, after organizing and remaining two thousand times, and after getting into the wilderness, and managing to cut the Smith family aside, they have at last organized a church with a President and Patriarch deeply imbued in the spirit of apostates. Who, with one particle of honesty left them, and with the spirit of God in their hearts, could, for a moment, follow such apostates, changing and shifting about as they have done? My prayer is, that God will deliver the honest heart of out of the hands of such men. B. Young, Hyde, Strang, Barnum, Taylor, mobs, murderers, priests, and people, are mostly agreed to destroy the Church and its Priesthood. Nothing more could be said of me than was said by fools, bigots, knaves, and scoundrels, against Joseph the Prophet. Hyde and Strang, as their witnesses plainly show, echo to the murderers cry, "Away with him," all of which I regard as the idle wind that blows, or the shaft that passeth away; yet, thank God, the Church of Jesus Christ of Latter Day Saints, still lives, and I am its firm advocate, under God, and not under apostates, nor earthly Princes, Kings, Potentates, or Lords.
THE WORK OF THE LORD is still prospering in our midst. Our numbers in this State of Zion continue to increase, almost daily. Many have been reclaimed from apostasy whilst new members are coming forth to strengthen our ranks. The LORD continues to raise new friends to help us roll forth his work, whilst contention, strife, ambition and avarice is breaking up the Brighamite conspiracy.

Bro. Wm. Smith has been laboring among about three months, and his labors have been greatly blessed, whilst his life and conversation among us has been in strict accordance with his profession as the Prophet of the Most High. We have had the pleasure also of hearing letters from the saints in the Eastern States, and we find that in all parts of the country the saints coincide with us in bearing testimony to the excellency of his character, notwithstanding the malignant slanderers of apostates, who endeavor to cover up their own abominations by slandering our worthy brother. Their acts are exactly in accordance with those who persecuted his brother Joseph, but their condemnation is near and their punishment is sure, except they speedily repent, and cease to make lies their refuge.

Bro. W. is going to leave us for a few weeks, and is going to visit his family, and bring them here.

THE BRIGHAMITE COMBINATION
IN CINCINNATI,
is now an embodiment of the most abandoned liars, slanderers, and profuse outliers that that city contains.

Their slanders and lies against the Prophets Joseph and William Smith, Mother Smith, and the Smith family generally, are insufferable. They display far more malice and hatred to the Smith family generally than the morderators did in Joseph's lifetime. We have two letters in our possession written by Brighamites, which slander Joseph in the most outrageous manner. One is written by Dr. Merryweather, of the Brambroth will office, Cincinnati, and the other by A. Avery, Hooven. It is a notorious fact that the Brighamites stimulate each other in their abominations and wickedness by their lies and slanders against Joseph, whilst before the public they generally deny that these abominations are practiced by them, by this extensive system of lying they carry on their work of licentiousness and usurpation.

Will Messrs. Miles, Shackleton, Botto, Merryweather, N. — and others take warning and from henceforth speak the truth and not slander innocent people, or do they intend to maintain it necessary that we should obtain legal redress for our grievances. One thing is certain, that we have forbore until much longer forbearance will cease to be a virtue.

BROTHER WIGHT
Is still engaged in the performance of that work which was enjoined upon him by the Prophet Joseph; for this cause the Brighamite venomed arrows are directed towards him. His letter, which we have just received, will be read with a lively interest by every true saint.

ZODIAC, July 26th, 1839.
BROTHER WILLIAM SMITH: I received your letter yesterday, bearing date, June 23, 1839, and take this timely opportunity to inform you, that there has been no interception of letters between you and me, to my knowledge. But an overwhelming press of business, renders it almost impossible for me to do for the Smith family what honor and justice binds me to do. You say that I have plenty of hope and friendship among the Smith family, if that same love and friendship continue. As to the continuation of that love and friendship, they have no end. No, Dr. W., many an hour have I meditated upon the situation and circumstances of the Smith family ever since the days when God gave the world, and before the foundations of this world were laid, when God called them around His throne, seated high in the Heavens, and put them under the oath and covenant, to carry out the work of the seventh and last dispensation of God on earth.

It was then, I say, that both male and female of the Smith family, covenant under the oath and covenant of the priesthood, that not one part nor particle of the work of God should fall to the ground unnoticed, till the seventh dispensation of God in the salvation of souls was completed. They have, then, each in their turn, come forth upon the stage of action, to take that sublime station which belonged to them through the oath and covenant of the everlasting priesthood. And I have never doubted for the first time, their ability to perform all God enjoined upon them. And I am thankful to God that I was not called & chosen to sit in judgment upon the last of these seven brothers, nor their poverty, nor yet the more beautiful part of God’s creation, the mother of these seven brothers, and her fair daughters.

Dr. William, but while they were called to the most sublime station on earth, I rejoice that I have been counted worthy, through them, of that high and honorable calling, to proclaim the gospel of our Lord and Saviour Jesus Christ, throughout the earth. The Lord delivered, if I would fill my calling with dignity, that I should be kept safe to myself. I consider my avocation of life to be one of the most magnificent, and if I prove faithful unto the end, feel that I might be honored with that glory which I most desire; that is, to sit down in the kingdom of God with the Smith family, to have no more sorrow for ever. No, no, Brother William, I never was called to sit in judgment upon your head; but as the survivor of the seven noble Patriarchs, it is my duty and privilege, to seek for the whisperings of the spirit of eternal truth at your head; and as a Patriarch, to seek for your blessings upon your head, that I may faithfully and carefully perform my mission, given to me by you year and year and ever to be remembered.

Brothers Joseph and Hyrum. Never shall I forget the dying words of these men, which were these: “Dr. Lyman, do you go to Texas, in Cordillers mountains, on the confines of Mexico. There do you remain till you can gather around you five hundred thousand souls. And then, Dr. Lyman, you know your calling; you know your name, and what you have to do.” I replied, I do, and bid them farewell, and have not since heard of them since the flesh, but have heard many good things with them in spirit. Dr. William, my numbers at present are small, and the fat valleys of Texas are large, and in beauty surpasses all understanding.

You well know that Aaron’s rod budded and blossomed, which presented a good omen to the children of Israel; and when I see a budding and blossoming in the wilderness, upon the borders of Texas, it reminds me of the beautiful saying of the Prophet, as recorded in the Book of Doctrine and Covenants, 6th section and 5th paragraph: “But before that great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose: Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed,” &c. Michalkins hear the sweet whisperings from Joseph in mine ear, saying, Lyman, your five hundred thousands are close at hand.

We look for quite a number of emigrants this season, who have been so op-
pressed by the Brighamite factions that they cannot stand it any longer. This will probably be one of the best seasons for emigration that has been known since Texas has been settled, as crops of all kinds exceeded the anticipations of our oldest farmers.

You have written to me concerning the Smith family moving to Texas. As I am obliged to stay in this place to fulfill my mission, there is nothing that would add more to my happiness than to have them come. In coming to Texas it is one of the most congenial places for old age and infirmity that there is on the face of the globe. We have cared for two persons out of our whole company during the four years we have lived in Texas. I have traveled in the most part of the States of the Union and have never seen anything to surpass it in beauty and location. We are not to range over the most rough and rocky mountains the distance of one thousand miles and then come to seven hundred miles of the most insignificant of all navigable waters upon the footstool of God. No, we have only one hundred and eighty miles over the most pleasant of all roads that ever were traveled, when we come to the part of the work that the great vessel have come, that sail upon the ocean, laden with every kind of eatable vegetables that grows upon the face of the earth, and every kind of eatable fish that walks upon the face of the earth, or swims in the depths of the sea, or that flies in the midst of the heavens; in fine, you have been in New York and Boston harbors, I can say it is equivalent to either of them, and we are abundantly able to say that, if the weather is favorable and we have enough left every year to buy a country in Missouri, beginning with Jackson county.

But all this, Br. William, would do us no good did we not give strict heed to every word that proceeded from the mouth of Br. Joseph, which is the word of God. Should you with all the Smith family and friends go to Missouri to move this fall, my advice to you would be to commit yourselves to the Lord and you would be all safe. You have been in the broad waves of the Mississippi, with an almighty prayer to God that you might all arrive safe at Shreveport in Louisiana on Red River. And give us timely notice to meet you there, which is a distance of about four hundred and fifty miles, and we will be there with from one to ten wagons as the case may require, and with from one to five hundred dollars as you think you will stand in need of. You will see by the Appeal and Address how we came to Texas, and yet we are able to promise all this without the least danger of a forfeiture on our part. We shall have a plenty of corn to last another community as large as ours, one year, already raised. It is folly for me to say how much we are in possession of, but taking our mills, machinery and the immense quantity of land already fenced, into consideration, thirty more hands might have employment at a first rate advantage. The reason, Br. William, of my being so firm in my decision to have you come to this place is from the simplicity of my mission given by Joseph, not yet performed, and the thirty million of souls in Mexico who have not yet heard the gospel, and the noble hearted inhabitants of Texas, who have open arms to receive thousands on thousands of poor emigrants who have been robbed of their all; and the almost no price at all for land, the millions on millions of acres of the fertile valleys. It is here we can have full power to redeem the land of Zion by purchase.

As I feel myself and my company already identified with more than seventy thousand of those whose right it is to live upon the heads of the four valleys of America, we shall have a feast in September which will take at least ten large beavers, two hundred pounds of mutton, ten hundred pounds of potatoes and all other things in proportion.

At this feast there will be from one to two hundred of the genuine natives of the forest. Now as concerning the Press, my advice is that Br. Sheen pack up press type and paper, (and exert yourselves to obtain all you can,) and come to Port Lavaca, and give us the first possible notice and we will bring them to this place. Here it is that we can re-publish all the revelations God has seen fit to give through the mouth of Br. Joseph and everything else necessary for the spread of the gospel throughout the world, for the establishment of Zion forever, and for the building a temple to the Most High God, even in Jackson county, Missouri. I ask, dear Br. William, what could you and I have done towards building a temple in Jackson county had we gone to Salt Lake Valley, "the land of health"—Joseph in his rejoinder to Clay, for only wanting them to go there, heaped upon him denunciations of all the most insignificant epithets that could be heaped upon a man's head. What then might one expect, who has carried these anticipations into participation, but the most severe abominations of him who stops for a glorious resurrection? He (Joseph) said that it would, at least, cost four million dollars to transport the Church across the mountains. It will then cost four millions to transport them back. This would be eight million dollars. I ask will this small valley, with its hot and cold lakes boiling up from the bowels of hell, or some more fatal abode of those demon spirits that have been buried beneath the surface for their damnable practices among the Nephites, in early days, and, now mingled with the more innocent blood of those who have fallen victims to the damnable inquisition of the Brighamites, whose King and Commander is of the pure lineage of Gadianton, who made his abode, for himself and followers, in places that might be considered a haven of rest, for the abode of this damnable sink of iniquity. When, I say, will this, the most damnable of all places be worth eight million dollars, and redound to the happiness of the Saints, and administer to the building of the temple of God in Jackson county?

You say that the Frontier Guardian has an article in, that I am cut off. I would ask, from what I from the Brighamites? I swear in the presence of Almighty God, Joseph Smith, and all holy men, that I never belonged to them, neither did I ever have anything to do with them, directly or indirectly. I can say that they have spoken more disrespectfully of my character than I would wish any man to do, even by insinuating that I ever belonged to them. I had much rather they had published me as a liar, a thief, and murderer, to have accomplished my end in gaining some high seat, to which I had unlawfully aspired, than to have intimated that I ever belonged such a clan.

With you, my beloved Br. William, was I called of Brother Joseph, to fill the station of proclaiming the gospel to the uttermost parts of the earth, to all nations, kindreds, tongues, and people. I have no other calling to attend to; but, according to all lineal rights, you are left a Patriarch of the Most High God, and young Joseph to preside over the Church.

Many were the times that Br. Joseph said, while we were stretched upon a solid mass of hewed timber, in the solitary dungeon, bound ankle to ankle, and arm to arm, in a strong firm chain, that it was only being Heavens that we were bound in a strong chain, so should we never be separated in the principles of the pure love of Christ Jesus our Lord. And in vain would it be for these Heaven-daring, hell-deserving, and damnable, loathsome
wretched of hell, ever to separate me from
that bond of love, by cutting me off from
the Brighamites hellites, nor from that
pure and unsullied love that I have for
the whole Smith family; and I deeply re-
gret that uncle John and uncle Asael,
and their political, have run greedily
after Brigham, and thereby disinclined
their most noble brother, and injured the
character of that worthy Prophet, their
nephew, and sunk themselves into the
vortex of delusion; dishonored the sacred
priesthood, submitted themselves to a
reign of unrighteousness, tolerated the
most intolerant of all principles under
Heaven; and I pray God in his infinite
wisdom, that they may vomit it out of their
own souls, purge out their damnable and
blasphemous principles of Brighamism, and
return from that polluting state, having
their stomachs cleansed, feed on Angel's
food, and sing the song of deliverance
forever.

Now, Dr. William, let us earnestly pray
to God that we may get on the
perfect right track, where Joseph would
have us, and then go ahead. I would be
very glad to see you, and converse with
you upon a thousand things upon which
it is necessary, and very important that we
should converse; but you very well
know that I am somewhat advanced in
years and a multiplied business prevent
me from traveling as I used to. I have a
Circular letter composed of about a
score of pages, which I have
sent to all my friends.

I remain a sincere and humble friend to
the last one of the greatest family of
God on earth,

W. SMITH, Covington, Ky.

AN EXTRACT OF CONFERENCE
MINUTES.

Held by the Church of Jesus Christ of
Latter-day Saints, William Smith in the
Chair and Aaron Hook Clerk.—On motion
of John Hook, J. J. Strong was cut
off from the Church and delivered over to
the bedfellows of Satan, &c., for adultery
and for usurpation, and for other unam-
able offenses.

On motion of Aaron Hook, Brigham
Young, Willard Richards, H. C. Kim-
bball, P. P. Pratt, Orson Hyde, Orson
Pratt, Wilford Woodruff, Geo. A. Smith,
apostles, were cut off from the Church
and delivered over to the bedfellows of
Satan for the destruction of the flesh and
sealed up against all Gospel privileges,
for all-try and for teaching and practic-
ing the spiritual wife doctrine, and for
usurpation, and for other crimes too long
to name in print, and for advising the
murder of Aaron Hoox.

On motion of Aaron Hook, young Jos-
eph Smith was appointed to stand at the
head of the Church of Jesus Christ of L.
J. S. in his father's place when he will
come forward and claim his rights.

On motion of Aaron Hook, Wm. Smith
was appointed by a unanimous vote of the
Conference to stand as the President of
the Church in the place of little
Joseph till he takes his place.

On motion of Aaron Hook, Lyman
Wight was sustained as President of the
quorum of 12 Apostles, or the privilege of
occupying a place in the first Presi-
dency if he should desire it.

On motion, Aaron Hook was sustin-
ated as Counsellor in the Presidency.

On motion of Jeremiah Cross, John
Hook was appointed President of the
Saints at Palestine, Lee co., Ill.

On motion of Aaron Hook, it was re-
solved that the Conference would sus-
tain and uphold all the Smith family in
their lawful position in the Church, and do all
in its power to repel the insult and abuse
heaped upon them by impostors, and to
carry out Joseph's measures in insulting
strokes, preaching the gospel, and build-
ing up Zion in these United States and upon
the islands of the sea.

On motion of Joseph Young, Con-
ference was adjourned to meet again at
our next annual meeting.

Palestine, Lee co., Ill., Oct. 6, 1843.

WILLIAM SMITH, Pres.
AARON HOOK, Clerk.

A CERTIFICATE.

The following certificate is annexed to
an address of the Prophet William Smith,
which will be published in a few days:

Covington, Ky., Sept. 16, 1849.

We do hereby certify that as far as our
knowledge extends, the statements which
the present William Smith has made in
the above Address are true. We also tes-
tify that whereas he has been sejourn-
ing for some months past among us, we have
had an opportunity to form an opinion for
ourselves concerning the false represen-
tations of his character, which his ene-
mies the Brighamites and the Strangites
and other false witnesses are the authors
of. We believe that these impostors stan-
darders are acted by the same spirit as
those who bore false witness against Je-

The conduct of Pres. Wm.
Smith, whilst sejournin g with us has been in
strict conformity to the principles of vir-
tue, morality, and the gospel of Jesus

Christ; in testimony thereof, we hereby
subscribe our names:

Geo. Colantonio, Jane Heath,
Isaac Smith, D. F. Park,
John Colantonio, J. W. Crippen,
Dorcas A. Smith, Rosettt Colantonio.
A. T. Crippen, William G. Leaven,
Simeon Heath, Lyman Ann Crippen,
Ann Callwell.

HYMN.

The God that others worship
Is not the God for me,
He has no part or body
And cannot hear nor see.
But I've a God that lives above,
A God of power and of love,
A God of revelation,
O, that's the God for me.

A church without a prophet
Is not the church for me,
It has no head to lead it,
In it I would not be.
But I've a church not built by men,
Cut from the mountain without hands,
A church with gifts and blessings,
O, that's the church for me.

A church without apostles
Is not the church for me,
It's like a ship dismantled
Alone upon the sea.
But I've a church that's always led,
With the twelve stars around her head,
A church with a good foundation,
O, that's the church for me.

The hope that gentiles cherish
Is not the hope for me,
It has no faith nor knowledge,
Far from it would I be.
But I've a hope that will not fail,
That reaches far within the veil,
A hope that's like an anchor,
O, that's the hope for me.

The heaven of sectarians
Is not the heaven for me,
So doubtful its location,
Neither on land nor sea.
But I've a heaven on the earth,
The land and home that gave me birth,
A heaven of light and knowledge,
O, that's the heaven for me.

A church without a gathering
Is not the church for me,
The Saviour would not own it,
Wherever it may be.
But I've a church that's called out
From false traditions, fear and doubt,
A gathering dispensation,
O, that's the church for me.
Heber to Vilate
Dec. 27, 1839
Page 2

for you. All of our friends want to have you come here next Spring and make them a vistet. Caroline ses she will keep you three months or more if you will stay. All the friends seem to have the same feelings. They want to have me go after you. It would be a pleasure for me to do it but this will not do for my face is turned thither word; for he that looks back is not fit for the kingdom of heaven, And you would conquer your self disgraced in sight of God and man. My dear Vilate you no (know) what we are cald to, so we will press forward to the mark that is laid before us, to the expense of all things.

I have not said anything about your kind letter you wrote me to Mendon. I was thankfull to god to hear of your helth for I believe tis him that has raised you up and the children. For when I was in the town of Winchester at father's (Roswell Murray) I had such a travel of soul for you as I never had before. I would go into the woods fore or five times a day to call on the Father in the name of Jesus for you. I saw you in a dream in a sickly state most dead. I took my hands and clast (clasp) my hands on each side of your face and raised you up on your feet, and since that I have felt contented about you and the children. Only once in a while I get home sick. Being amongst our friends brings home nearby. They are all pleading to have me stay till warm weather on the account of my helth. A little fatigues will bring me down again. My strength increases daily. Your letter got to Mendon about three weeks before I did. Sister Hall was at Solomons and advised him to take it out. So he did. They broke it open, could not tell where I was supposing that I was dead. Had many feelings about me. There seems to be great feeling for us here. I think let us do well for you to come down next Spring and make your friends a visit if you think wisdom. Take counsel of some of fathers in Isreal and see what they think best to do, for in much counsel there is safety.

As for going to Kirtland to live as things are now it is against my will. For I had rather live in a cave as be driven with the Saints every other year while I live and be one then to have all the good things of the earth and be at verance with one of the other as they are there; for you can't find two that agree. For I had rather go forth amongst the unbelieving gentiles and suffer by them, then to be amongst those that have named the name of Mormon. I pray my Father in the name of Jesus Christ to deliver me from such while I live if it be possible let the cup pass from me Amen--

Now my dear Vilate if you should conclude to come and make a visit, I will meet you here next fall if it be the will of God. You had better sell off every thing but your clothing and one bed and sum of your old bed clothes, for we can by again with the same money. Act your pleasure about selling your place. When we meet again there will be sum other cons to take not know to us now.
I should * * * * bying a team to come with. The better way would be to * * * * Chicago and take water for it well not cost half t * * * money that it would by land. Bring all the chickens with you. I * * * ses Father Tomlinson and wife. They were glad to see me. They are ......... dull? of the gospel and have more Richousness then all the rest of na....... One week ago this day I preached in Mendon Churchhouse. At one ......... the was full. Then in the Evening again being appointment....... Methodis. Thare preacher did not come, nothing to * * * * preaching, and once at Millers Corners - thane seems ......... desire to hear. My helth will not permit me to s ......... was appointment given out for me to preach her in .......
This impostor, Strang shows that he is both a false prophet and a false teacher, and that his letter of appointment is a base forgery.

The next contradictory statement that I will refer to which this letter contains is this: "The voice of God answered, my servant Joseph, thou hast been faithful over many things and thy reward is glorious, the crown and sceptre are thine and they wait thee. But thou hast sinned in some things and thy punishment is very bitter. The whirlwind goeth before and its clouds are dark, but rest followeth and to its days there shall be no end."

Now we would like Mr. Strang to tell us how long it will be before his punishment will be very bitter if he is to be like Joseph. Peter shows that these false teachers who have brought in these "damnable heresies," would cause the latter-day saints to fall away.

Strang makes great stress upon the revelation in the book of Cov. 14 Sec. 2 par. which says, "but 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."

If we were to say that Strang did receive his appointment from Joseph we could not admit that it was in accordance with this revelation, for it declares that Joseph "shall not have power except to appoint another in his stead," but in this letter of appointment, the place of gathering is appointed and numerous prophecies are represented as being made by Joseph, in connection with Strang's appointment.

The Lord made promises to Joseph conditionally that if he would perform the duties enjoined upon him he should continue to hold the keys of the kingdom until the coming of Christ, but after these promises had been made to him, he received unconditional promises at various times that he should continue to hold the keys of the kingdom in this world, and in the world to come, and until the coming of Christ. Can these unconditional promises fail because God had previously made conditional promises to him? The Lord foreknew from the beginning that Joseph would perform his part of the covenant.

We might refer to many conditional promises in the prophecies which are connected with unconditional promises, in the same manner. Some of the conditional and unconditional promises made to Joseph may be found in the following revelations in the book of Cov.
The Shephard and Stone of Israel.

Mr. Strong's acknowledgment that Joseph the Prophet is the Shepherd, the Stone of Israel, is like the confession of the "devils that possessed the man that dwelt in the tombs, who said unto Jesus, 'Jesus, thou son of God Most High.'"

To show that Strong has acknowledged that Joseph is the Shepherd, the Stone of Israel, I will refer to the letter of appointment where it says: "And now behold, my servant James J. Strang hath come to thee from far, for truth when he knew it not, and hath not rejected it, but hath faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be.

In the last paragraph of this letter, Strang represents Joseph as saying, "the faith which thou hast in the Shepherd, the Stone of Israel, hath been repaid to thee a thousand fold, and thou shalt be like him; but the flock shall find rest with thee."

We are just as willing to acknowledge that Joseph is the Shepherd, the Stone of Israel as that Jesus is the Son of God Most High, but not because Mr. Strang and the devils have made these acknowledgments. We have labored to show for two and a half years past that Joseph is the Shepherd, the Stone of Israel spoken of by Jacob when he blessed his son Joseph, but we never noticed the idea which Strang has set forth in this letter, on this subject, until within a few months past. We read the letter before that time, but did not take notice of the idea he set forth.

When Jacob predicted that the Shepherd, the Stone of Israel should come out of the tribe of Joseph, he showed that the blessings of that tribe were exceeding great blessings. This is shown first by comparing Joseph to "a fruitful bough by a well, whose branches run over the wall," then by comparing him to a bow that abode in strength. The 20th verse also shows the extraordinary greatness and superiority of the blessings of this tribe. Jacob thereby says unto Joseph, "the blessings of thy father have prevailed above the blessings of my progenitors."

The prophecy of Jacob which this blessing contains that from this tribe the Shepherd, the Stone of Israel should come, is evidently a part of the great blessing conferred upon the tribe of Joseph. But Mr. Strang places this blessing in a very degraded position, by representing that the Shephered, the Stone of Israel died in transgression, and died in consequence of his transgression. What a wonderful idea! Where is the greatness of Joseph's blessing if these things are so, and why does Jacob take much pains to show the superiority of the blessing of the tribe of Joseph? It is a fact that the greatest and best man that ever was raised up in that tribe would be a Shephered who would give unauthorised commandments, die in transgression, and whose punishment would be very bitter? Most assuredly Jacob did not desire to give his son Joseph in this way, and this Shephered is a more elevated personage than Nephi, King Benjamin, Mosiah, Alma, Mormon or Moroni. If these holy men were greater or better than Joseph the Prophet, the Shephered, the Stone of Israel, why did Jacob prophecy concerning him in such a peculiar manner? God had previously made known to Abraham and Isaac that that in them and in their seed should all the kindreds of the earth be blessed.

But Jacob in testifying unto Joseph that his blessing was superior to the blessing of his fathers, and in order that he may still further explain the greatness of Joseph's blessing declare that "from henceforth is the Shepherd the Stone of Israel." In harmony with these facts the Lord made known unto this Shephered saying, "as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph—in thee, and in thy seed, shall the kindred of the earth be blessed."
THE CONSPIRACY OF THE SALT LAKE MORMONS AGAINST THE
GOVERNMENT OF THE UNITED STATES.

We have obtained numerous disclosures concerning the treacherous, blas-
phemous, licentious, and heaven daring wickedness of Brigham Young, Orson
Hyde and Co., which were the guilty perpetrators of, in the temple of God at
Nauvoo. In the room where we would give these disclosures in full at this time,
but as we have not space we will give an extract of the disclosures of a man and
his wife which has been testified to under oath by them, according to the laws of the
land.

These individuals testify that in going through the endowment in the temple, the
following were part of the proceedings.

"The man and woman are ordered to kneel at an altar, on which is the Bible.
Oh! they lay their hands, when the following oath is administered:

THE OATH.

You do solemnly swear, in the presence of Almighty God, his holy angels, and
these witnesses, that you will avenge the blood of Joseph Smith on this nation, and
teach your children; and that you will, from this time henceforth and forever,
begin and proceed hostilities against the nation, and to keep the same intent a
profound secret, now and forever. So help you God."

Mr. and Mrs. Van Deusen have testified to the above facts under oath as the
following affidavit will show:

UNITED STATES OF AMERICA,
Southern District of New York.

J. Mcgee Van Deusen and Maria Van
Deusen his wife, being duly sworn, do
depose and say, that the matters set forth in
the pamphlet entitled "Starling Disclosures," &c., by them published, are
true, and that they themselves have passed through the initiatory ceremony by
which thousands have been and are now being formed into a secret conspiracy
against this nation.

J. Mcgee Van Deusen,
Maria Van Deusen.

Sworn this 13th day of December, 1847,
before me,

DAVID L. GARDINER,
U. S. Commissioner.

I do hereby certify that the above testimony of Mr. and Mrs. Van Deusen, con-
cerning the Salt Lake Mormon oath, is correct.

ROBT. CULBERTSON.

The above is a very small sketch of the enormities of Salt Lake Mormonism,
which we intend to publish hereafter.

We would advise or recommend, that if the government grants these Salt Lake
Mormons a territorial government that they appoint men who are not mem-
bers of this Salt Lake church or the govern-
ment will find that they are most desper-
ately bent by these wolves in sheep's

MARTYRS
OF THE
LATTER-DAY SAINTS.

The following are the names of a few of the MARTYRS, who, for the testifi-
cy of truth, have been unhappily murdered in the States of Missouri and Illi-
nois.

James E. Barber, 1833, in Jackson county, Mo.
The following were MARTYRED in Caldwell co., Mo., Oct. 30, 1833.
Levi Merrick, Sardis Smith,
Wm. Merrick, George Richards,
Elisas Benner, Mr. Napier,
Josiah Faller, Mr. Harman,
Benjamin Lewis, Mr. Cox,
Alex. Campbell, Mr. Abbott,
Mr. York.

About the same time and in the same
county, the following persons were MAR-
TYRED, namely:

David W. Patten,
One of the Twelve Apostles.
Gideon Carter, Mr. Obannon,
Mr. Carey.

Martyred in Carthage, ILL., in the
county of Hancock, State of Illinois, on
the 27th day of June, 1844.
Joseph Smith, the Seer,
Hyrum Smith, the Patriarch.
Two of the noblest Martyrs whose
blood has stained the earth for ages.
The murderers of the foregoing persons,
though the most of them are well known,
are yet running at large, boasting of their

Samuel H. Smith,
Brother of Joseph and Hyrum Smith, who
died from the effects of poison adminis-
tered to him. He died within one month
after the martyrdom of his brother. Fur-
ther particulars concerning this matter will
appear hereafter. These are all martyrs,
and have sealed their testimony with their
blood, besides many more whose days
have been shortened by the persecutions
that they have endured.

WILLIAM SMITH.
ISAAC SHIPPEN.
Presidents of the church of Jesus Christ of
the Latter Day Saints.

GOOD NEWS.

A debate was held in Covington on the
evening of October 4, between Pres. Smith
and Mr. J. W. Pugh, a Brighamite, on
the following question: "Is it the legal right
of Wm. Smith, the brother of the martyred
Prophet Joseph Smith, to be the Presi-
dent of the Church of J. C. of L. D. S."

So great was President Smith's victory,
that the loud acclamations of the assem-
bled hundreds in favor of him might be
heard for squares around—mingled with
the hisses of a few Brighamite serpents.
On his way home he was greeted with the
plaudits, "Hurra for Wm. Smith—I'm
for Wm. Smith."

Oct. 5.—Pres. Smith's arguments this
evening were most conclusive and irresis-
tible in defense of his claims. His exhibi-
tion of the Brighamite combination
against the government of the United
States produced a feeling of astonishment
in the audience, and a strong spirit of in-
dignation against the Brighamites perva-
ding the audience.

FALSE DOCTRINES.

We have received some Second Advent
publications containing spurious visions of
Second Adventists getting to heaven
without obeying the gospel.

We have also received the Olive Branch
and the Ensign of Liberty, which contain
some good reasoning against the abomi-

national views of the Brighamites, but in regard to
the Presidency of the Church the position of these spurious publications is in
direct opposition to the revelations of God.

In answer to inquiries we here state
that we have no connection with any of
these publications or their authors.
GREAT NEWS—LETTER FROM PRES. L. WIGHT.

November 18, 1849.

Mr. W. Smith—The brethren all having now returned home, the Branch is complete as respects our numbers, not one being absent. We met in Conference this day, and the whole day was occupied in investigating Ancient Mormonism, together with the rights and privileges pertaining to privilege, and adjourned till 10 o'clock to-morrow morning.

SUNDAY, 6th.—Met in Conference pursuant to adjournment, and your letter to me was received. The third reading of the vote was then called, and in favor of it stands as follows: yes one hundred and twenty, nays none. Hence I proceed forthwith to choose eight Apostles. Their faith and belief in the work are not to be surpassed by any for the last six thousand years. They are of the pure blood of Joseph, who was sold into Egypt, without the amalgamation of blood; saw and heard the ordinance of Joseph before the foundation of the world was laid, and the instructions that were given him. They shall be utterly opposed to any other standing with the Twelve. If you have not got them, I have twenty or thirty of them, and men that have a positive knowledge will never leave the principles of ancient Mormonism. You say you “Want no babies in your band who will fly their colors.” We want no babies in our band who have to try and try.

Now, William, as to sending immediately, wisdom directs me thus: We have labored hard in the mountains for this fall, and have an excellent property. We have 300 acres of broke ground, and have means in our hands this week to pay every debt we owe on earth. Having full faith and belief that you can manage till March or April, and as it will take all our hands to put in a crop, which is universally, in this country, put in February, or we may expect no crop, and as we have also had a heavy breach made in the mill dam by a freshet, which will take about 300 days’ work to repair, and has thrown us about two months behind in getting some $600, which we should now have had; and as paying debts punctually, in Texas is considered amongst the highest encomiums of men, we concluded it best to square up, and have the Eight, and many more as we can then spare, all start the first of March, after the planting is all done. I shall send you from four to five hundred dollars. You will discover, William, by this that those who can assist you there, we can assist you here, having our property all to ourselves.

Br. Otis Hobart, President of the Twelve at this State, is an intelligent man, sound in faith. He will visit you this winter and give you all the information concerning us that we lack in this short season. And by this move the Twelve will be able to stay as long as necessary to require them. Judicious, prudent and economical measures, with fair investigation, will always keep the head sound.

I shall strive hard to meet with you in Conference with the Twelve in April next, and return immediately home as soon as Conference is over.

I close by subscribing myself as ever,

W. SMITH.

From the Cincinnati Commercial.

THE SALT LAKE BANDITTI.

Mr. L. C. Currie—Sir: I have received the following information in a letter from Pres. William Smith, the brother and successor of the prophet—Joseph Smith. The conduct of the apostles of the Salt Lake, (Mr. 17 chap. 6 v) ought to be published in every newspaper in the United States, that this Salt Lake bandit may be broken up.

Yours respectfully,

ISAAC SHEEN.

I am in possession of the evidence that bands of these Salt Lake Mormons, armed, dressed and painted—having the appearance of Indians—are stationed on the way to California and Oregon, for the purpose of robbing the emigrants. Many murders and robberies have already been committed by these demons in human shape, which have been published to the world and attributed to the Indians. The people at the Salt Lakes govern their church by a secret lodge of 30 men. It is in this lodge that Brigham Young is crowned as a king, and is seated upon a throne prepared for him.

WILLIAM SMITH.

O. HYDE’S SLANDERS.

We learn from the Frontier Guardian that Orson Hyde the apostate is still sending forth his anathemas and slanders against the Prophet of the church. He says, “If William Smith does not die of a disease engendered in his own corruption before he slays our reputation then the Lord has not spoken by us.” Then we know that the Lord has not spoken by Orson Hyde, for we know he is a liar and a false prophet, and we know that Hyde has basely slandered Bro. Wm. and therefore justly merits the condemnation of the laws of the land, and the disapprobation of every honest and truth loving saint of God. The numerous letters from the east and other parts that we have had the pleasure of perusing, as well as our personal acquaintance with our brother, enables us to testify in favor of his character and we do know that the statements which Hyde makes against him are the effusion of a black hearted being. Hyde thinks that the publication of the truth concerning his “Negro Marriage” will have no effect on his influence in the east.

We think so too, because he has got no influence neither in the east nor in any other place where his conduct is well known. No man that we know of in these parts has fewer friends or is less deserving of friends. Mr. Hyde’s ordination of the Lamanite prophet, alias the Negro Christ, Adam, &c., the marriage of this black Adam with his white Bro. alias, Virgin Mary is well understood here.—Can Mr. Hyde tell how many wives this negro has altogether black and white.—

The statements of Hyde that certain individuals who opposed Gen. Taylor’s proclamation in favor of a fast, were members of the church of L. D. S. is false.—They may belong to Hyde’s church but they never acted under the presidency of Bro. Wm.

In regard to Hyde’s slander against Bro. Wright, Bro. Hobart stated previous to his death that those charges against him were false. His son was still remaining with us states the same facts.

THE NEWS FROM TEXAS.

Which we publish in this number, is very encouraging. The prophetic wisdom of the Prophet Joseph in sending Bro. Wright to the Cordillera mountains is now being developed.
The Linen Priesthood of Abraham and his Seed.

The answers to the following questions are contained in the subjoined extract from the Book of Abraham. We have divided the extract into sentences.

The figures annexed to each question denote the number of the sentence or sentences which contain the answer.

Q. Was Abraham a prince and a high priest? Ans. 1.

Q. Did Abraham become a high priest because he was a righteous heir to that priesthood? A. 1.

Q. Was this high priesthood a right belonging to the fathers? A. 1.

Q. Was the high priesthood conferred upon Abraham from the fat era? A. 1.

Q. Did it come down to him from the fathers from the beginning of time? A. 1.

Q. Was the high priesthood of Abraham the right of the first-born, on the first man? A. 1.

Q. Was Abraham’s appointment to the priesthood according to the appointment of God concerning the seed? A. 2.

Q. Did Abraham receive his appointment to the priesthood in preference to his fathers in consequence of his fathers turning from the holy commandments which the Lord their God had given unto them? A. 3.

Q. Was Torah the father of Abraham an idolator? A. 23, 31.

Q. Did God put upon Abraham his name, even the priesthood of his fathers? A. 15.

Q. Did Abraham’s kin-folks and also his seed seek to take away his life? A. 2, 14, 28.

Q. Did Abraham’s father repent and turn from his wickedness for a short time? A. 25, 31.

Q. Did Abraham still hold the records of the fathers in his hands after his father had turned from his wickedness? A. 26.

Q. Did Abraham’s father turn again unto his idolatry? A. 31.

Q. Was the same right of priesthood, which Abraham held to continue in his seed, or the seed of the body after him? A. 33.

The Linen rights of the Pharaohs, the Egyptians and all the Canaanites, all the Linage of Ham.

Q. Did Noah curse Ham “as pertaining to the priesthood”? A. 22.

Q. Was the lineage of Ham cut off from the right of priesthood? A. 23.

Q. Did the posterity of Ham preserve the curse in the land? A. 20.

Q. Was the first Pharaoh, King of Egypt, the eldest son of Egyptus, the daughter of Ham? A. 31.


Q. Was there a royal lineage among the descendants of Ham, and were the Pharaohs kings by royal blood? A. 9, 10, 22.

Q. Did the law of God give the Kings of Egypt a right by lineage to reign over the descendants of Ham as Kings or patriarchs? A. 21, 22.

Q. Was the government of Ham patriarchal? A. 21.

The BOOK OF ABRAHAM.

1. In the land of the Chaldeans, at the residence of my father, I, Abraham saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace and desiring to receive instruction, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, and even before the foundations of the earth, to the present time, even the right of the first-born, on the first man, who is Adam, or first father, through the fathers unto me.

2. I sought for unto appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed.

3. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken unto my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah and the God of Libnah, and the God of Malmackrah, and the god of Kurash, and the god of Pharaoh, King of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah.

4. The priest of Elkenah was also the priest of Pharaoh.

5. Now, at this time it was the custom of the priest of Pharaoh the king of Egypt, to offer up upon the altar which was built in the land of Chaldeus, for the offering unto these strange gods, both men, women and children.

6. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shergel, even after the manner of the Egyptians.

7. Now the god of Shergel was the sun.

8. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potipher’s Hill, at the head of the plain of Olishem.

9. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Ointah, one of the royal descent directly from the loins of Ham.

10. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

11. And it came to pass that the priest killed violence on me that I might slay me, also, as they did these virgins upon this altar; and that ye might have a knowledge of this altar, I will refer you to the representation at the commencement of this record.

12. It was made after the form of a hallowed, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Malmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt.

13. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, caleidos, which signifies hieroglyphics.

14. And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord heard and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my hands, and his voice was unto me, Abraham! Abraham! behold, my name is Jehovah, and I have come down to deliver thee, and to take thee away from thy father’s house, and from after kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Malmackrh, and the god of Pharaoh, King of Egypt; therefore I have come down to visit thee, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.

15. Behold, I will lead thee by my hand, and I will take thee to put upon these my name, even the priesthood of thy fathers; and my power shall be ever
thee; as it was with Noah so shall it be with thee; that through thy ministry my name shall be known in the earth forever, for I am thy God.

16. Behold Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the altar of Elkenah and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies king by royal blood.

17. Now this king of Egypt was a descendant from the line of Ham, and was a partaker in the blood of the Canaanites by birth.

18. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

19. The land of Egypt being first discovered by a woman, who was the daughter of Ham and the daughter of Egypt, which in the Chaldee signifies Egypt, which signifies that which is forbidden.

20. When this woman discovered the land it was under water, who afterwards settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

21. Now the first government of Egypt was established by Pharaoh, the eldest son of Egypt, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

22. Pharaoh being a righteous man established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood.

23. Now, Pharaoh being of that lineage by which he could not have the right of priesthood, notwithstanding the Pharaohs would fain claim it from Noach, through Ham, therefore my father was led away by their idolatry; but I shall endeavor, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands which I hold unto this present time.

24. Now, after the priest of Elkenah was slain that he died, there came a fulfillment of those things which were said unto me concerning the land of Chaldea that there should be a famine in the land.

25. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life.

26. But the records of the fathers, even the patriarchs, concerning the right of priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

27. Now the Lord God caused this famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur of the Chaldees.

28. And it came to pass that I, Abraham, took Sarah to wife, and Nohor, my brother, took Milcah to wife, who were the daughters of Haran.

29. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

30. Therefore I left the land of Ur of the Chaldees, to go into the land of Canaan, and I took Lot, my brother's son, and his wife, and Sarai my wife, and also my father followed me, unto the land which we denominated Haran.

31. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

32. But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name into a strange land which I will give unto thee after thee for an everlasting possession, when they hearken to my voice.

33. My name is Jehovah and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and give unto thee the land of Canaan, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their fathers; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is in thy priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of eternal life.

M. & A. HERALD.

COVINGTON, KY,

FEBRUARY, 1850.

THE LINEAL PRESIDENCY OF THE CHURCH OF CHRIST IN THE DAYS OF JAMES, PETER AND JOHN.

The spirit of God that searcheth all things even the deep things of God, has explained to me that there was a lineal presidency over the church in the days of James, Peter and John. Jesus had referred unto the lineal rights of his brothers according to the flesh. They were his half brothers and those were the sons of them including Jesus. In Mat. 13 ch. 55 v. and Mark 6 ch. 3 v. we have the names of six of these brothers, namely, Jesus who is called the carpenter and James, Josias, Simon, and Judas. Josias is the Greek word for Joseph. Simon was the same Peter by Christ when he made an apostle of him. See Mark 3 ch. 16 v. The name of Judas in Mat. 13 ch. 55 v. is the same as Jude in Mark 6 ch. 3 v. and as Jude the brother of James in Jude 1 v. Mark 16 ch. 1 v. and 15 ch. 40 v. contain the name of Salome who with James and John are spoken of as sons of Mary. Mark 5 ch. 37 v. makes mention of John the brother of James. Although Simon, who was the same Peter by Christ, was his brother, yet he was not the chief or head one in the presidency of the church, but he was a counselor in the presidency. He held the keys of the kingdom of God in the same way that we held them and in the same way that Sidney Rigdon and Frederick G. Williams held them. The book of Cov. 65 Sec. 3 p. says of the two last mentioned that, they are accounted as equal with Joseph (Jesus) in holding the keys of the last kingdom. Peter, James and John jointly "as possessing the keys of the kingdom." In Acts 8 ch. 14 19 v. we read as follows: "Now when the apostles which were at Jerusalem heard that Samaria had re-
received the word of God, they sent unto them Peter and John. Who when they came down prayed for them that they might receive the Holy Ghost. Now it would have been a very inostent proposition for the twelve to send Peter on such business or any other business, if he was the highest in authority among them but if James was the head and Pet-er and John his counsellors then he would have a legal right either with or without the concurrence of the 12, to send them to Samaria. Thus it is evident that, Peter and John were subject to higher authority in the church than their own. But our opponents were not overthrown our argument and statement that there was a local presidency in the church in that day, if they could even make it appear that Peter was the first President for they cannot show that Peter was not the brother of Christ. On the contrary we have shown that Simon was named Peter by Christ and that Peter and John were the peculiar favorites of Jesus cannot be denied. He communica-ted unto them hidden mysteries which he did not communicate unto the rest of the apostles. In Mat. 17 ch. 1 v. we read that Jesus took Peter, James and John his brothers and set them apart on a high mountain apart. In the 9th verse we read that as they came down from the mountain, Jesus charged them saying, "Tell the vision to no man until the Son of man be risen again from the dead." You will perceive from the last quotations that James was in such close connexion with Peter, and John was the brother of James the son of Alphe- us. In Mat. 10 ch. 20, and Mark 3 ch. 17 v. we have James and John spoken of as brothers and sons of Zebedee. In both places, the names of all the twelve apostles are given and James is the son of Alphe-us is spoken of and distinguished from James the brother of John. It appears that Zebedee was the second husband of the virgin Mary for she is spoken of as the mother of James and John and the mother of Zebedee's children," see Mat. 27 ch. 66 v. James the, Lord's brother, is also called James the less. In proof of this statement I will compare the testimony of Matthew and Mark. They both give us an account of Mary's position at the crucifixion of Christ. Matthew, in Mat. 27 chap., 56th and 56th v. says, "And many women were there beholding afar off which followed Jesus from Galil-ea, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Ze- bodee's children." Mark 15 ch. 40 v. says, "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James, the less, and of Jesus and Sal-lomon." In Galatians, 1st chap., 19th v. Paul says, "But other of the apostles saw I none save James the Lord's broth-er." [CONCLUDED IN OUR NEXT.]

THE ANNUAL CONFERENCE.
Of the church of Jesus Christ of Latter Day Saints will be in Covington, Kentucky on the 6th of April next. This announce-ment is made by authority from Pres. Wm. Smith. It is his intention to organize the quorum of the twelve at that time. It is expected that Pres. L. Wight will be present with other brethren from Texas. The saints far and near (as many as can) are earnestly requested to be present at the conference. It is expected that after the conference a company of saints will emigrate from this place to Texas.

MEMORIAL TO CONGRESS.
We have sent a long petition to Congress recommending against the admission of the State of Deseret into the Union.
It is in the name of the presidency of the church, with Bro. William's name and our own attached to it, and also a concurr-ent petition signed by 12 members of the church in this place. You can see by the newspapers what effect it has produc-ed; and that our principles have been pro-mulgated in the Senate of the United States, and by telegraphic despatches in nearly all the daily papers in the Union. We have sent a similar petition to the Presi-dent, requesting him that if a territorial government is established at Salt Lakes, that he will appoint men to office there, who will protect us from the Bowie-knife brethren of Brigham Young, when we go there to ransom some of the lost sheep of the house of Israel. Our cause is moving onward rapidly.

SHORTER BY A HEAD.
We extract the following from a letter which we have received from Elder Omar Olney:
I have ever felt a sympathy for Wil-liam Smith, since I heard some of the twelvetes say in Nauvoo, "that he was too tall and if he would come back to Nau-voo, they would make him shorter by a head."

BRO. N. T. JAMIES
Of the quorum of the twelve in a letter just received from him states that he in-tends to attend the conference.

BREWSTERISM.
Its nonsense and infatuation will be not-iced in our next for the purpose of saving a few of its deluded victims from tempo-ral and spiritual damnation.

B. YOUNG'S LINEAGE.
Joseph the Prophet placed his hands upon Brigham Young's head and pro-nounced these words, "you are of the line of Cain through the House of Ham.

JUDAS ISCARIOTS LINEAGE.
John 13 ch. 2 v. says, "Judas Iscariot, Simon's son." The 12 ch. 4 v. contains precisely the same words, Mark 3 ch. 18 v. says, "Simon the Canaanite," Mat. 10 ch. 4 v. contains the same words. John 13 ch. 26 v. says "Judas Iscariot the son of Simon." From these quotations it is evident that Judas Iscariot was a Canaan-ite and our Savior said "I have chosen you twelve and to one is a devil." He also describes him as "the son of perdi-tion."

A Canaanite apostle then belongs to that class of spiritual beings that trans-gressed in heaven and became devils.

(Signed) President Wm. Smith is now in Illinois. In a letter just received from him, he states that he expects soon to return. He has been detained by the ice in the Illinois river.

(9) We have received letters from bro. John F. Page and U. C. Nickinson which we intend to publish extracts from, but we are compelled to preserve them for our next number. They contain startling developments of the licentious doctrines and practices in the Strangite church, a true copy from Brighamism.

The Herald has not been published for some time, but we expect we shall now publish it more frequently.

DEATH.
OAHU.-Departed this life on the 17th, of Jan. last in Covington, Ky., our beloved brother OTIS HOBART, in the 50th year of his age. He had been sent on a mission from the branch of the church under the superintendence of Pres. Lyman Wight in Texas. He was the beaver of the letter of Nov. 4th, and other important documents from Pres. Wight. His say among us was short and attend-ed with much bodily affliction most of the time. He was a firm believer in the gospel and in the literal priesthood of the church. He had passed through many trials and he feelingly remarked a short time previous to his departure but "it is through much tribulation that we must enter the Kingdom." He was highly esteemed by the saints both here and in Texas. He sleeps for a glorious resurrection.
PHILOPT'S DEPARTMENT.

RELATION, given March 20, in Covington, Kentucky, to William, Isaac Sheen, George B. and Emanuel Heath, and other Elders present, and to the Church of Christ of Latter Day Saints, their salvation both temporal and eternal.

I say unto you, my servants, ye assembled yourselves together occasion to obtain knowledge from ye shall do concerning your affairs. Behold, I say hearken ye, that have purified your obedience to my gospel: this is my warning you, yea, even all of your name my name, prepare ye to be up from this land, and ye among the gentiles who have declared destruction, and who now in harm/plotting have evil designs against you, for I have decreed an over-sorcery, and the land shall be laid waste, and ye shall be in this land except only as the capable whom I have appointed to be, therefore let my servant William and my servant Isaac Sheen, and George Bailey, and servant Heath, gather together all their families and with the priest and the hale, and the lame, and the and earthquakes, wars, rumors of wars, and bloodshed, and the kings upon their thrones shall tremble and they that are clothed in rich scarlet, and purple, and fine linen, shall be cast down, and in one hour shall they be brought to nought, and they who have slain the prophets shall also be condemned and destroyed and overthrown, and they who do wickedly and have divined deceit for the ruin of my people. Behold I am God and besides me there is no saviour, I am he, that maketh the earth to tremble, and the wicked are as grasshoppers before my face, nor can they purchase my favor with their gold, nor turn aside the right to a thing of nought. Behold ye are my servants and my Church and the plant of mine own right hand planting, therefore none can remove thee from the place I have appointed for thy salvation, and for thy rest, and for thine endowments, and for thy keys, and for thy municipalities and for thy anointing, that I have ordained. Now I say concerning my servant Otis Hobart whom I have taken upon myself, whose works I have accepted, and I am justified before me, behold he is with me, and his spirit mingled in the councils of the martyred prophets, and his testimony in your behalf shall be heard in the councils of this land. He is mine, I have called him bitter. It was for Zion's sake. Let therefore wisdom direct you, my servants and my Church, to get up from this land and gather to the valley of the Cordilleras mountains, to await the day of my vengeance which shall come like a whirlwind, upon the wicked, and prepare for my coming in a place a time I improve a few moments in writing you, to let you know the state of affairs in these parts. Many brethren have arrived here since you left. Both new and old have left Strang, with few exceptions. There are but fifteen houses in Voree which contain Strangites, and they are fit subjects to follow him. With few exceptions they are such as strain at a gnat and swallow a camel; or in other words, profess equality and subscribe to a constitution or articles of an association by which they are bound, and further bound thirteen times. One of them I will give you verbatim, as I have a true copy of the whole concern, and it is the most fraudulent concern you ever saw. I have consulted four different lawyers on that article, and their minds are the same.

Some forty or fifty have joined the Association and some twenty or thirty left. They have had two lawsuits concerning property in, and finally settled them. Brother Archer was forced to settle it because he was not able to carry on a lawsuit, because they have got all his property. They have robbed them that have left from twenty-five to two hundred dollars; and it is so written that the person putting in ten thousand dollars can never get out more than two thousand dollars, and out of that only two hundred per year, making ten years to get two thousand dollars, and that in such things as he puts in.

The following is the fifth covenant:

"The said parties of the first part do furthermore hereby in like manner and in like effect covenant, grant, bargain and agree to and with the said party of the
Vilate to Heber

Kirkland January 19th 1838

My Dear Husband,

Your kind and interesting letter of November 12th came to hand last Tuesday and was gratefully received. But O what are my feelings while I attempt to answer it? A time when I want your advice and assistance more than I ever did before in my life, yet the painful thought occurs to my mind that thousands of miles separate us and the Great Atlantic rolling between. But I will forbear. I wrote to you Nov third. But O the scenes that have transpired in Kirkland since that time. Where shall I begin to write them? I would that I had better news to write, and if it were not to prepare your mind for what you will probably meet when you return. I would forbear letting the worst be known, but I trust you will be in a measure prepared to receive it. I will therefore proceed to give you a statement of things as they occur to my mind. I stated in my last to you that the Presidency had gone to Far West, and it was not expected they would return until Spring. But they did return Dec 10th. During their absence, there was a division took place in the church here. Quite a large party decended from the church, being dissatisfied with the late reorganisation of the church and with the heads of the church altogether, and all who uphold them, calling them Heretics & c. The Leaders of this band is Martin Harris, Warren Parrish, Joseph Coe, Luke Jonson, and John Baynton. (I have no doubt but it will pain your heart to read these two last names, but so it is.) They have by their stratagem drawn away many and some whom I believe are honest (but such I think will soon return.) They held meetings every week. The tenor of their worship is to expose the iniquities of this church. They say when they have done that, they calculated to preach the Gospel, (but I think they will be illy prepared to do it.) They profess to believe in the Book of Mormon and Covenants, but in works, deny them. They join with those that had previously left the church and openly profess infidelity. Sylvester Smith, for one, he denies the existence of a God, yet he is as good a brother as they want. This is not all; they are united with the worlds people and those of our greatest enemies; Mr. Newel not excepted; he attends their meetings and is said they had a private councils together. In short, they have have left no stone unturned to injure the Presidency and those who strive to uphold them, and in fact, to safe (save) the very foundation of the church, but thank the Lord, they cannot do it. As soon as Presidents Smith and Rigdon got home from the west, they were called upon to pay a fine of one thousand dollars each for putting out Kirkland money. They were striped of everything, even to food and rament. I feel as though the justice of heaven is in it for the Lord has commanded his people to be one; and if they were not willingly so, he will make them so. Still I do not rejoice in their calamity, for I have every reason to believe that Joseph has humbled himself before the Lord, and repented of his past folly. He has received a long revelation since he returned from the west. I have not seen it, but am told it is Lamentation [and] Wo. Prest Smith put a piece in our last Paper wherein he sounded the Saints to the places of gathering, after which he writes as follows, "Now we would recommend to the Saints scattered abroad, that they make all possible exertions to gather themselves together unto those places; as peace, Verily, thus saith the Lord, peace shall soon be taken from the earth, for
our right, title, claim, interest and demand whatsoever, of, in, and to, the same, and every part thereof, to have and to hold the same, and each and every part thereof unto the said James J. Strong.

[To be continued.]

M. & A. HERALD

TEXAS.

A company of saints intend to start from this place for Texas in a few days. By the revolution of March 29, 1850, the saints are now commanded to emigrate to that country that they may be gathered together and prepare for those things that are coming upon the earth, for the endurance and sufferings which God has promised unto his saints and for the redemption of Zion. "Gathering events occur these shadows before" hence we have witnessed signs in the heavens and on the earth, signs of "blood and fire and smoky sword," "dust and darkness." Showers of blood and fire, great lights in the heavens, earthquakes, pestilence, famine, war, wind, judgment on the waters, wars and rumors of wars, which are now manifest and only "the beginning of sorrows." The final display of God's indulgence will soon be put upon us, 

M. STRANG THE FALSE PROPHET.

In all solemnity, he has declared himself against the successors of Joseph, the prophet of the Church. He has repeatedly asserted in his paper that he is always ready to judge in God's name, and to regard to his doctrine, and we have repeatedly discovered the falsity of his assertions. He has presented a multitude of propositions and doctrines to the world in an attempt to "blackmail" and to establish the character of God's Anointed Prophet. Why do he not reply to our inquiries? Why does he not answer these questions?

BREWSTER EXPOSED.

We intended to make a full exposure of the absurdity of Brewster in this article but we were forced to close the subject because he has not replied to our inquiries. There are many others who have made the same mistake, and we shall not attempt to answer them, but we present a multitude of evidences to prove the falsity of his statements. He has made many attempts to destroy the Church and has been defeated and we have no doubt that the results of his actions will be more disastrous than he anticipates. We shall have the opportunity to answer him at a future time.

The above information is a true and correct statement of the facts as they are known to us and we have no hesitation in presenting them to the public. We are not aware of any other information that can be presented to support the claims of the Brewerite faction.

We are not in the habit of publishing anything that is not true and we are not afraid of the consequences. We are willing to stand or fall by our principles and we are determined to support them to the utmost of our power.

We are informed that the Brewerite faction has been formed in Texas and that they are determined to fight for their cause. We have no intention of interfering with their proceedings, but we are determined to stand by our principles and to support them to the utmost of our power.
Several brothers took part in the discussion of important matters connected with the discipline of the Church. Prayer was then offered by Bro. Curtis. The conference then adjourned until 3 o'clock P. M.,

Conference met pursuant to adjournment at 3 o'clock P. M. Prayer by Bro. Heath. Hyrum was then sung, consecutive as follows, "The towers of Zion soon shall rise." Several resolutions were brought before the conference which it thought advisable to communicate.

Conference met pursuant to adjournment at early this fall. Opinion by Bro. L. M. Kingley. The following resolutions were adopted unanimously:

Resolved, That we will sustain and uphold Pres. Wm. Smith, and do acknowledge that it is his indispensable right to be the President, Prophet, Seer, Revelator, and Translator of the Church of Jesus Christ of Latter Day Saints.

Resolved, That this right is guaranteed to him by the law of God and the revelations of Jesus Christ which declare that this priesthood belongs to the "twelve huts" according to the first, and, inso far as the resolution of the Church, to the men of the age of the Lord, according to the second.

Resolved, That the President, Seer, Revelator, and Translator, shall, in the name of the Church, consecrate his power, and act in the name of the Church as the only lawful person or persons to ordain, bless, excommunicate, receive into the Church, and remove from the Church.

Resolved, That he is hereby authorized and empowered to ordain, bless, excommunicate, and receive into the Church, and to do this as the only lawful person or persons to do so.

Resolved, That we do therefore declare, that it is the legal and right of the President, Seer, Revelator, and Translator, to ordain and ordain to him the only surviving brother of the Prophet Joseph, until he shall be his successor in office.

Resolved, That we will uphold and sustain Issac Heenan and L. Wright, in their office as counselors to the Prophet Wm. Smith.

Resolved, That in accordance with the foregoing resolutions, President William Smith, Issac Heenan, and L. Wright, shall send money to the fund for the benefit of the Church and its people.

Resolved, That the President, Seer, Revelator, and Translator, shall, in the name of the Church, consecrate his power, and act in the name of the Church as the only lawful person or persons to ordain, bless, excommunicate, receive into the Church, and remove from the Church.

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against President Wm. Smith and we do hereby declare that their allegations against his character are utterly unfounded. Their charges are the product of depraved hearts and corrupt minds.

Resolved, That we have no connection directly or indirectly with the Salt Lake Mormon bandits nor with their treacherous, murderous, robbers, adulterers, forgers, spiritual and political usurpations, blasphemies, lies, slanderers, and persecutors, nor with any of their high-handed wickedness but on the contrary we will proclaim throughout the world our belief in the saints of God and establish the kingdom of God on earth. Zion be reformed, and the pure in heart see God and receive their inheritance and become kings and priests on the Most High God.

Resolved, That the revolution concerning brother Wight's camp be adopted.

Resolved, That we approve of the independent and patriotic course of Mr. D. G. Curtis, the editor of the Cincinnati Commercial, towards the Church of Jesus Christ of Latter Day Saints, and we highly recommend his paper to the patronage of our friends, and to the perusal of all the friends of true discussions of every kind.

Resolved, That no new organization be formed.

Resolved, That a committee be appointed to investigate the alleged facts of the case and report to the next conference.

Resolved, That the Prophet, Wm. Smith, be ordained the office of high priest.

Resolved, That the Brethren be instructed to keep the peace of the Church, and to avoid all disputes.

Resolved, That the Brethren be instructed to keep the peace of the Church, and to avoid all disputes.

Resolved, That the Brethren John Grogan and John Culver, be ordained to the office of an elder.

Resolved, That the conference be addressed in the most appropriate manner by the Prophet, and in accordance with the true principles of the Church of J. C. of L. H. S., which have been revealed by the Prophet Joseph. The elders, high priests, and apostles, generally, excommunicated the Prophet in edifying and instructing the saints, and meekness was done, both to the saints and sinners, and a spirit of meekness was manifested among the people of this city. Such a glorious outpouring of the spirit of God, has not been known among the saints since the death of Joseph, "the Shepherd, no Stone of Israel."

Conference adjourned to meet April 6th, 12 o'clock, A. M.

Conferences are not resumed by adjournment.

After singing and prayer, Bro. Silas Caldwell was ordained a teacher.
MELCHISEDEK & AARONIC HERALD
BY ISAAC SHEEN
COVINGTON, KY, APRIL, 1860. [VOL. 1. NO. 9]

PROPHECY DEPARTMENT.

A REVELATION, given March 27, 1860, in Covington, Kentucky, to Wil. Isaac Sheen, James Sheen, George Bailey, Samuel Heath, and other Elders, who were present, and to the Church of Jesus Christ of Latter Day Saints, for their education both temporal and spiritual.

Behold, I say unto you, my servants, who have assembled yourselves together on this occasion to obtain knowledge from me as to what ye shall do concerning your temporal affairs. Behold, I say hearken to my voice, ye that have purged yourselves by obeying my gospel: this is my will concerning you, yes, even all of you who have named my name, prepare ye, and get ye up from this land, and go ye out among the gentiles who have decreed thy destruction, and who now in their secret plotting have evil designs against you. For I have decreed an overthrowing scourge, and the land shall be desolate, and all the people shall mourn, and it shall come to pass that my word shall be fulfilled concerning the wickedness that is in the land of my people. And in summer shall it be, and in winter, and shall it be, and the plague shall be stern, but it shall be even as I have spoken, and there shall be no safety until the last, except only among them whom I have appointed to tarry, therefore let my servant William Smith, and my servant Isaac Sheen, and my servant George Bailey, and servant Samuel Heath, gather together all their quires, with their families and with the poor, and the halt, and the lame, and the blind of my Church, so far as they have abilities and power to do, and depart immediately, to the land that I have appointed for the gathering of my people, in the land of Texas, to the place of my servant William Wigg, where my people may rest in peace, where they may plant, and not another inherit, and where they may build unto me a house, that shall be called the house of my glory, and prepare themselves for the redemption of Zion, and for the endowments, and for the ordinances, and for the recompense of their dead, and for their priestly qualifications. These things I have spoken (not in a mystery) that ye may understand, and that ye may become wise, for now is the day of salvation, and the day of my visitation upon the face of the whole earth, for I will speak unto the nations by lightnings, judgments and earthquakes, wars, rumors of wars, and by bloodshed, and the kings of the earth shall be dethroned, and they that are clothed in rich scarlet, and purple, and fine linen, be cast down, and there shall be no earth, and in one hour shall they be brought to nought, and they who have slain the prophets shall also be condemned and destroyed and overthrown, and they who do wickedly and have divided deceit for the ruin of my people. Behold I am God and besides me there is no sovereign, I am he, that makes the earth to tremble, and the wicked are as grasshoppers before my face, nor can they purchase my favor with their gold, nor turn aside the just for a thing of nought. Behold ye are my servants and my Church and the plant of mine own right hand planting, therefore none can remove them from the place I have appointed for thy salvation, and for thy rest, and for thine endowments, and for thy keys, and for thy mapples, and for thy anointing, that I have ordained. Now I say concerning my servant Otto Hobart whom I have taken unto myself, whose ways I have accepted, and of whom before me, behold he is with thee, and he shall show thee things that shall be revealed in the church of the servant of God, and the word he shall have been in the mouth of the Lord. He is mine, I have called him, he is for the honor of God. Let therefore whoso would direct you, my servants and my Church, to get up from the land of your gathering to the valley of the Corbabias mountains, to wait the day of my vengeance which shall come like a whirlwind upon the wicked, and prepare for my coming in a place of refuge and safety that I have prepared for my people. For there will I give safety and great peace to all those that keep my commandments. Make haste to fill up all the quorums of my church as I have commanded and make loud proclamation of these things to the nations of the earth. Behold I say gather yourselves together, gather ye out and go to Ziah with all your gold, and silver, raiment, horses, and chariots with you, for behold the plague cometh and sorer shall be thine escape. These words and this commandment have I given unto my servants and unto my Church, Amen.

EXTRACT OF A LETTER FROM U. C. NICKERSON.

Lewiston, Nov. 4, 1849. Dear Brother Williams, After so long a time I improve a few moments in writing you, to let you know the state of affairs in these parts. Many brethren have arrived here since you left. Both new and old have left Strang, with few exceptions. There are but fifteen houses in the town which contain Strangites, and they are the only subjects to follow him. With few exceptions they are such as are strain at a great and swallow a canister or in other words, profess equality and subscribe to a constitution or articles of an association by which they are bound, and further bound thirteen times. One of their articles I will give you verbatim, as I have a true copy of the whole constitution, and it is the most fraudulent concern you ever saw. I have consulted four different lawyers on that article, and their minds are the same.

Some forty or fifty have joined the Association and some twenty or thirty left. They have had two lawsuits concerning property in, and finally settled them. Brother Archer is not forced to write it because he was not able to carry on a lawsuit, because they have got all his property. They have robbed them that have left from twopenny to two hundred dollars, and it is written that the person giving in ten thousand dollars will receive more than two thousand dollars, and get thirty or forty hundred per year, making forty years of it, get two thousand acres, and that in such things as he puts his hand.

The following is a brief document:

The said parties of the first part to furthermore agree in the following manner: The said like effect, covenant, grant, bargain, and agree to, and understand and agree to, and the said party of the second part, and they who shall sign, that they will receive, uphold, sustain, and acknowledge the said James J. Strong, party of the second part, and known as the Prophet, Seer, Revelator, Translator and President of the Church of Jesus Christ of Latter Day Saints, and the Patriarch of this Presidency Association and Family, holding the Presidency thereof, and the same place and relation therein which is usually held by a father in and at the head of his own family.

Hereby of our own mutual and free will, give, grant, bargain and sell, release and confer unto the said James J. Strong, in trust in perpetual succession, and to his and their assigns forever, all, and each of the property and estate, real, personal, mixed and all, one of us, parties of the first part, and all.
our right, title, claim, interest and demand whatsoever, of, in, and to, that same, and every part thereof, so as to hold the same, and each and every part thereof unto the said James J. Strang.

[To be continued.]

M. & A. H. STRANGE
TEXAS

A company of saints intent to start from this place for Texas in a few days. By the revelation of March 20, 1838, the saints are now commanded to emigrate to that country that they may be gathered together and prepare for those things that are coming upon the earth, for the endowments and blessings which God has promised unto his saints and for the redemption of Zion. "Coming events cast their shadows before," hence we have witnessed signs in the heavens and on the earth—signs of "bleeding and romantic, distress, famine, want, judgment on the wicked, and rumors of wars," which are now manifested are only the "beginning of sorrows." The awful display of God's indignation will be soon rounded out upon the unjust, therefore he is now warning the inhabitants of the earth to prepare for the day of his vengeance which shall come like a whirlwind upon the wicked. 

MR. STRANG, THE FALSE PROPHET.

Is still vomiting out his infamous slanders against the true successors of Joseph, the prophet of the Church. He has repeatedly asserted in his paper that he is always ready to engage in a discussion in regard to his doctrine, and we have repeatedly discovered the falsity of this assertion. He knows that he is incapable of making a defense against our exposure of the weaknesses of his claims—hence he has not attempted it, but he has resorted to "blackguardism" and slander against the character of God's Anointed Prophet. Why does he not reply to our previous arguments against his forged bitter and false pronouncement? To divert the attention of his readers from this subject, he resorts to distracting the character of the Prophet William. As apostates and subversives slandered Joseph, Strang can also pretend his piper in slandering Joseph. If he has not fulfilled his oft-repeatcd promise and broken his promises, his lie will prove beyond all contradiction that he is both a liar and a cheat. He is a small affair and unworthy of further notice and will at last perish in his own corruption.

BRIEFS.-

We intended to make a full exposition of the truth of Brethrenism in this article but we do not think the subject worthy of our regard to that extent. There are other matters that claim our attention more particularly. We will therefore briefly notice a few of the numerous absurdities and false doctrines of that sect. We might present a multitude of evidences from the word of God to prove that he has been in the midst of his work and in his church for a thousand years. But in Exodus 23, last verse, the word of the Lord concerning the priesthood of Aaron and his sons shall be a statute forever unto them. Also in the 23, 9 v., we read that the Lord said unto Moses, "Thus shalt thou speak unto Aaron and his sons, and put the bitterness on them; and the priests shall speak for it a perpetual statute, and shall consecrate Aaron and his sons." Again, the promise of the Lord to Phinehas the grandson of Aaron, recorded in Numbers 25, 11, 12, was coincident with the foregoing as follows: "Whoever the son of Eleazar, the son of Aaron the priest, shall turn my word away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold I give unto him my covenant of peace, and he shall have it and his seed after him even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel." Surely no language could describe the perseverance or overruling continuance of anything more emphatically than the above quotations describe the everlasting priesthood of Aaron, as a statute for ever unto him and his seed after him.

THE GREAT ANNUAL CONFERENCE.

Ever held since the establishment of the Prophet Joseph, A Prophet to the Jewish people, and the reorganization of the Church of God in the year 1830. The Annual Conference of the Church of Jesus Christ of Latter Day Saints was held in Columbus, April 4th, 1839, and the president of the conference was organized at 7 o'clock P.M. The conference was organized by the unanimous adoption of the following resolutions:

Resolved, That President Smith be appointed clerk of the conference.

A hymn was then sung after which Pres. Smith read from the Book of Cot., 197 and 103, which reveal revelations show that the law of tithing is a standing law in the church, to be observed by all the saints.

Prayer was then offered by brother Joseph D. Goodlow, Pres. Smith, then delivered some remarks, showing that a temple of God must be built that a proper distinction may be kept between the true and false saints, that the fulness of the gospel must be preached to the entire people, that the Church must be directed and governed by the church, and not by the members, except as officers with the consent of the people. He said, if the people should reject him as they expected, he would be the right, as Moses, to stand in his place against those who should malign and apostacy.

Our brethren twins to whom the paper has heretofore been sent, are requested to forward their subscriptions if they want to be considered as subscribers and if they want us to send the paper to them hereafter. It is our earnest and especial request that this advice and caution be zealously attended to. "By their fruits ye shall know them," says the Saviour. "Judge without sinning is dead being alone." We have no confidence in that man that says he has faith who does not show his faith by his works.

We intend to remain here until the fall. Communications and recollections can be forwarded to the first Presidency in this place and

The M. & A. Herald, Columbus, Ohio. 1839.
Several brethren took part in the discussion of important matters connected with the affairs of the Church. Prayer was then offered by Bro. Curtis. The conference then adjourned until 3 o'clock P.M.

"Conference met pursuant to adjournment at 3 o'clock P.M. Prayer by Bro. Curtis. Hymn was then sung. Committee appointed to make a report regarding the church at the center of the town of Zion soon shall rise." Several resolutions were adopted unanimously:

Resolved, That we will sustain and uphold Pres. Wm. Smith, and acknowledge that it is his incontestable right to be the President, Prophet, Seer, Revelator, and Presiding Officer of the Church of Jesus Christ of Latter-day Saints.

Resolved, That this right is guaranteed to him by the law of God and the revelations of Jesus Christ which declare that this prophetic power is "the law" to which the Church is bound to obey according to the words of the Prophet Joseph Smith as declared by the angel Moroni in the Book of Mormon and in the Bible, and if the President decides that any vote has been given is unrighteous or displeased, the decision in regard to the matter is binding, among the whole Church under his charge, as the children of Israel opposed Moses, and would have slain a golden calf.

Resolved, That the teaching is adopted for the immediate propagation of the gospel and the same for the Church in all circumstances and means, as it is a pledge of our faith, as it is a promise of our faith, as it is a pledge of our faith, as it is a promise of our faith.

Resolved, That this conference instruct the branch of the Church under the superintendence of Bro. Lyman Wright, to send money for the removal of the Smith family to that place, which money this conference will be responsible for.

Resolved, That a special conference of the Church of Jesus Christ of Latter-day Saints, be held in Texas, on the 23rd day of Dec., 1859, being the birth day of the Prophet Joseph. A general attendance of the apostles elders and other official members of the Church is requested.

Resolved, That all the churches should be instructed by this conference, according to the revelations received by the Prophet Wm. Smith, to gather to the branch of the Church in Texas as a place of refuge for the Saints.

Resolved, That we consciously invite young Joseph, the son of the Prophet Joseph Smith, to come forward and be ordained to the Presidency of this Church, to the office of Prophet, Seer, Revelator, and Translator of the Church, according to his right by revelation, but we do hereby declare that unless he is ordained under the hands of the Presidency of this Church, he has no claim to be the successor of his father in the Presidency of the Church of Jesus Christ of Latter-day Saints.

Resolved, That Brothers Geo. Bailey and Samuel Healy, receive recommendatory from this conference to the Church in Texas, in accordance with their previous appointment at a special council of the Church in this place.

Resolved, That Brothers George and J. D. Goodale, apostles, receive recommendations from this conference to go on missions—the former to Pena, and the latter to Michigan.

Conference adjourned to meet April 7, 3 o'clock A.M.

Conference met pursuant to adjournment, in the morning, afternoon, and evening, and adjourned unanimously the following resolutions:

Resolved, That the Church views with horror and abhorrence any dispensation which this conference, in accordance with the provisions of the American and Foreign Bible Society, is a moral obligation to this conference, to furnish the means to aid the poor and needy without a vote, but to raise money for the removal of the Smith family in Texas, to be used by the President and the brethren to purchase property in that place.

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against President Wm. Smith; and we do hereby declare that their agitation against his character are utterly unwarranted in notice and ought not to be treated with indulgent contempt by every intelligent and virtuous individual. Their allegations against him are the delusions of depraved hearts and corrupt minds.

Resolved: That we have no connection directly or indirectly with the Salt Lake Mormon banditry nor with their treasons, murders, robberies, adulteries, fornications, spiritual and political usurpations, blasphemies, lies, slander, and persecutions, nor with any of their high-handed wickedness but on the contrary we will proclaim throughout the world, our eternal hatred to all their abominations, and our determination to adhere to the principles of virtue laid down in the law of God.

Resolved: That we deplore the indignity and abjection of Mr. F. Culver, the editor of the Cincinnati Commercial, to the Church of Jesus Christ of Latter Day Saints, and we hereby demand his retracting his remarks in the patronage of our friends, and in the patronage of all the friends of free discussion of every name.

Resolved: That we deeply regret the loss of our much honored brother, Otho Hofert, who has been removed from us by death, and we sympathize with his family and with the saints in Texas in his bereavement.

Resolved: That we desire to present a tribute to the memory of those who have departed from this life and gone to the presence of Jesus Christ, and we therefore request that Democrat, The Salt Lake Times, that no memorial of those who were enemies of the Church of Jesus Christ have been made.

Counselor Aaron Hook addressed the conference. Having just returned from a mission in the Eastern States, he gave a most encouraging account of the progress of the cause in that part of the country, which was highly gratifying to the Saints. In consequence of some remarks made by brothers Aaron Hook and Jesse Sherrill, the two following resolutions were adopted:

Resolved: That we return our sincere thanks to Counselor Aaron Hook for expressing his appreciation in the administration of Pres. Wm. Smith in regard to the appointment of brother Jesse Sherrill to be a Counselor in the Presidency of the Church.

Resolved: That we return our thanks to brother Jesse Sherrill for expressing his willingness to remain in his office in the Presidency of the Church, in order that brother Aaron Hook might hold that office.

Conference adjourned until 7 o'clock, P.M.

Conference met pursuant to adjournment.

Highly instructive addresses were delivered by the President, and by brothers Aaron Hook, brother Salisbury, brother Barnard, and brother Knight.

Conference adjourned at 7 o'clock, P.M.

Conference met pursuant to adjournment.

Opening prayer by Elder G. F. Clarke.

Counselor Aaron Hook delivered a very brilliant and eloquent address in defense of the Prophet Joseph Smith.

Resolved: That brothers John Gilmore and John Calhoun be the presiding officers of the conference.

Brother Carthage made some remarks on the subject. The President took the subject.

Resolved: That Counselor Aaron Hook and Bro. Edwin Cadwall, are instructed to gather together a company of saints, and to come to Bear Lake to assist in the work of the church.

Conference adjourned to meet next evening.

On the evening of the 20th, the conference was addressed on the most important questions of the day, and in accordance with the President's instructions, the meeting adjourned.

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On the evening of the 21st, the conference was addressed on the most important questions of the day, and in accordance with the President's instructions, the meeting adjourned.

Conference adjourned to meet next evening.
against President Wm. Smith and we do hereby declare that their allegations against his character are utterly unworthy of notice and ought to be treated with indignant contempt by every intelligent and sensible individual. Their allegations against him are the declamations of depraved hearts and corrupt minds.

Resolved: That we protest against the slightest intimation of the Siut Lake Mormon hierarchy nor with their tenets, disorder, |ations, spiritual and political opinions, blasphemies, lies, slanders, and persecutions, nor with any of their high-handed wickedness but the cause we will proclaim throughout the world, our eternal hatred to all their abominations and our determination to adhere to the principles of virtue laid down in the law of God.

Resolved: That we approve of the independent and patriotic course of Mr. L. B. Griswold, the editor of the Cincinnati Commercial, a zealous Church of Jesus Christ of Latter Day Saints and we highly recommend his paper to the patronage of all friends of true principles and to the patronage of all friends of true principles of every name.

Resolved: That we deeply regret the loss of our much lamented brother, Oris Hobart, who has been removed from us by death, and we sympathize with his family and with the Saints in Tennessee.

Resolved: That the increased interest of the Saints in all matters pertaining to the advancement of the Church and the Kingdom of God, through Joseph, his faithful and beloved servant, gives us opportunity to state that this is the true spirit of the Latter-day Saints, which is the spirit of Jesus Christ.

Resolved: That the Church of Jesus Christ of Latter-day Saints is the only true Church on earth, and we hereby excommunicate all others who are not members of the Church of J. C. of L. D. S., but who are now acting in conjunction with these men, and are falsely professing to be Apostles.

Resolved: That these men are Apostles of the faith and grace which have been revealed through the Holy Prophet Joseph Smith, and are guilty of high-handed usurpation and wickedness, claiming to be Apostles and are not, nor are the saints of God, and their doings they are endeavoring to establish. They have forfeited all rights and claims to the name of saints and their names are blotted out of the Lamb's Book of Life and G. God hath appointed others, even twelve men, to fill the places of those men who have fallen from their Apostleship. The hour of the twelve Apostles is now recognized that the fulness of the Gospel may be carried to the nations of the earth, and the kingdom of God established in power and great glory. Not be restrained, and the pure in heart see God and receive their inheritances and become kings and priests unto the Most High God.

Resolved: That the revelation concerning brother Wign's camp be adopted.

Resolved: That we highly approve of the independent, honorable and patriotic course of the Hon. J. R. Underwood, Senator, and the Hon. R. H. Stanton, Senator, and the Hon. John Wentworth, Representative of the U. S. from Illinois, who are faithfully preserving the memorials which we have presented to Congress, in exposing the treasonable, perfidious and insidious principles of Salt Lake Mormonism, and in presenting the political intrigues of that sect, from triumphing over the constitution and government of the U. S.

Resolved: That the service of Brothers Edward N. King, J. B. Bunyon, and John W. Thomas, to the office of high priest and deacon, be continued, and Brother Thomas be made high priest, and Brother Bunyon deacon.

Resolved: That Brethren John Ogle and John Cowper, be ordained to the high office of high and deacon, and Brother Thomas be made high priest, and Brother Bunyon deacon.

Resolved: That Brethren John Ogle and John Cowper, be ordained to the high office of high and deacon, and Brother Thomas be made high priest, and Brother Bunyon deacon.

Resolved: That the Conference was addressed in the most appropriate manner by the Prophet, and in accordance with the true principles of the Church of J. C. of L. D. S., which have been revealed by the Prophet Joseph. The elders, high priests, and apostles, generally, co-operated with the Prophet in exalting and instructing the saints, and much good was done, both to the saints and sinners, and a spirit of charity was manifested among the people of this city. Such a glorious outpouring of the spirit of God, has not been known among the Saints since the death of Joseph, the Shepherd, the Stone of Israel. Conference adjourned to meet April 9th.

Resolved: That the Conference be continued pursuant to adjournment.

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