NON-RESISTANCE.

From the West Chester (Pa.) Register.

The Latter Day Saints.

Mr. Evens—Sir,—Conversations as many false rumors are abroad in the world concerning myself and the faith which I profess, and that my belief, with regard to earthly governments and laws, in general, may not be misinterpreted nor misunderstood, I have thought proper to present, at the close of this volume, my opinion concerning the same.

1st. I believe that governments were instituted of God for the benefit of man, and that he holds supreme accountability for their acts in relation to them, either in making laws or administering them for the good and welfare of society.

2d. I believe that no government can exist, in peace, except such laws as are framed and enforced to regulate such as will secure to each individual the free exercise of conscience, the rights and control of property, and the protection of life.

3d. I believe that all governments necessarily require and recognize in its various capacities to enforce the laws of the land, and that such as will administer the laws with equity and justice, should be respected and upheld by the voice of the people, (if a Republic) or the will of the sovereign.

4th. I believe that religion is instituted of God, and that men are accountable to him, and to him only, for the exercise of it, unless their religious opinions promote laws by striking upon the rights and liberty of others; but I do not believe that human laws have a right to interfere in prescribing rules of worship or to punish the conscience of men, any dictate formed for public or private decision that the civil magistrate should restrain crime but never control conscience; should punish guilt, but never suppress the freedom of the soul.

5th. I believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inalienable rights, as the laws of such governments, that sedition and rebellion are subversive of the rights and liberties of the citizen, and should be punished severely; and that all governments have a right to arrest with laws as in their own judgment not end calculated to assure the public interest, although I believe, however, holding sacred the freedom of conscience.

6th. I believe every man should be honored in his station; rulers and magistrates as such being placed for the protection of the innocent and the punishment of the guilty, and that to the laws all men owe respect and reverence, as without them peace and harmony would be supplanted by anarchy and terror: inanimate laws being instituted for the express purpose of regulating us as individuals and members, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be sanctioned by men in their distance.

7th. I believe that rulers, states, and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but I do not believe that they have a right, in passion, to deprive citizens of the privileges, or enforce them in their opinions, as long as a measure of reverence is shown to the laws, and such religious opinions do not justify sedition or rebellion.

8th. I believe that the combination of men should be punished according to the nature of the offense; such actions, treason, sedition, robbery, theft, and the breach of the peace, in all respects, should be proceeded against according to their criminality, and their tendency to civil wrong, not by the laws of this government in which the offense is committed, and for the public peace and tranquility, all men should step forward and use their ability in putting an end against good laws to pass.

9th. I do not believe it to just to mingle religious influence with civil Government, when religious society is fostered and another punished in the spiritual privileges, and the individual rights of the conscience, as citizens, denied.

10th. I believe that all religious societies have a right to dwell with their concerns for society considered within the bounds of their own religious principles, provided such dwelling be for fellowship and good standing, but I do not believe that any religious society has authority to try men on the right of property or life, to take from them that which they possess or put them in jeopardy, either life or limb, in order to infuse any physical punishment upon them; they can only enjoin, and they can only censure, their losses society and withdraw them from their fellowship.

11th. I believe that manuscript appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character inglorified, where such laws exist as will protect the issue, but I believe that all men are joined in defending themselves, their friends, property and the government, from the unlawful assaults and encroachments of all persons, in time of exigencies, their personal infirmities cannot be made in the laws, and relief afforded.

12th. I believe it just to punish the guilty in the remission of the 멋, and that the hidden things of all in the sight of the light are brought to light, and that the secret things of the heart are revealed; that God is not and will not, in the sight of his fire, but to the devil, not to the civil or general government, to cast them to be consigned with their situations in this life, purely sympathizing the loss of men, such influence I believe he will duly and wisely, and dangerous to the peace of the society allowing human beings to be held in servitude.

13th. It has been reported by some vicious or guilty characters, that the church of Latter Day Saints believe in loving their property in common, and also, the leaders of each church and control said property. This is a base slander, without the least shadow or shadow to make it out, but on the contrary, so personal feelings can be more re- presented in this church, has a right to control their own affairs, and is not subject to any thing, except by his own free will, and the church members and the requirements of the group. "Give him to them that seek them; and from them that would borrow of thine eyes, given them."—Matthew, 6th chapter, 42d verse.

14th. I believe in living a virtuous, upright and holy life before God, and feel it my duty to persuade all men to do so, that God may come into the soul and live to do well, and break off their ways by commandments.

15th. I charge this to the church members that you not abuse the truyền, slander, and other.

JOSEPH SMITH, Jr.,

JUNE 26, 1844.
LATEST FROM THE MORMONS.

It is known that these people, since their dispersion in Missouri, have collected in great numbers in and around Commerce, in this state, on the Mississippi river. The name of Commerce, as we have heretofore stated, they have changed to Nauvoo, from the Hebrew or Egyptian, though of the signification of the term we are ignorant. They hold two great conferences every year,—in the spring and fall; and that appointed for the present spring took place last week, commencing on the 6th and ending on the 9th inst. We learn that between 2000 and 3000 persons were present, and that considerable accessions were made to the church from the surrounding neighborhood.—Our informant states that the number was 74, all received by baptism, and that at the same time thirty of the ablest men were ordained to preach the gospel.

The preachers present were Joseph and Hyram Smith, John Page, Orson Hyde, and two others. Messrs. Page and Hyde, with ten others, (probably chosen elsewhere,) were commissioned to go to the Holy Land to preach the gospel to the Jews. They are to meet in Quincy next Sabbath, and from thence take their departure for Palestine.

About 300 houses have been put up in Nauvoo since last October. Some of them are neat frame buildings, but the greater portion are log cabins, designed for temporary habitations merely. The ground assigned to each is generally one acre, though to some there are five acres.

The increase of population by immigration is very great. Our informant states that several families arrive every day. A gentleman living on the road from Quincy to Nauvoo assured him that on some days at least 15 families passed his house, all bound to the latter place.—Peoria Register.
MORMONS.—The Mormons are again collecting and building up a town at a place they call Nauvoo, in Illinois. 300 houses have gone up since October last.
Mormon forays into the Delaware Valley in the late 1830s yielded scores of converts, prompting Protestant ministers, in particular Presbyterian Henry Perkins, to respond against the growing Mormon presence. In the following excerpt from a May 1840 speech, Perkins denounces the Mormon belief in pre-existence. As Charles R. Harrell has shown, seminal references to pre-existence first appeared in the Book of Mormon and Doctrine and Covenants, and Mormon periodicals began printing references to pre-existence as early as 1835.[1] This statement by Perkins is the first known public anti-Mormon denunciation of the doctrine.

We will now proceed to examine some of the doctrines of the “Mormons,” or as they call themselves, “Latter day Saints.” Whether they are saints or not, remains to be seen.

Let me here premise, that to avoid the uncertainty of hear-say evidence, I took the pains to visit one of their accredited preachers lately in this neighborhood, Mr. Sidney Rigdon, who gave me the articles of the Mormon faith, as preached among you by himself and others. We shall have time only to consider some of the more striking of these articles....

3d. Another article of their belief is this, viz: “That the spirits of all men had a pre-existence, and lived in a state of intelligence in some part of God’s dominions, before their bodies were born, and before the foundation of the world.”

“This article (Mr. Rigdon says,) was revealed to him immediately from God.” We will bring the word of God to bear upon it.

But first let me say, that if the article be true, we have all been most egregiously deceived as to our ages. Instead of our age being “an hand breadth,” according to the Bible, we are according to the Mormons, older than the world which we inhabit. Moses must have been wide of the mark in his account of the lives of the patriarchs. He puts the age of Methuselah at nine hundred and sixty-nine years, and that of Noah at nine hundred and fifty, but the Mormons make them older by some thousands. What appears also remarkable is, that we lived all this while in “a state of intelligence,” we should have no knowledge or remembrance of what we were doing, or others were doing around us, but be as entirely ignorant of one another, and of our pursuits, and of the creation of the world, as if we had not been alive. But what says the word of God? We are told, ... dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.” This looks very much to me as if Adam were created, body and soul, at one and the same time. Again, we are told that “God created man in his own image.” Now as God is a Spirit, it must have been Adam’s spirit, and not his body merely, that was created in the image of God. Hence, it appears again that he was created body and spirit,
at the same time. In Zech. xii. 1, are these words: “Saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.” If God, “formeth the spirit of man within him,” it is manifest that he did not form his spirit without him. Man’s body is the tabernacle in which his soul or spirit dwells during this life. Paul is speaking of his soul or spirit, when he says, “I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless to abide in the flesh, is more needful for you.” We see then that the flesh or body is that part of man, within which the spirit abides, and within with also, according to Zechariah, God formeth it. Therefore a plainer contradiction of Scripture cannot be conceived of than the assertion, that the spirit of man was formed without, or before his body....[2]

Mormon missionary Benjamin Winchester responded to Perkins in An Examination of a Lecture Delivered by the Rev. Henry Perkins, which is too long to excerpt here, but will perhaps be included in a later installment of From the Archives.[3]


The storm was equally severe at Brooklyn. The dwelling of Mr. Lambertson, in Sands-street, was struck with lightning; the chimney was blown down, and the building much damaged. Providentially the occupants were not injured. We regret to add, that three children who were standing under a tree in Love Lane, were much injured, one of them so much that it has since died.—J. of Com.

MORE MORMON DIFFICULTIES.—The last Quiney Whig gives an account of a difficulty between some of the Mormon settlers and those of a neighboring company of farmers near Tully, Missouri, alleging that there has been considerable property damage in the neighborhood, which is most unfortunate. The statement appears to be supported by the testimony of several persons, and is therefore quoted.

The Mormon difficulties are said to have arisen from a quarrel between a Mormon and a farmer, which led to an assault. The farmer, it is alleged, was injured in the course of the altercation, and the party concerned was prosecuted by the Mormon. The case was recently brought before the court, and a verdict of guilty was returned.

The Mormon, it is said, has been a trouble to the neighborhood, and has been the cause of much disturbance. He is said to be a man of strong character, and to have many enemies. He is said to have a large following of followers, and is said to be planning to establish a colony in the neighborhood.

The farmer, it is said, is a man of moderate means, and has a large family. He is said to be a peaceful man, and to have few enemies.

We feel that we must express our regret at the occurrence, and hope that a spirit of peace and harmony may prevail.

N. Y. WHIG.

DR. ALEXANDER D. BARNES.

DIVINITY FILLED WITH PLEASURE!—A young man, D. D., Professor of Theology, in the Princeton Theological Seminary, has recently been made a divinity by the appointment of Dr. Alexander D. Barnes, Professor of Biblical and Ecclesiastical History, and a professor of New Testament and Old Testament literature, was made a divinity by the appointment of Dr. Alexander D. Barnes, Professor of Biblical and Ecclesiastical History, and a professor of New Testament and Old Testament literature.

Dr. Barnes is a man of great ability and learning, and is highly esteemed for his piety and piety. He has written several books on theological subjects, and is the author of several valuable works on the subject of the Scriptures.

The appointment of Dr. Barnes has been hailed with universal satisfaction, and is looked upon as a most important event in the history of the Seminary.

N. Y. WHIG.

DOMESTIC.

DREADFUL MURDER.—New Orleans, July 11th.—A terrible murder was committed last night by a negro man, in the presence of the negro's wife, who was found dead this morning. The negro was taken to the police court, and was committed to the house of correction.

The negro's name is Morgan. He was a skilled workman, and was well known to the community. His wife, whose name is Emily, was a kind and gentle woman, and was much beloved by all who knew her.

The negro was taken to the police court, and was committed to the house of correction.

The negro's name is Morgan. He was a skilled workman, and was well known to the community. His wife, whose name is Emily, was a kind and gentle woman, and was much beloved by all who knew her.

The negro was tried for murder, and was convicted. He was sentenced to death, and was executed on the 12th of July.
CORRESPONDENCE OF THE C.R.

Dear Sir,—In a discussion which has recently taken place between the Orthodox of this place and the Mennonites, I have been able to learn something from their preachings concerning their polity, and I think they are right in their views and in their practice.

The Mennonites are a sect which has existed since the Apostolic age, and is now for the first time revived in the United States. They are a secession from the church of Christ, on the ground that the apostles and their successors, the bishops of the church, have not been the true successors of the apostles. They believe that the church of Christ is not a corporation, but a spiritual union of believers in Christ, and that the bishops are not the peculiar officers of the church.

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SKETCHES OF THE MISSISSIPPI.
NAVOO, ILLINOIS, AUG. 18TH, 1840.

Dear Sir—While my fancy wantons amid the sweet smiles of nature as she spreads the magnificent folds of her mantle of green before me, I cannot banish from my thoughts the vicissitudes of the wonderful people around me. I allude to the Mormons. Their humble tenements are scattered thickly around and I sit with their "Book of Revelations" before me. With the hope of relieving the tedious of some dull hour I will endeavor to give you a brief sketch of the Mormon Nation, or as they term themselves the "Latter day Saints." It is now about ten years since they first attracted some notice in the State of New York; and subsequently at Kirtland, Ohio. Like the rivulet of the valley they gained strength in their course until they finally established themselves on the western frontier of Missouri, numbering about 7000 souls. About 5000 have gathered themselves on both banks of the Mississippi embracing most of the district in which the Desmonies Rapids are situated, within about eighteen months past, since their expulsion by fire and sword from Missouri, during the winter of 1839. The nature of that transaction is now well understood. It was the act of a band of outlaws, jealous of the prosperity of their benighted, yet industrious neighbors, sustained by the executive authority of the State. It was a crime of the darkest dye, recorded indelibly in blood; and times corrosive power can never efface the foul stains. The history of Salem Witchcraft is but a fleeting shade, in the mind's eye, compared with the blood stained mantle spanning the western horizon of perfidious Missouri. Had she, even, as an excuse the customs
of a primitive or barbarous age it would be a
gratifying circumstance on which charity could
suspend an opinion;—but, alas, it only remains
for history to do justice to her boasted freedom,
philanthropy and intelligence.

The Mormons were among her most pros-
perous frontier settlers. Their farms spread
around them like a mantle of green imbued with
the rich dies of luxuriant vegetation, watered by
the crystal rivulet and fringed by magnificent
groves, while peace and plenty smiled at every
threshold. Here they had sought, in exile, the
blessings our pilgrim fathers found, "freedom
to worship God according to the dictates of
their own consciences."

The district which they now occupy is one
among the most beautiful, fertile and advan-
tageous in the valley of the Mississippi. Their
towns rise as it by the creative power of a mag-
ice wand, springing forth like the phoenix from
amid the desolation of the past. Nauvoo, they
derive from the Hebrew, signifying fair or
beautiful; and beautiful indeed is the spot on
which it is located, on the left bank, at the head
of the Rapids. They are as plain in their hab-
its and as enthusiastic in the cause of their faith
as "Peter the Hermit," consecrating most of
their substance to the dissemination of their re-
ligious views.

They have several missionaries in England
who report that they have gained many pro-
selites. They enter the manufactories where the
poor artisan, already tired of the gloomy sphere
in which destiny has cast him, listens to the
tale of a new religion, reigning in the delightful
valleys of the western world, the land of free-
don's boast, with the delight of a new existence
bursting upon his soul.

Emigration and enterprise are strong ele-
ments in their social fabric, exerting almost un-
...
hounded sway; and they inculcate the maxim that "in union there's strength," by the concentration of their members. The persecution they have suffered has aroused sympathy, bringing many converts from among both duped and designing, until they claim to number about 100,000!

Joseph Smith, Jr. is their "high president," exercising the sway of a spiritual and temporal prince, and such is his influence that none dare refuse to do him homage. In their councils, his nod is decisive of the most momentous questions, while his Revelations and prophecies are statute law. They profess to believe in the Bible, the "Book of Mormon," and the Book of Covenants or Revelations and prophecies. The "Book of Mormon" is said to have been written by J. Smith, Jr. from ancient metallic plates containing characters in the Hebrew tongue, found by him in New York, giving a history of some of the lost tribes of Israel, who first inhabited America and from whom the present race of Indians is descended, and the Book of
NEW YORK OBSERVER

September 5, 1840

DOMESTIC.

VIRGINIA.—At a meeting of the faculty of Professor Davis, Chairman of the beneficent of the institution, on November 1, 1840, the following actions were adopted by Professor Davis: the election of the faculty as a whole, and the appointment of the faculty as a whole, with the following officers: the President, the Provost, and the Dean. The faculty was then adjourned to the fall meeting, when the following officers were elected: the President, the Provost, and the Dean. The faculty was then adjourned to the fall meeting, when the following officers were elected: the President, the Provost, and the Dean.

STEAMBOAT RACING.—It is stated in the Times that a steamboat has been launched on board the steamboat, the John, by which some fifteen or twenty persons were killed, occurring after a week's contest between the John and the Rienzi, on the Mississippi River.

The John.—This singular event is determined not to be driven from the face of the earth. The recent terrible occurrences they have suffered at the hands of the people of Missouri, seems to have stimulated their efforts. The frequent visitations of the steamboat, Des Moines, to the Missouri River, and the John, and to New Orleans, is estimated, at the present time, 30,000, and 100 persons only of the same vocation are said to be now in their voyage to New Orleans.

ARREST.—We are informed that the New Orleans police have made an arrest on the Mississippi, on account of the murder of a person, who was shot and killed on the bank of the Mississippi, near New Orleans.

RETURNING FROM A MISSION.—Major Baker and Capt. Fenton, of the United States Army, on their return from a mission to the Indian tribes on the Mississippi, have arrived in New Orleans, and are now on their way to the seat of war.

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GREAT ROBBERS.—$5000 REWARD.—The steers of H. H. & R. E. L. Fenton, at Frenthaven, Chouteau, and the John, were burned on the night of the 26th, and a large reward of $3000 was offered for the recovery of the money, and the same rate for any person therein.

A SERIES OF EPIC AND POST-OFFICE ROBBERS.—Yesterday William Williams and Frederic Evans, were brought before Judge Davis, upon a charge of stealing a note of hand for upwards of eleven thousand dollars from the Boston Post Office in September last. The note was sent to Mr. Isaac L. Leach, for Robert G. Shaw & Co. in Boston, and a reward of $500 was offered therefor. The note was drawn by the Postmaster of Boston, and was under arrest supposed to be in the hands of a principal party in the bank robbery at New Orleans, and was never seen since the bank robbery.

HIGHWAY ROBBERS.—The Marshall reports that the Rev. Mr. Doolittle, of the Cumberland Presbyterian Church, was robbed of a large sum of money on his way from Wheeling to Elizabethville. The person met him, drugged him from his horse, and took his money, without calling for it.