

Here it is plain, that none need mistake, that is, the Son of man, or Savior of the world, when he came with the clouds, or in the in the clouds, was to receive dominion, glory, and a kingdom, in which all people were to serve him of every nation, and tongue, and this kingdom which he was to receive at that time, was to be set up, while the kings which after the downfall of the Roman Empire, or after this great kingdom was divided, should yet be sawing their sceptres; but this was not the kingdom which was taken from the Jews and given to the Gentiles. See Matthew 21st chapter, 43 verse.—“Therefore, say I unto you, The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof.” But a kingdom set up for that express purpose, and doubtless in the last days, preparatory to Christ's coming in the clouds of heaven with power and great glory, and all the saints with him to reign with them on the earth a thousand years, when all people, nations, tongues, and kindreds, on earth or in the flesh shall serve him; not reign with him.

TO BE CONTINUED.

### The Evening and the Morning Star.

KIRTLAND, OHIO, APRIL, 1845.

### THE PROPHECY OF ZEPHANIAH.

(Concluded from our last.)

As before remarked, the prophets of Israel seldom observed their predictions, or left the subject of Jacob's dispersion, without speaking expressly of his return. After following him into captivity, they watch the time of his deliverance, and after seeing him scattered to the four winds and driven to the islands of the seas, they observe the time when light shall reflect upon him in this state of darkness, when the Son of righteousness shall raise upon him and lift up a glorious ray of hope, when the islands shall wait for his law. By Jacob we mean the literal descendants of that individual who wrestled with the angel of God and obtained a blessing; and by his return we mean the return of his children to that land which was promised to Abraham and his seed for an everlasting possession.—To suppose that this people are to be converted to the true Messiah and then remain scattered over the face of the whole earth, or as they are now, particularly the remnants of Judah, among all nations, is one of the strange ideas of this generation, and may be ranked among the foremost inconsistencies peculiar to this age. Whether former ages inherited this opinion and were so astonishingly ignorant, or whether this is a new system framed entirely by this generation, does not matter with us, since it is an incontrovertible fact, that such an item is not to be found in the word of God. The very expression made by the Savior to his apostles before his crucifixion, when declaring that the Jews should be scattered, leaves the matter beyond dispute with every man who has one spark of common intellect uninfluenced by the tradition or the precepts of men, that their seed are yet to be brought back and inherit that land. [See Luke, xxi. and 24.]—

Jerusalem, said he, shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. The first has certainly been fulfilled, that is, the Jews have been led captive into all nations, and Jerusalem has been trodden down of the Gentiles; but when the times of the Gentiles are fulfilled, with propriety we may conclude the following notable prophecy of Zechariah will be brought to pass where he says. Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of JUDAH joy and gladness, and cheerful feasts; therefore love the truth and peace.—Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts, in Jerusalem, and to pray before the Lord.—Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. [See Zechariah viii. 19, 20, 21, 22 & 23.]

Having noticed the principal part of Zechariah's sayings, having followed him in his chastisements upon Judah in the days of prosperity and peace, which have been literally fulfilled to the uttermost, according to the strictest minuteness of language, and having said sufficient, perhaps, upon the situation and circumstances of the surrounding nations, we come to that period in his vision which has always been of so deep interest to the ancient prophets of the house of Israel, that is, the time when one undisturbed peace is to cover the earth, when the righteous are to possess it; and Israel, after ages spent in captivity, is to come forth triumphant from all parts of the earth wherever he has been driven, and enjoy the blessings of heaven under Messiah's reign. Language seems to have been insufficient to express their views of this glorious era. It is not astonishing in the least that they should pass by the small things when once brought by the visions of God to see and comprehend in full, by the Spirit, the glory and beauty of that long looked for hour. Each has expressed it, (as far as his language would permit,) seemingly in his own language, and noted the wonders of that day in words peculiar to himself. One has represented the lion and the ox harmless; feeding upon the same food; the cow and the bear grazing the plain in quietness, and their young ones lying down in peace together, while the little child leads the young lion and the fawning, and the infant lays his innocent hand upon the serpent's den, who is equally as innocent. No power but that which comes from God alone can produce an order of things of this description, and no child of Adam's numerous remnants will be permitted to enjoy it except those who are the lawful heirs of that kingdom. Wrapt in the vision of the Almighty, and transported with the thought of the Savior's reign on earth, Zechariah breaks forth in these emphatic words: Sing, O daughter of Zion; shout, O Israel;



be glad and rejoice with all the heart, O daughter of Jerusalem.

Take the following part of this prophecy with those sayings, and all doubts must be removed from the mind of the individual who believes the bible, relative to the return of Israel in the last days, and the establishment of a kingdom of righteousness and peace, where the pure in heart only will be permitted to dwell. We may here understand, that this peculiar blessing is promised to Israel, not to the Gentiles as a people except they repent: for Paul says, Romans xi, that when the fullness of the Gentiles be come in, then all Israel shall be saved: as it is written, *There shall come out of Sion, the Deliverer, and shall turn away ungodliness from Jacob. It is not said that all the Gentiles shall be saved: it is only their fullness.* So, then, after all their bustle, when their fullness has come in, notwithstanding their great boast of religion and reformation, *then, all Israel will be saved:* for the kingdom of God will be transferred to the house of Jacob, and all who are numbered with them will be those who have obeyed the everlasting gospel, (not sectarianism,) and at that time this saying of the prophet will be realized by the seed of Abraham: *The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.* When has the Lord dwelt with the seed of Abraham? Has this an allusion to the time when he brought them out of Egypt, when the angel of his presence went up in the midst of their camp? If so, why have they seen evil since? for at this time they are to see evil no more. When the angel declared to Mary the near approach of the Messiah, he says, *And he shall reign over the house of Jacob forever: and unless he does reign over the house of Jacob according to this promise, the testimony of Luke must fail.* But the prophet proceeds and says, *In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack. In what day were these declarations to be repeated in the ears of the Lord's people?—When he reigns in the midst of them, and casts out their enemies before them.* Many suppose that this reign, mentioned by the prophets and apostles is to be when all the sects are united, and all the world converted to their systems: that then is the time when peace will cover the earth, & satan be bound, or confined in his own place, and deceive the nations no more for a long season; but as to this fact, that Christ is to come down upon this earth and reign in person with, or in the midst of his people, they consider to be a wicked principle, and an unscriptural idea: for, say they, *he has ascended up out of sight, [and they might as well say out of hearing, for they do not believe that he will answer any of them when they call on him,] and will no more be seen until he comes in the clouds of heaven to judge the earth; and as for miracles they are done away, and God will never cause any more to be performed while the earth remains or the world stands.* It is not to be wondered at, that they should deny the second coming of the Messiah, when he is to reign in the midst and over the house of Israel, when their system is once looked at; for they are to have a union of

sects, which is to compose, constitute, or commence their millenium. Let us look at it a moment: Here are the Baptists, who say they are the people of God, were elected from all eternity to be saved, and saved they are to be, and saved they must be, because it was foreordained that they should be; and should their children be called out of this world before they are old enough to repent and be baptized, they are *lost* eternally; and should they live, repent they could not unless God made them do it; for unless this were the case, in putting up one petition to him in the name of Jesus, they would commit sin sufficient to damn a thousand worlds; and if they were not elected to be saved, damned they are already, and damned they must be; and come into the kingdom of God they cannot, because he does not bring them in; and he does not bring them in because he foreordained from all eternity that they should be damned; for he made them to be vessels of wrath that they might be fitted for destruction! It could not be supposed that a people of this description could have any desire that the Lord should come down among them, or even look upon their works. The Presbyterians are about as inconsistent; and the Methodists cannot be blamed, if they believe *their creed, because they pretend to worship a God who has neither "body nor parts,"* and if they should get him to come down among them, he could not be seen, for there would be nothing to be seen. We suppose that they must think that he has *lost* himself since his ascension into heaven: for the apostles saw him go up and a cloud received him out of their sight, and the angels standing by, said, *Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* What a wonderful reign of the Messiah it will be if their systems are correct, and how peaceably the house of Israel must dwell upon their promised land; for the Baptists would say, that the house of Israel must all become Baptists, or they cannot be saved; the Presbyterians would say, Presbyterians; the Methodists would say, Methodists, and the Roman Catholics would say, Roman Catholics, or they would never get out of purgatory: for they are each engaged in trying to convert them by sending missionaries among them, and if they do not believe that they will be lost unless they are converted to each of their respective systems, why are they endeavoring to convert them? But one thing as inconsistent as any part of it is, that all this is to be done without a miracle, the Catholics excepted: For say they, *God ceased a long time since to work by miracles; and yet Satan is to be bound, and confined in his own place a thousand years, and all the earth is to enjoy peace. What a doleful millenium!* We suppose that the poor "mormons," as they are reproachfully called, and a few other of the weaker sects, are to have the sword and fagot applied to them for their portion, so that the world may not be disturbed with heresy. Give either party before named the power, and the desolating hand of extermination would teach the others, that if they professed contrary to the party in power it would be at the expense of life! And what would be the consequence were they all uni-



ted! Look at it reader, one moment! No marvel that they do not believe that Christ is to reign on the earth in person, in the midst of such ridiculous confusion; and no marvel that a generation who deny his power, should also deny his personal reign on earth; for those only who *look* for him will he *appear* unto without sin unto salvation, when the wicked are to be consumed with his brightness when he comes with his holy angels.

See the difference—the seers say, that the Savior is not to come in person to reign over, or dwell in Israel; but the prophet says, the Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Can it be a marvelous thing, that the scattered remnants of the house of Jacob, should still persist in the belief that they are yet to be gathered, and live under the immediate reign of the Messiah? They look for a kingdom of far greater extent, and a beauty and glory, surpassing that of David's, or Solomon's, beyond all description; and with all propriety they may; for they are to be free from all bondage, and possess the promised land in peace forever. And if the prophets in the name of the Lord, have promised them any thing which they are to receive in the last days, they have promised them this; and though they have often been deceived by false Christs, in their eagerness to have the time roll on, yet it is coming, and the period will soon arrive when the Gentiles will carry them upon camels, dromedaries, and swift beasts; upon litters, in their arms, and even upon their shoulders; and this saying of the prophet will be fulfilled in its strictest sense, and be realized in its fullest joy: Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.—On the subject of the gathering of the house of Israel, rests the matter relative to the latter day glory of the church of Christ, and the veracity of those writers called prophets and apostles; for if the house of Israel is not gathered, there will be no millenium; and if the seed of Jacob does not possess the land of Palestine in peace in the last days, down must come the bible, and down must come the system of the religion of Christ forever; for the writers of it have testified that this should be the case, if they have spoken any thing. And here was the mistake of the Jews: They overlooked the first coming of the Messiah, and fixed their minds upon the time when they were to be established before him in the promised rest, and be protected by his power, because the prophets said more upon the subject of his second coming, than they did of his first. Where the prophet said that, Out of Beth-lehem Ephratah shall he come forth unto me that is to be Ruler in Israel, they looked to see him come down upon the mount of Olives, and divide it by his mighty power; and where the prophet said that he should come riding upon an ass, they looked for him to come as Enoch said, with ten thousand of his saints, taking vengeance upon all the wicked. But still

they look, still they wait; and when that anxious hour arrives, when God shall say to the north, Give up! and to the south, Keep not back! bring my sons from afar, and my daughters from the ends of the earth, then the fact will be ascertained, and the test will be tried, whether he is yet able to work wonders upon earth, and exert his power to miracle. And after all, the prophet Zephaniah closes his important sayings upon this sublime subject, and leaves his writings to speak for themselves in the ears of future generations, either by their fulfillment to prove their divine authenticity, or by their failure to sink into contempt and perish in oblivion. After viewing this people cast out before their enemies, afflicted, scattered, and driven, he follows them to their triumphant return, and lays down his pen, by closing his sayings with these important words, which must relate to the time when they are to be gathered for the last time to their inheritance, no more to be dispossessed: At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Thus closed, though short, one of the important prophecies contained in the book of inspiration, and its writer has long since gone the way of his fathers, to wait the period in the economy of heaven, when he will be called forth with them to enjoy in full, what he then saw in part; and to partake of those joys which are held in reserve for the ancient saints, when the Lord Jesus Christ shall appear, even when he shall come in his might to reign in mount Zion, and in Jerusalem, and before his ancients gloriously. On reading his prophecy, one is incapable, at first, to realize the fact, that he lived more than two thousand, four hundred, and fifty years ago; for though his body long since crumbled to dust, there is a Spirit, (not of fanaticism,) accompanying his predictions, which brings him immediately before the mind, and one would almost fancy himself upon the mountains of Judea, gazing down with admiration upon its inhabitants, surrounded with the blessings of heaven, and protected by the arm of the Lord under the righteous reign of Josiah; or follow the prophet in his vision and see them scattered to the four winds and driven to the utmost corners of the earth, hiding in the mountains, in the dens, and in the holes of the rocks, to await the time when God should say, come forth! and then with him witness their happy situation, redeemed from all their sins, and cleansed from all their pollutions, and under the Savior's immediate reign and notice, see them enjoying that long looked for peace which was never to be taken from them. When the Lord himself is to gather them out of all countries where he has previously driven them again to their own land, and cause them to dwell safely: when they are to be his people, and he their God. At that time he is to give them one heart and one way, that they may fear him forever, for their good, and for the good of their children after them, by making an everlasting covenant with them to do them good, and by putting his fear in their hearts that they shall never turn from him. And though, as before said, his body has been laid in the



grave of his fathers, and that land remained desolate for ages, we can anticipate the period when he will enjoy all these promises with his people, and even in his flesh see his God on the earth. Who would not gladly and joyfully exchange a vain and weak system of no glory, of no beauty, of no comeliness, or consistency, for a part with those who are to enjoy these privileges! And who would not say, let your people be my people. your joy be my joy, your portion be my portion, and your God be my God!

[Editor of the Star.]

Considerable excitement having prevailed among some of our citizens, of late, in this part of the country, respecting the case in law against Doctor P. Hurlbut, for a breach of the peace, in threatening the life of brother Joseph Smith Jr. and a number of those who doubtless desired that Hurlbut might escape justice, (some whose oaths were sufficient evidence of the feelings of their hearts,) indulged themselves in conjectures, and rumors, raising and spreading them to their own shame, or at least, to the shame of every good citizen who has the smallest regard for truth and righteousness, or peace and harmony in society; and by those means created considerable feelings on the subject, as far as their influence could extend: trying to excite unfavorable impressions against bro. S. by every foolish report that ignorance could believe, or malice could invent.—However, their exertions were in vain; for with all the feelings that they could awaken, (and no exertion was wanting to gain a favorite object,) they could not scream Hurlbut from the punishment due his crime: the evidence was so positive, notwithstanding the great exertion to invalidate the testimony on the part of the State, that they failed in every attempt to save him from the force of the law; and the Court, after a patient hearing of all the witnesses, has holden Hurlbut to bail under bonds of two hundred dollars for his good behavior. This is as it should be—all idols who seek to obtain a support from the public, by threatening the lives, and assailing the characters of innocent men, ought to be brought to justice, or be exposed to the view of all, and this may be a proof to such as are disposed, unrighteously, to trample on the rights and privileges of others, that the law in Geauga County, has lost none of its nerves, neither have the Administrators of justice lost their virtue.

It has been really amusing to hear the (would be) ruling ones, spending their opinion on this case, between the time of examination before the Justice's court in Painesville, in January, last, and the trial at the county Court, to which Hurlbut was recognized to appear. One would have supposed, that all the abettors of this fellow were lawyers and judges—they had the case tried and decided a multitude of times in the way they wished it to be. A very grave judge to the west of this, of the THEE, and THOU. Order, in the greatness of his wisdom and righteousness, embraced every favorable opportunity to impress the public mind, as we were informed as far as his influence would extend, that the Justice's court, held in Painesville, only bound Hurlbut over to the Coun-

ty Court, that the lawyers might have a fair opportunity of ridiculing, and scandalizing, Jo. Smith, as he was pleased to call him.—This was doubtless the desire of his own heart, otherwise, he would not have charged the Justice's in Painesville with disregarding their oaths so far, as to bind an innocent man over to the court of his country, for trial, for such base purposes. Such have been the moral feelings of some of the religious law characters in our country, persons who are so fully, that they would, (if it were in their power,) lock the kingdom of heaven from such as might, in the time of an invasion of their country, grasp their muskets in their defense, but for some religious principle, which might not agree with their creed, suffer their animosity to rise to a degree sufficient to encourage night-mobs, and the threatening of lives. We have reason to hope, however, that their numbers are few in this region.

It is proper that the public should be informed, that this Doctor P. Hurlbut, who has gained so much celebrity of late through our country, (we mean at a distance,) in consequence of his engagements to expose the secrets of "mormonism," as some of our neighbours are pleased to style our faith, is not a physician, as some have supposed who are unacquainted with him; but, as he says, was called Doctor, by his parents, for the reason that he is a worthy son. We have been favored with notices from abroad, that "mormonism," was about to be exposed by this celebrated Doctor, who had learned that the book of mormon "was written some thirty years since, by a respectable clergyman," in this state, "now deceased." It was designed to be published as a romance." It is valuable information, it is said, has been obtained by this eminent (would be called) Doctor, from the widow of this celebrated clergyman. We think a preacher of the gospel must be highly "celebrated," to lay aside the calling of God to declare the gospel of salvation to men, to write "Tales." But this valuable information, it is said, was obtained by this celebrated (would be called) Doctor, from the widow of this celebrated clergyman. In another paper it is said to be a "rhapsody." What will it be next! We are of the opinion, that when this (would be) celebrated Doctor, obtains a few hundred dollars more from the citizens in our vicinity, and has been sent on another tour to the east in search of further information, by a (would be) celebrated committee, residing in our country, and has given a few more expositions, and changed the title of his discoveries a few times more, that our friends, at least, such as will see, will be as willing that this (would be) celebrated Doctor, should labor honestly with his own hands for his support, as to gull their hard-earned money from them to ride over our country in stages in the character of a celebrated Doctor, to threaten the lives of peaceable inhabitants, when he discovers that his purposes are sure to fail. We have not, till now, thought this man worthy a notice in our paper, neither would he at this time been noticed by us were it not to undeceive those at a distance who are unacquainted with him and may be deceived in consequence of the above mentioned title, of Doctor. It is but just, that



we should say, with regard to those individuals whose names are going the rounds in the public prints, as a committee, who have employed this Hurlbut to expose, the "Origin of the book of mormon," that as citizens, and neighbors, they will be as forward to expose his character, and hold him up to the view of community, in the true light which his crimes merit, as they were first to employ him, and employ a more respectable agent, if they are calculating on success when they engage with the religion and characters of their neighbors. We care not what he, or they preach or publish: we are in no fear that he will overturn the truth; but let him conduct himself in a lawful manner, and hold in a proper estimation the lives, if not the characters of his fellow men, and he is welcome to all the success which his ignorance or wisdom can gain.—[Editor of the Star.]

WE were informed, just as our paper was going to press, that Mr. CAMPBELL, of the "Millennial Harbinger," had, contrary to the assertions, and assurances of the ruling ones among his followers in Mentor, condescended to notice as "*little a thing*" as the Star, or the principles it advocates. Whether the blaze of "Millennial" glory has completely put it out (in his estimation,) we are not able to say, as he has not, in the abundance of his condescension, favored us with a number. Perhaps he has some "misgivings" relative to that part of the subject, but when he has properly adjusted the matter, he may favor us with one. We have, till our last, (which contained nothing on the Millennium,) sent regularly to the "Harbinger," for *Exchange*, but have received none. If Mr. Campbell thinks it too heavy a draft on his purse, as his paper is \$2 per ann. and ours one, if he will acquaint us of the fact, we will send him the difference. The Millennium being a subject in which we are so deeply interested, we cannot but have a desire to pay our respects to its "Harbinger" occasionally, and giving it a *passing* notice while it is "going to and fro in the earth, and walking up and down in it." We therefore invite it to pay us a visit, and we will reciprocate its kindness, since it has condescended to notice us! and we are willing to pay it for its trouble.

If Mr. Campbell really desires, he is at perfect liberty to try any item of our faith which he may think himself competent to disprove, and we will meet him honorably; but let him do it *manfully*: until then, we shall notice him or not, as we may deem proper, not considering ourselves bound to answer any thing he may say, at least, till he acts the part of a gentleman enough to forward us his

articles. In a former attack upon some of the members of the church of latter day saints, Mr. Campbell acted as unworthy the character of a man, (not to say a servant of Christ, and a reformer,) as to render his effort entirely unworthy our notice, were it not to exhibit it at a future day, to show the spirit of this (would be called) great reformer. We shall hold it in reserve, as Mr. Campbell's *looking glass*, to keep in remembrance the true spirit of his reformation; for to whom could the public look to ascertain this fact, better than to Mr. Campbell himself? surely to none.

Whenever Mr. Campbell has a disposition to complain of the abuse of others, let him re-examine one of his Harbingers, Extra, and it will no doubt calm his feelings, and enable him to pursue his calling, thankful, that the worst of his enemies are no worse than himself. As he is the reformer of the last days, and the one who is to introduce the Millennium, if he will examine, he may easily discover, that the worst of his enemies are about as well reformed as himself, and of course, are as well prepared for the Millennium. He has only to get the opinions of the world a little altered, and his Millennium will be here—so his work is nearly done, and he can soon go to rest. It is well known, that Mr. Campbell made an unwarrantable attack upon the characters of some of the members of this church in its infancy, when they had no source to refute the charges, only by oral investigation; but that day has gone by, and though we have had the misfortune to lose one printing establishment by the lawless acts of a mob, heated up to desperation by a set of professed religionists, we are yet, notwithstanding that, in the providence of God, prepared to mete to him such as he may be disposed to measure to us, asking no favors, under that consideration, other than he feels willing to bestow!

[Editor of the Star.]

The "Gospel Banner, and Herald of Christian Union," is a small paper printed at Buffalo, N. Y. We conclude from its title and contents, that the Editor is expecting, (or at least, endeavoring,) to unite the different sects professing the religion of Christ; but we are inclined to think, that when this is effected, creed makers and creed preachers, will first lose their relish for the craft and honor of this world. As there is a difference between professing and possessing, the Editor will please inform us on what principle he would have the sects unite, and what



men must do to be saved! He says, that the law mentioned by Malachi, iv. and 4, is to be found "about the 20th chapter of Exodus," &c. But he will recollect, that, that law was given from Sinai, and that Horeb and Sinai, are two mountains. He also says, that "the prophet was not speaking any more of the book of Mormon, than he was of the Alcoran!" From what source the Editor of the "Banner" could have conjured out the idea, that believers in the book of Mormon contended that Malachi, in his fourth chapter had any reference to it, we are not able to say; but presume, that notwithstanding his "careful view of the book of Mormon," his mind was either bewildered, or clouded with prejudice, as no one pretends that Moses had any hand in writing it; but from its contents it shows to have been written upon this continent by the progenitors of its aborigines. He says, "The book of Mormon" may be called a religion 'coming up out of the earth.' Rev. xiii 11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." In what *shape* the "Banner" would have us understand that the religion contained, or advocated in the book of Mormon, represents this saying of John, is unknown to us, as we are entirely unacquainted with his rule of interpreting scripture. Perhaps God has revealed to him that John really meant the book of Mormon, in this saying, if he has, may we be informed of it. For us to say, that a book represents a *beast* with two horns, is advancing a stretch into the system of spiritualizing, beyond any thing we have yet attained to.—Editor of the Star.

The following is taken from the (Philadelphia) "Saturday Courier," of April 19. Some two or three years since, a similar story was *hatched up* by (we presume) the *priests* or their dupes; but we had supposed, that it had either gone back to its native region to dwell with its author the father of lies, or like its first promulgator from him, sunk into disgrace to rise no more. But in this we were mistaken—there are yet men to be found who are willing to exert every possible power to circulate, not only circulate, but *frame* falsehoods of every description and enormity, that has not a parallel in the annals of the world since the creation, and such as any man of common sense would know, from the face of them, were impositions; these are carried to the four winds and peddled out by wholesale by those who profess to cultivate the science

and morals of mankind, and are swallowed by the *greedy* multitude, who are led *hattered* by tradition and *priestcraft*, by such as pretend to proclaim righteousness!

#### "TRAGICAL EVENT."

"The following tragical story of a Mormon preacher is given by the Editor of the Independent Messenger on the authority of a gentleman from the western part of the state of New York. We shall expect to see it authenticated by the western papers if it be true."

"In a town where the delusion had made numerous converts the disciples were summoned to assemble in a wild place, circumjacent to a pond, on the water of which, a gifted elder announced that he would walk and preach. The believers notified their doubting friends, and great things were anticipated. But it seems there were a few wicked Lamanites, who secretly set themselves to make mischief. Choosing their opportunity, just before the appointed day of miracles, they ascertained by means of a raft, that the pond to be traversed was extremely shallow: a thin sheet of water covering a common swamp mire. This mire was found to be of a consistency nearly strong enough, except within a small central space, to sustain the weight of a man. They soon discovered a line of plank laid in a particular direction completely across the pond, sunk about four inches under the surface of the water. These were so fastened down, and locked together, and so daubed with mud, as to be quite imperceptible from the neighboring declivities. They resolved on preventing the miracle by sawing the concealed bridge in pieces, just where it crossed the deepest and most dangerous part of the pond. This was done, and left seemingly as they found it."

"The expected day arrived, the congregation placed themselves as in an amphitheatre on the surrounding slopes and the preacher appeared at the edge of the water. Presently he raised his stentorian voice and as he paced his invisible bridge with a step apparent unearthly taught and warned the people. All ears were open, and every eye strained from its socket with astonishment. But alas! just as the miracle-worker seemed to have wrought conviction of his divine power in the wondering hearts of the multitude, lo! he stepped upon one of the detached pieces of plank, faltered side-ways, and instantly plunged, floundering and sinking in the deep water mire: mingling shrieks, screams and shouts of the spectators, all in a rush of commotion were appalling. The scene was indescribable.—Even those who had spoiled the miracle, were filled with horror when they actually saw the unfortunate impostor disappear. They had not dreamed that their trick would cost him more than the fright, discomfort and disgrace of being submersed and afterwards struggling ashore: all along taking it for granted that his plank would enable him to swim, however it might treacherously fail him to walk. But the tale closes with the close of his life and the consequent close of Mormonism in that vicinity. He sunk, and long before the confounded assembly were in a condition to afford him relief, perished, a victim to his imposture."

We do not expect to make this fool-figured article appear any more ridiculous in the