

power on earth. But according to the opinions of the world, it has lost its power on earth, but still retains power sufficient to save men in the everlasting kingdom—this may be, but I must confess I have serious doubts about it, and should not be surprised if it should be found, that those who never receive its power on earth, should likewise fail of its glory in eternity.

*Liberty, Clay co. Mo. July 4th, 1834.*

DEAR SIR:

Enclosed is a long letter which is addressed to no one in particular, but intended for the benefit of all my old acquaintances and friends who desire to read it. I wish you to read it first and then show it to others, as you have opportunity.

If I should live I expect to return to Painesville on a visit within a year, notwithstanding I have written in my long letter that it was doubtful whether I ever should return there.

I and my family are well; we have passed through many trying scenes since I saw you last, but it does not, in the least, move me nor shake my faith.

Please to give my respects to all enquiring friends.

With sentiments of respect I remain your friend and servant.

EDWARD PARTRIDGE.

DOCT. S. ROSA.

*Independence, Mo. Aug. 31st, 1833.*

DEAR FRIENDS AND NEIGHBORS.

When I left Painesville two years ago last June, I expected to have returned again to that place the same season, but as things have turned since then it is probable to me now, that I shall never return there. Therefore, feeling that I did not improve every opportunity that I might have done, to bear testimony to the things I believe—and feeling, as I do, the importance of warning my fellow men to prepare themselves for the great day of the Lord, or in other words, for the second coming of the Son of Man, has induced me to endeavor by a letter to show, that that day is near at hand; and that it is necessary to be prepared to meet the Son of God when he shall appear in the clouds of heaven, as about that time will be fulfilled what was spoken by Moses the prophet, viz: all that will not hear or obey Christ, will be cut off from among the people.

I will now endeavor to show that Christ will come a second time without sin unto salvation. And first, I quote Job, 19:23,27: "O that my words were now written, O that they were printed in a book, that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

It is evident, that Job knew he should stand on the earth in the latter days and behold Christ face to face.

Zechariah, 14:4,5, reads thus: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee." This quotation not only shows that Christ is coming, but that all the saints will come with him: and this agrees with what Paul wrote, 1st Thess. 4:15,16,17; "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Thus we see that the Lord is coming in the clouds of heaven; agreeing with what is recorded in the 1st chap. of Acts; he being on the mount of Olives was taken up and a cloud received him out of their sight; and while they were still gazing up into heaven the two men dressed in white that stood by, said 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. Again, Jude tells us that Enoch the seventh from Adam prophesied, saying, "Behold the Lord cometh with ten thousand of his saints."—From the above quotations we discover that the prophets and apostles both had a view of the coming of Christ in the last days bringing all the saints with him. Those that were on the earth and in their graves having met him in the clouds, descend with him when he comes on the earth. Were it necessary I might add many more passages to prove the coming of Christ. Such as his "coming as a thief," also "I come quickly," as recorded by John the Revelator years after Christ's ascension, but I deem it unnecessary.

I will now show, that all who do not obey Christ, will be cut off from the face of the earth when the Lord comes, while all the meek that are alive, or have lived from the creation of the world down, will inherit the earth, according to the promise of Christ.—See sermon on the mount. By reading the 11th chap. to the Hebrews, you will see that the ancient worthies all died in faith not obtaining the promised possession, God having provided some better thing for us that they without us should not be made perfect, says the writer: showing that all the meek will obtain their possession at one time, and that will be when the wicked cease from troubling—which will take place when all the wicked are destroyed from off the face of the earth—which I will now show must take place before the Millenium commences. I quote first, from the 1st chap. of 2nd Thess. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God,



and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Thus we see that at his coming all will be cut off but those that know God, and obey the gospel of our Lord Jesus Christ. If the apostle told the truth the fact is established; but let us have the testimony of others. Read the parable of the wheat and tares 13th chap. of Matthew, and see what takes place in the end of the world, or end of the wicked: you will discover that the righteous remain. But say you "world" don't mean wicked; but let us see in what sense the Savior used it in other places. John 15:18,19, reads thus: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—Also 14:17,27, and 31st. and also 17:14,15,16,21, and 23, contains the same sentiment. In connexion with the parable of the tares, read in the 14th chap. of Rev. beginning at the 14th verse, to the end of the chap. also 19th chap. Rev. beginning at the 11th verse to the end of the chap. Then read in Jer. 49:7,23. And then read the 6 first verses of the 63rd chap. of Isaiah. The above passages referred to, appear to me to be connected, and certainly convey an idea of great destruction. The prophet says "the day of vengeance is in my heart, and the year of my redeemed is come." The day of vengeance is, I think, the same as quoted from 2nd Thess. and is the same as is called in other places "the day of the Lord," or "great day of the Lord." By comparing the prophecy of Joel with the foregoing, you will discover that it is upon the same subject. The reaping of the harvest and the wine press, are both spoken of. The gathering all nations into the valley of Jehoshaphat which is S. E. of Jerusalem. Beating their plowshares into swords, and their pruning hooks into spears, is the same gathering spoken of by Zechariah 2nd verse of the 14th chap.—and being so suddenly cut off is probably the same as represented by the supper of the great God, Rev. 19th chap. and also the battle of the great day of God Almighty, Rev. 16th chap. The same subject couched, in different language, is recorded, Ezekiel 38th 39th chapters. "Behold it is come and it is done saith the Lord God: this is the day whereof I have spoken." That is, it is an account of the great day of the Lord. The prophecy of Zephaniah also treats upon the same subject: you will do well to examine it in connexion with the foregoing. Indeed almost all the prophets have spoken of these same things.

And now to show more conclusively that what Moses spake concerning the wicked being all cut off, being fulfilled literally, I have the positive testimony of three prophets to add to what has already been quoted.—And first, David, in the 37th Psalm, says a number of times, that the wicked will not be found, but that the meek shall inherit the earth: says he, "Fret not thyself in any wise to do evil for evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be,

but the meek shall inherit the earth. Such as be blessed of him shall inherit the earth, and they that be cursed of him, shall be cut off. And again, the seed of the wicked shall be cut off; the righteous shall inherit the land and dwell therein forever. And again, wait on the Lord and keep his way, and he shall exalt thee to inherit the land: When the wicked are cut off thou shalt see it. I have seen the wicked in great power and spreading himself like a green bay-tree, yet he passed away, and lo, he was not; yea I sought him but he could not be found."—The Psalmist, we discover, understood perfectly well that when the meek inherited the earth the wicked would be cut off. In Isaiah, 13th chap. we have these words, "Behold, the day of the Lord cometh; cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Begin at the 6th verse, and read to the 14th. Perhaps you may think that the Lord is speaking of ancient Babylon, but you will perceive that what will apply to ancient Babylon, is but a type of mystery Babylon; for in the 26th verse of the 14th chap. (both chapters being upon the same subject,) he says: "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations."

The 24th chap. is upon the same subject; I will quote a verse or two; and first, "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." This will undoubtedly be fulfilled at the time of the great earthquake, spoken of, Rev. 16th chap. "Such as was not since men were upon the earth so mighty an earthquake and so great." When we reflect upon the many mighty earthquakes that have been, and that the earth was never so shook as it then will be: and especially when we reflect that in the days of Peleg it was so shaken as to be divided, probably into two continents, besides numerous islands—I say, when we reflect upon this subject and see what a tremendous shaking the earth must have, we are not at all surprised that the earth shall reel to and fro like a drunkard, and be removed like a cottage. With what majestic feelings the mind that is prepared contemplates this awful, this terrific scene! Secondly, "The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem and before his ancients gloriously." Thus we see that the Lord is not only to reign in Jerusalem, but in mount Zion, also, which shows that Jerusalem and Zion are two places. Thirdly, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant, therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left."—This agrees with what the prophet Malachi says upon the same subject, in the 4th chap. "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all



that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," (take away root and branch and what will be left?) "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."

From this we learn that the meek, those that fear the name of the Lord, will be preserved and will literally tread upon the ashes of the wicked, after they are destroyed from off the face of the earth, by fire, which is probably the last and sweeping judgment, or destruction, before the Millenium commences.

Now, I will attempt to show, that the day of the Lord: the coming of the Son of God, is near at hand: probably he will make his appearance in the clouds of heaven within the present generation. Joel, 2nd chap.—says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." In the 2nd chap. of Acts, Peter, in quoting the above passages, says, "And it shall come to pass in the last days, saith God," &c. Here we see the word spoken by Joel, translated "*afterward*" defined by holy apostles to mean the last days. The days of the apostles could not be considered the last days, but there was a sample of the out pouring of the Spirit of God, on the day of Pentecost, of what will be in the days of the Millenium. The prophet, in recording what would be in the last days, says: "And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke." These signs have been seen by many in this country, and we have had accounts that wonderful sights have also been seen in the heavens by the Chinese. In the 2nd epistle to the Thess. 2nd chap. we find the apostle showing his brethren, that the day of the Lord would not come until after the falling away of the church, and the "Man of sin the son of perdition be revealed who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God." You are undoubtedly ready to agree with me that there has been a falling away from the purity of the religion of Christ, which teaches that we should love God with all our hearts and our neighbor as ourselves. But perhaps you are not prepared to say, that the man of sin is revealed; if he has been, you will readily perceive that the two items mentioned by the apostle, as preceding Christ's coming, being accomplished, we might then look for the Lord who shall consume that wicked with the Spirit of his mouth, whom he shall destroy with the brightness of his coming.

To understand where the man of sin sets, and who he is, we must understand what, or where, is the temple of God; and who perdition is. The same apostle shows us in a number of places, what we are to understand by the temple of God. He wrote to the saints like this: "Ye are the temple of the living God." Thus we discover that the man of sin is that mystery of iniquity that

got into the church: even began to be there in the apostles' days, and which has exalted itself above all that is called God, showing himself that he is God. But the man of sin has been revealed to the elders of this church, and God has given them power to detect him whenever he shows himself. I will now examine what the Savior said, as recorded by Luke, 21st chap. speaking of the destruction of Jerusalem, and the scattering of the Jews: commencing at the 24th verse: "They shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations." And in the 28th verse he says, "And when these things begin to come to pass, then look up, and lift up your heads: for your [the Jews] redemption draweth nigh."

We all know that there has been signs seen in the sun for a number of years past. And the Jews were to be apprized of the near approach of their redemption, when these signs began to come to pass. And I can assure you that the distress of nations spoken of, is not far distant; for be assured that the time spoken of by the Revelator, that peace should be taken from the earth, is near at hand.—Our Savior speaks of his coming in a cloud with power and great glory, which we are sure has never taken place as yet: and after speaking of the signs that would precede his coming, says, "When ye shall see these things come to pass, know ye that the kingdom of God" [or coming of the Son of Man] "is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." There has been many attempts to show that what was meant in this whole connexion, was fulfilled in the days of the apostles, because it reads "this generation;" but it is evident that it has reference to the generation that should live when the signs spoken of should appear. And this idea I think is confirmed in the 34, 35, and 36th verses; for he says, "Take heed to yourselves lest that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth." Hence we see that *that day* spoken of, is no less than the great day of the Lord, and cannot be confined to the Jewish nation, for it was to come on all them that dwell on the face of the whole earth. "Watch ye therefore (said he) and pray always that ye may be accounted worthy to escape all these things;" [that is, the judgments that were to come on the wicked of that generation, as he had before described,] "and to stand before the Son of Man." From this it is evident, that none but the meek and the pure in heart would be able to stand in that day.—This being admitted shows that that day has never arrived as yet, and the signs that have been seen, show that this is the very generation spoken of. The Savior said, "Behold the Figtree and all the trees: when they shoot forth you see and know that the summer is now nigh at hand." If the figtree has reference to the true church, and as some suppose, all the trees represent the other churches, any one can discover that this is the generation. But let this be as it may, whoever observes strictly the signs of the



times, will discover that this age is big with events.

The book of Mormon, containing the fulness of the gospel of Christ, has made its appearance, and men are once more called to the holy order of God, to build up the church of Christ, and gather the house of Israel, preparatory to the coming of the Son of Man. But say you, how am I to know that the book of Mormon contains the fulness of the gospel? In answer, I say, you have the testimony of men that cannot be impeached, that the book of Mormon is true, and was translated by the gift and power of God. Those that receive the book of Mormon, and obey it, have this further testimony: they receive the gift of the Holy Ghost. By comparing the book of Mormon with the gospel preached by the apostles, (which I now intend to set before you,) you will be able to judge for yourselves. But before I proceed to set before you the gospel, let me quote Acts: 13:46, 47, "Beware therefore, lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:46, 47)

I will now proceed to show you the gospel as it is recorded in the bible, and if you take the trouble to compare the book of Mormon with it, you will find that it contains the fulness thereof. And first, I shall commence at the commission given by our Lord and Savior Jesus Christ to his disciples after his resurrection from the dead. One thing very remarkable respecting this commission is, that no one of the four that recorded the history of our Savior has it entire, but each one has a part, and the whole put together shows us, beyond a doubt, what that commission was. The portion recorded by Matthew is found in the three last verses of his testimony, thus, "And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world." The 16th chap. from the 14th to the 19th verse of the testimony of Mark contains a portion of the commission, and reads thus: "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." In these quotations, from Matthew and Mark, we find that the apostles were to teach all nations, and preach the gospel to every creature; yet they do not tell us what the gospel is, and without the help of Luke and John we might be much puzzled to know from the bible what that thing called the gospel was or is; but the Lord did not leave the world in the dark, for in Luke and John, together with what is recorded in the Acts of the apostles, the subject is made plain.

Luke 24:44, 45 reads thus, "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoveth Christ to suffer, and rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things, and behold, I send the promise of my Father upon you; but tarry ye in Jerusalem, until ye be endowed with power from on high." Hence we discover that they were to preach repentance and remission of sins, and he that believed their testimony and was baptized should be saved. But they were to tarry at Jerusalem until they were endowed with power from on high.

Acts first chapt. and eight first verses, corroborates the foregoing. Christ, "Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And further. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." The power spoken of above, we find explained in the 20th chapt. of John's testimony, 22nd and 23rd verses in these words: "And when he had said this, he [Christ] breathed on them, and saith unto them Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained. Thus we see that besides the signs that were to follow them that believed, they [the apostles] had this power granted to them also, even the power to remit and to retain sins, upon such conditions as the Holy Ghost should direct, when they should receive it. Agreeably to the instructions of their Lord, the disciples waited at Jerusalem; and as is recorded in the 2nd chapt. of Acts on the "day of pentecost they were all with one accord in one place," when, as was promised, the Holy Ghost was poured out upon them, and they began to speak with new tongues—and then they began their ministry, according to the directions given them. It may be proper before going further to notice, that the kingdom of God was now to be preached to all nations, and that Peter had the keys of the kingdom of heaven, conferred upon him, as recorded in Mat. 16:19. "And I will give unto thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." Hence we discover that Peter had great power given into his hands, & so had all the apostles, according to John's testimony, as above quoted. Consequently, when they were endowed with power from on high, and were to commence their mission, Peter standing up with the eleven, began to declare unto them the things of God; showing that Jesus was the Christ, and that they had taken, and with wicked hands had crucified and slain the Lord of glory; and that he had risen from the dead—in proof of which he quoted the prophecies which they dared not dispute, and thus convinced them that Jesus was the Christ; and being convinced



of the fact, truth brought with it conviction, as it always will when received: they saw at once that they had committed sin that had no sacrifice for in the law of Moses, consequently they, with one accord, cried out, "Men and brethren, what shall we do?" Peter having the keys of the kingdom, was ready to tell them what they must do: he said unto them: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And according to the account, about three thousand were received into the kingdom the same day—having received the remission of their sins, as well as the gift of the Holy Ghost, they were made to rejoice and praise God.

Thus we see the happy effect produced by receiving the gospel in its purity. I wish you now to candidly examine the different sermons recorded as preached by the apostles, and you will find that the sum of their preaching was Jesus a risen Savior; and that when they got the people to believe that, they then immediately baptized them: in one instance even the same hour of the night. But say you, what good will it do one to be baptized without repentance? I answer, no good: But where is the rational man that believes that Jesus Christ is the Son of God, and that all power both in heaven and on earth is given unto him, that is not only willing to be baptized, but also to repent of all his sins, and serve God with full purpose of heart? I find I am digressing, therefore I will return to the subject.

Paul wrote to his Galatian brethren thus: "Though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Now pause, and ask yourselves this question, did the apostles preach more than one gospel? I think you must answer "but one." Well, Paul says the gospel is the power of God unto salvation. What does the result, on the day of pentecost show, but the power of God unto salvation? Surely the gospel that the apostles preached, and that the people received, was the power of God unto salvation.

I want you now to set down in the fear of God, and carefully and prayerfully compare the book of Mormon with the gospel, as preached on the day of pentecost, and see if the sentiment is not the same; if it is the same, it must be the gospel, and if the gospel, it must be the power of God unto salvation. For if you admit John's declaration that the gospel is everlasting, or in other words, that he saw in the last days an angel flying through the midst of heaven, having the everlasting gospel to preach to all nations, kindreds, tongues and people, it will prove that there is such a thing as the everlasting gospel, and if so, is it not the gospel of God? And does not what John says, about the everlasting gospel's being preached to all nations, kindreds, tongues and people, just before the downfall of mystery Babylon, convey an idea that something more than the bible is

to make its appearance, about that time? It certainly does to me.

Now, if the Book of Mormon contains the same gospel that the apostles preached, which it certainly does, and that its whole drift appears to be to make men righteous and happy; and if the men who attest to the truth of the book are men of piety, and men who have sacrificed their property, and even their good name for this cause, which certainly is the case, what does it argue? Does it not argue that this work is true; that the book of Mormon is the fulness of the gospel, sent forth to this generation, that a people may be prepared for the coming of the bridegroom? surely it does; and I know that if you will be honest before God, these things will carry some conviction to your hearts.

I have one testimony further to add, which is the one that was promised by our Savior himself, which is the signs that were to follow them that believe. Now, if the same signs follow in these days that followed in the days of the apostles, it argues that the gospel is the same.

I assure you that the signs do follow in this, the church of Christ, who receive the Book of Mormon as the fulness of the gospel of Christ. In many instances the sick have been healed by the laying on of the elders' hands, and also devils cast out. Many speak with new tongues, or in other languages; some speak in a number of different languages shortly after they receive the gift; others are confined to one or two—These are not idle assertions; I know that these things are so. Some have the gift of interpretation, and some have not, as yet. But say you these gifts are strange things! Well strange as they may appear, they are the gift of the Holy Ghost: many of the world even receive the Holy Ghost in a greater or less degree, but few in comparison receive the gift of the Holy Ghost, the gifts being peculiar to the true church. What the Lord promised by the mouth of Zephaniah is beginning to be fulfilled. "For then (saith he) will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent," 3:9. Some speak the pure language already. Songs are sung in unknown tongues. Well say you in the days of the apostles they spake with tongues and prophesied, immediately after having hands laid on them for the reception of the Holy Ghost, and now it is more than three years since this church has been organized, and yet we have not till of late seen or heard much about these gifts being manifested. Why should there be this difference? In answer I say, that the apostles were three years with Christ, in which time we have no account of their speaking with tongues. In the days of the apostles the church started in perfection and purity, having the gifts conferred upon them at the commencement of their ministry, to all nations: the church was of one heart and one mind; but after a while we find that the church began to be corrupt and fall from its pristine purity: the declension continued until the church was lost in the wilderness, and the gifts all lost with it. Since the days of Luther and Zuingli, the reformers, light has been bursting forth in the religious world. Many reformers have rose up one after another, till

*In this, the Church of Christ, the signs do follow those*



at length the Lord saw fit to raise up a standard, even the fulness of his gospel, and give unto his people a prophet, through whom they can have the word of the Lord from time to time, to lead them along from the wilderness in which they have been lost, that they may see eye to eye and be of one heart and one mind, as in the days of the apostles. And although the time has not yet arrived that we see eye to eye in all things, yet it has pleased the heavenly Father to begin to set his gifts in order in his church, which causes me to rejoice; yea, I will rejoice and praise my Father in heaven, that he has permitted me to live in this day and age, when I can see the work of the Lord and know it for myself—that is, I know it, or have no more doubt of it, than I have that there is such places as London, Paris, or Jerusalem. The Lord has given us in relation to the book of Mormon as much testimony, and of the same kind, that we exact to establish any fact among us at the present day, consequently would it not be wisdom for us, before we condemn the work, (having this testimony before us,) to examine and become acquainted with the men that testify. For one of two things must be true, that is, they have either held forth, in the most solemn manner to the world, the truth or a falsehood: if a falsehood they certainly must have been most base and corrupt characters. This is for you to ascertain for yourselves, and it is of great consequence that you be not deceived, that you make a correct decision.—Let not vague reports blind, or satisfy you, while you may know these things for yourselves. For be assured, that if the testimony borne in favor of this work be the truth, your disbelieving it will never make it an untruth: remember that the truth will stand while the heavens and the earth pass away.

I feel that I have written sufficient to convince any candid enquirer after truth. And now let me entreat you to sit down and carefully and prayerfully examine the whole subject through: pay attention to all the passages referred to, and see if these things are not so.

O, that you may be wise. O, that all men were willing to be as righteous as God would have them be, that they might be prepared to meet him in peace. I do know that in keeping the commandments of the Lord there is great reward. The Savior said he that was not willing to forsake houses and lands, father and mother, &c. was not worthy to be his disciple.

I want you to realize these things, think what it is to give up all for Christ. All the sacrifices that I have made I count as no right, when compared with the hope that I have of one day being enabled to exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." I now ask, do you love his appearing? is it your prayer that he may come in this generation? O, think on these things, and not suffer the god of this world to blind your eyes.

Since I have torn my affections from this world's goods: from the vanities and toys of

time and sense, and been willing to love and serve God with all my heart, and be led by his holy Spirit, my mind has been as it were continually expanding—receiving the things of God, until glories indescribable present themselves before me, and I am frequently led to exclaim in my mind, why is it that men! rational men! will suffer themselves to be led in darkness down to the gulf of despair by the enemy of all righteousness, while such glories lamp up the path-way of the saints?

My dear friends, need I say more to convince you of the truth and reality of this work. I think if you believe me, enough is written to carry conviction to your hearts; but if I thought that more would be of service to you at this time, I would freely write on: the subject is not exhausted, neither am I tired of writing; for I feel willing to spend and be spent, in the cause of my blessed Master.

The testimony that I have borne and now bear to you in favor of the book of Mormon, and the great things that are to take place in these last days, is such that I feel clear in my mind that I have discharged my duty, and whether you are benefitted by this communication or not, I feel that your blood will not be required at my hands; but without this communication I could not say that I felt altogether clear, as having discharged my duty. I desire that this letter may be read by all my old friends and acquaintances, and also all those into whose hands it may come, hoping that all may be benefitted by the same.

O take the advice of one that wishes you well and would rejoice to meet you in the celestial kingdom of God: that is this, humble yourselves before God and embrace the everlasting gospel before the judgments of God sweep you from the face of the earth; for rest assured judgments will increase in the earth until wickedness is not known upon the face thereof. Therefore I say be wise, while you have the opportunity, and not be of that number who will have to take up this lamentation, "The summer is past, the harvest is ended, and we are not saved."

With sentiments of respect I remain your well wisher.

EDWARD PARTRIDGE.

#### BROTHER O. COWDERY:

Believing that a short history of that branch of the church of the Latter Day Saints at New Portage, may be interesting to those who read your paper, I here give you a sketch of the same:

In the year 1831, Ezra Booth preached at the "Bates Corners" in Norton, to a numerous assembly, where I, for the first time, saw the book of Mormon, and was taught from it. Not long after, we read Booth's letters as published in the Ohio Star; and although he did not prove that the book of Mormon was not true, yet he gave the whole