

which the scriptures were written, could not have been favored with some modern Professor to teach him the "laws of interpretation!"

The other item was, after learning the Indian tongue, and laboring faithfully to teach them christianity, that the time for the conversion of Pagans was "postponed until another apostle should be sent with a special commission, and that with the restoration of the ministry, the gift of tongues would be bestowed for the purpose."

We only add, that our sincere prayer is, that many may be found in that place, entertaining the same belief, and looking forward for the same work of God; for most assuredly these views were correct, and according to divine teaching; and as the elders of this church are called upon from every part of the country, we leave that matter for the Lord to direct by his Holy Spirit.

Elder W. Parish writes from Paris Ten. March 19:h, to elder D. Patten of this place, and among other good things says, since his last he has baptized 9 more, making a church, now, of 40 members, if we rightly remember. Thus the good cause is still progressing, and the word of truth gaining influence. It has opposers though, as is to be expected, but among a people so highly blessed with light, when the truth is laid before them, it is easily to conclude which course they will choose. The common complaint is heard—a want of more preachers to fill calls.

Elder Nathaniel Milliken writes from Saco, Maine, March 25, and says that the church in that place numbers 57, though they greatly desire a faithful elder to administer to them the word of life—Four have lately been excommunicated—one an official member (Samuel Lowell) who refused to give his license to the church. It is a matter

of regret, that individuals, after stepping aside from the right way, are unwilling to give satisfactory evidence that they have repented, when a frank and humble confession is an evidence of reformation, and restores them to the fellowship of those who strive for salvation.

TROUBLE IN THE WEST.

Our readers are aware, no doubt, that the Baptists, Presbyterians, and others, have been troubled for a long time, because "the Beast," as they are pleased to call the Catholic church, has so much power in the Valley of the Mississippi. We not unfrequently see lengthy letters, said to have been written by persons resident in, or travelling in the Valley. These letters always urge the great necessity of sending more Missionaries to convert the inhabitants of that country, to establish Sabbath schools, Tract societies, &c.

Since some few of the elders of the church of the saints have been laboring in Illinois, these very pious people, seem to be greatly alarmed again, or anew. "The Pioneer," a small semi monthly paper, devoted to the Baptist cause, and printed at "Rock Spring," contains an article, from which, and a few remarks from the Editor, we learn that the cause of truth and the dissemination of correct principles, causes a deep feeling of, not only religious animosity, but a disposition to tread in the foot steps of some others who have been forward in raising an alarm when ever the gospel was introduced in their vicinities.

It is said that the article was written "by a friend of truth," and we design occupying a few lines to show our friends the just claim the author has to this appellation.

He has, no doubt, made himself acquainted with Mr. Campbell's pamphlet of 1831, as his arguments are the same, in general, or similar; with a little addition in some respects.

The writer says: "The probability is that Smith, who had been a book-peddler, and was frequently about printing establishments, had procured some old copper plates for engravings, which he showed for golden plates."

This is a new one. We have heard our worthy brother Joseph Smith jr

called almost every thing but a book-peddler. Now, as it is, we can prove, by those who have been personally acquainted with brother Smith from his infancy that this is an absolute falsehood! Will the Editor of the Pioneer inform his "friend of truth" of the fact.

The Pioneer's "friend of truth" has certainly got ahead of Mr. Campbell: He says that the "true origin" of the writing composing the book of Mormon, is from the pen of an eccentric *Spaulding*, who carried the same to Pittsburgh, but died soon, and that since they have been altered a little, and now appear as the book of Mormon. Mr. Campbell says, that "Smith is its real author, and as ignorant and impudent a knave as ever wrote a book." Will these two gentlemen settle this dispute; for it truly looks piteous to see this wide disagreement, since they both express so much anxiety.

This "friend of truth" says: "The book states that Christ was born in *Jerusalem* (p. 240,) whereas every child that has read the testament, knows that Christ was born in Bethlehem."

Since this writer has been so kind as to note the page we will look at it: it says, "For behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth.— And behold, he shall be born of Mary **AT JERUSALEM**, which is the land of our forefathers."

So much for this "friend of truth" on this subject: instead of its saying *in Jerusalem*, as this man would be glad to make his readers believe, it says "**AT JERUSALEM**, the **LAND** of their forefathers." And any man of common sense, cannot but see that this writer had a perfect understanding of the matter, for he says the land of, &c. which is sufficient to show that he meant to be understood, as he said, "at" or in the region of Jerusalem.— This is enough, however, to show the design of this "friend of truth."

Again, this writer says: "The name of Jesus Christ, was declared to Nephi, 545 years before it was announced to Mary, and she, in true Roman phraseology, is called *the mother of God.*"

Two Items suggest themselves upon the face of this last quotation. The writer makes a great blow that the name of Jesus Christ should be known before the days of the virgin Mary.—

We only ask a few questions on this, and pass on. Was Abel's sacrifice accepted? was life and immortality brought to light through the gospel?— see 2 Tim. 1:10. Were Enoch and Elijah waisted to the regions of everlasting life and glory, without tasting death? and as life and immortality were brought to light through the gospel, was it by the power, or knowledge of the gospel through which they obtained power over the grave? and if so, could they have understood *the gospel* and not know in what name it was preached? Did Abraham see the day of Christ, and if so, did he know his name? And finally, were not all the ancients, who were saved, saved through faith on the Lamb, slain from the foundation of the world? and is not the Lamb Jesus Christ? But to the other item.

This "friend of truth" says that Mary was "called the mother of God."— The reader will please turn to the 25th page of the book of Mormon, and read: "And he [the angel] said unto me, behold, the virgin which thou seest is the *mother* of God, after the manner of the flesh."

Now, every man knows, who has read the New Testament, that Mary was called the Lord's mother; and beside we remember to have read a word or two of Paul's writings, where he says: "But other of the apostles saw I none, save James *the Lord's brother.* Now, the things which I write unto you, behold, before God, I lie not."— See Gal. 1. Here we have it—the Lord Jesus was born of a woman, had a brother, and yet had *no mother* according to the flesh!

Will our readers suffer us to make another quotation from this "friend of truth?"

"Christ is represented as having descended and spent some time on the western continent, after having ascended to heaven from Mount Olivet in Judea! This fabulous Mormon story, to say nothing of its impious character is in opposition to the declarations of God, in the New Testament, and places Mormonism in direct hostility with the word of God. See the following scriptures.— Mark, 16: 19—John chapter 14: verses 2, 3, 19;—chapter 16: verses 7, 10, 17, 28:—chapter 17: verses 4, 11, and 24, Acts 3:20, 21.— (This passage alone overthrows the whole Mormon scheme.) See also Heb. 1:3, 5; chapter 4:14, 6: 20 also chapter 9:27 and 28. In this last passage it is affirmed that Christ will come at the day of Judgment, "the **SECOND** time;" whereas Mormonism affirms that he appeared the *second* time on

the continent of America, and that he will soon come the *third* time to the Mormons."

For the benefit of our readers we will give the foregoing quotations, entire, as the writer attempts to overthrow the book of Mormon, because it is said that the Savior descended upon this continent, after his crucifixion.—The first is Mark 16:19. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." This does not say that he should not come again, neither does the book of Mormon say that he did *not* ascend up on high, but that he did.

The next is John 14:2,3,19. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

What, in all this? the reader will be ready to ask. The Pioneer's "friend of truth" must explain it; for we confess we find nothing to disprove the fact that Christ did not show himself to the people upon this continent: beside, there is a promise contained in the above, that if he (Christ) did go and prepare a place for his apostles, *he would come again*, and received them unto himself!! To be sure, it says that the world should see him no more, but his apostles should? And what does that prove? It does not prove that others should not also see. And we remember to have read in the 14th chap. of this same book: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." If those who believed on Christ through the apostles, were to be one with them, and the apostles were to see him—that he was to come to them again, of course, they had the same claim, and the same right to claim a view of him.

The next is John 16:7, 10, 17, 28. "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart,

I will send him unto you. Of righteousness; because I go to my Father and ye see me no more." Concerning this last we merely say that we see nothing but what is easy of explanation, when we notice the fact that he did show himself to his apostles after his *resurrection*, "and was seen of them forty days." But to go on.—"Then said some of his disciples among themselves, what is this that he saith unto us, a little while, and ye shall not see me: and because I go to the Father." This makes it plain that he would be seen again. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." Nothing objectionable in this.

But not to occupy too much space, we will give the remainder, and make but one comment upon the whole.

John 17:4,11,24. "I have glorified thee on the earth: I have finished the work which thou gavest me to do.—And now I am no more in the world, but, Father, keep, through thine own name, those whom thou hast given me, that they may be one, as we are. Father, I will that those also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Acts 3:20,21. "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Heb. 1:3,5. Also, 4:14.—6:20.—9:27,28.

"Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.—Whither the forerunner is for us entered, even Jesus, made an high priest forever, after the order of Melchisedec. And as it is appointed unto men once to die, but after this the judgment; So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation."

The times of restitution, spoken of in Acts, the reader will notice is to be

applied to the very persons to whom it was spoken, for at *the time their* sins were to be blotted out. On the remainder we merely say. Christ was seen 40 days after his resurrection.—See Acts 1:3. 10,40,41. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead.—The query is, did the apostles see him, or does the historian tell an untruth? 1 Cor. 15: commence with the 3rd and end with the 8th—we only quote the 6th here. “After that (his resurrection) he *was seen of above five hundred brethren at once!*” Paul was personally knowing to this fact.

This “friend of truth” would have us believe that Messiah is not to come till the final judgment—this is a subject so plainly written in the bible that we deem it unnecessary to add any thing on it.

The foregoing remarks are not made because we possess a spirit of hatred against the Pioneer, or his friend of truth—we only regret that they are unwilling to embrace the truth. We do not admire the spirit by which our opponents’ article is written, neither do we deem it to be necessary to expose his simple arguments—we merely say, that all he has said, and all he *can* say, against the truth of the book of Mormon, or the gospel preached by the elders of the church of the Latter Day Saints, will be as perfectly unavailing against its progress, as that of the Jews formerly.

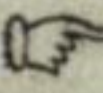
We extract the following from “the Columbia (S. C.) Hive,” of March 14. To its truth or incredibility we say nothing—our readers are left to draw their own conclusion. It is a fact, which no reader will pretend to deny, that the Catholic church has cruelly tortured many of its dissenters, and we have no doubt, but that in a coming day, the innocent blood of thousands will be brought up as a charge against some of its former members.

It might be thought a novel thing that the Pope should undertake to introduce the inquisition into this Republic, and we have no doubt but there are many who are watching his moves with great vigilance, and the least show on his part, to *enforce* the Catholic faith will be noticed.

As much as our blood chills on the reflection that that church has persecuted those who were unwilling to be governed by its principles, we sincerely hope that no extravagant nor unfounded report may have influence over the public mind against our Catholic community.

We not only hope this, but we honestly pray, that our happy country may never be brought to bow to the mandates of no religious society whatever. The late shameful persecution against the church of the saints in Missouri, has taught us that others beside the Catholics, would, if they had the power *exterminate* all who refuse to worship the same way!

Inquisition in the United States.—The Protestant Vindicator, a very respectable religious paper, printed at Baltimore, Maryland, states that large excavations have lately been made under the Catholic Cathedral of that city, in which dungeons are constructed for the confinement and punishment of those of the catholic faith, who may denounce or renounce that religion.—It is also stated, on the authority of the same paper, that John England, present Bishop of Charleston, (S. C.) has received from the pope of Rome an appointment of “*Inquisitor General of the United States of America!*” which commission he now holds as a proper authority, with the addition of Legate and Nuncio of the pope. That a Roman Inquisition should have existence in this country, at this time, altho’ necessarily unaccompanied by its usual train of cruelties and abominations, will we think, surprise most of our citizens who prefer to see it a land of liberty. Of the correctness of the Vindicator, singular as it may sound to the uninformed we entertain no doubt.—*Poughkeepsie Eagle.*

Some of our public prints are trying to “*kick up a fuss*” between the Protestants and Catholics. We have not yet learned *when* the Catholics violated the Constitution, and since the Protestants can no more than keep it honorably, we advise each party to  READ IT! !

We are requested to inform the eastern churches, that elders Hyrum Smith and Jared Carter have been appointed by the church in Kirtland to visit them this season, for the purpose of soliciting donations to finish the stone meeting house now erected in this place.

Elder Carter visited many churches last season, and was successful in obtaining sufficient, with the aid of other donations, to erect the walls, but much remains to be done yet, and the further prosecution of the work de-