

settled, by mutual agreement, the Saints not to be harrassed with persecutions, and to leave in the spring, and finally, that as the Mormons will not remove without their leaders, it would be impolitic to arrest these, and thus deter the rest from prosecuting their preparations for an early removal.

We are no apologists for the Mormons, but we cannot but express the opinion that in this matter Governor Ford has acted wisely. At this crisis, prosecutions could do no good, and might do much harm, even supposing that they could be sustained. We insert the latter clause in view of the "fixed fact," that it is very easy to get up an indictment against an individual, but not quite so easy to sustain it when *both sides* of the question are considered. The saints too, it seems, are now willing to emigrate; then, in the name of Peace, let them go, and end this disgraceful turmoil and strife. It is quite likely that many of them are bad people, and it is still more likely that there are quite enough bad people in that quarter, not of their number without them. They should be permitted, therefore, to emigrate quietly, alike for the good of the community and their own welfare. When they are gone, we shall see whether there are any more horses stolen, or counterfeit money passed, in that region.

There is such a thing as painting his Satanic Majesty blacker than he is generally acknowledged to be, and a similar process we think has been resorted to in all the crusades that have been instituted against Mormonism. We have reason to believe that however bad the Mormons are, there has still been much exaggeration as to their misdeeds; and further, that their most violent opponents have ever been of a cast of character as questionable as any thing they would represent the Mormons to be. It is notorious that the great "Mormon Eaters" of Upper Missouri, were the greatest scamps in the country, and we have very good reason to believe that the same remark would apply to the tribe who are now persecuting them in Illinois.

The Peoria Register expressess the fear, that "there will be some very bad men still left in Illinois, after the Saints are gone." This we think quite likely. There will probably be left some of those who invited them to the State, for the purpose of using them as stepping-stones to power, but who, failing in making them the creatures of their will, afterward resorted to every means within their reach to villify them, and even to encourage them to acts of outlawry. There will be left those, who, under the disguise of carrying out the laws of Illinois, induced the Smiths to become

prisoners, and then in cold blood, *murdered them!* —an act of atrocity unparalleled in the history of the age. And there will be left, men who will seize upon the effects of the banished fanatics, and whose prime object in driving them forth is the spoils they may leave behind. There will be left—to the shame of Illinois—and they of course will continue to have apologists for their misdeeds, in the shape of some sixpenny journal of the calibre of the Warsaw Signal, Quincy Whig, &c. &c.

The time will come, when the fanaticism and immorality of the Mormons will be lost in the recollection of the great barbarism of their persecutors.

TWENTY FOURTH OF MATHEW.

We present, for the inspection and gratification of the saints, the "twenty fourth chapter of Mathew," in the Tahitian dialect, as translated by the Board of Foreign Missions in London. Elder Noah Rogers, our Missionary from Tahiti, brought the present copy with him, on his return from the Islands of the South Pacific Ocean. Read and reflect:

PENE XXIV.

TE PAU RAA O TE HIERO I FAA ITF HIA RA.

E TI te haere raa tu Iesu i rapae au i te hiero ra, ua haere maira tana mau pipi ua faa i'e maira ia'na i te patu o taua hiero ra. Ua parau atura Iesu ia ratou, Te ite nei outou i teie nei mau mea? oia mau tau e parau atu ia outou nei, E ore roa te hoe ofai e vai iho hia i nia iho i te tahi. E hope roa i te huri hia i raro.

E te parahi ra oia i nia i te moua ra i Oliveta, na parau omoe maira tana mau pipi iana, na o maira. E faa ite mai oe ia matou i te tupu raa i taua mau mea nei? e te tapao o to oe tae raa mai e te hopea o teie nei ao? Ua parau atura Iesu ia ratou, na o atura, E ara ia outou ia ore roa outou ia vare i te taata. E rave rahi hoi te hacre mai ma to'u nei ioa, e te na o raa mai, O vau te Mesia, e e rave rahi hoi te vare. Ee faaroo outou i te paiau tamai, e te aueue roo tamai, e ara ra eiaha outou e matau; ia tupu hoi taua mau mea ra e tiai; aiti ra e fatata te hopea i reira. E tia mai hoi te tahi fenua e aro mai i te tahi fenua, e te tahi basileia e aro mai i te tahi basileia; e oe hoi, e te mai, e e aueue te fenua i tera vahi, i tera vahi. E mata mehai anaera teie nei mau mea no te pohe.

E pupu hoi ratou ia outou no te pohe, e taparahi pohe roa hoi ia outou, e e riri hia outou e te mau fenua toa i to'u nei ioa. E rave rahi te taiva i reira, e haa vare hoi te tahi i te tahi, e riri hoi ratou ratou iho. E tupu hoi te perophta haa vare e rave rahi, e rave rahi te haavare hin e ratou. E no te mea e rahi te ino i te tupu raa, e riro te rahi o te taata te iti te hinaa-

ro. Area te mau papu e tae noa'tu i te hopea ra, oia te ora. E e parau haere hia te 'vanelia o te basileia nei e ati noa e teie nei ao, ia ite te mau fenua toa: o te hopea ihora ia i reira ra.

E teie nei ia hio outou i te mea riaria e pau ai ra, i faa ite atea hia mai e te perophta ra e Daniela, i te tia raa i te vahi moa ra, (e tei tao i ra a haapao)! E te feia e parahii i Indea ra a horo ratou i te mona i reira; Eiaha tei nia iho i te fare'e pou i raro a rave ai i te taoa i roto i tona fare; Eiaha hoi tei roto i te aua ra e hoi e rave i to'na ahu. Atai hoi te mau vahine ha-pu e tei faa ote i te lamaarii i te reira anotau! E bure hoi outou ia ore to outou horo raa ia ri-ro i te vero, e ia ore atoa i te sabati. E ati rahi hoi tei te reira tau, aita ia ati mai te mata mehai mai o teie nei ao, e tao roa aenei i teie nei mahana, e e ore roa hoi a muri atu. Ahiri hoi e haa maoro hia taua taua ra aore roa ia e taata e ora; e haapoto hia ra taua taua ia, no te feia maiti hia ra. E ia parau mai te taata ia outou, I na ha! teie te Mesia, e i na ha tera, ei-aha e faaroo atu. E Mesia haavare boi te tia mai i nea, e te perophta haavare, e ua rave i te tapao e te semeio rahi, e tae noa tu te vare i te feia maiti hia ra, ahiri i tia. I na ha ua faa ite atea tu vau ia outou. E ia parau mai te taata ia outou e, I na ha oia tei roto i te piha, eiaha e faaroo. E au hoi te haerea mai o te Tamaiti a te taata nei i te uira e enapa i te hi-tia o te ra, e anaana noa turai te tooa ote ra ra. Ei te vairaa hoi o te tino ra e haa putuputu ai te mau aeto.

E i muri iho a i taua anotau pohe ra, e haa pouri hia te mahana, e ore hoi te marima e anaana mai, e mairi mai hoi te mau fetia o te rai i te ueue hia. Ei reira e itea mai ai te tapao no te Tamaiti a te taata i nia i te rai ra; ei reira te mau fetii atoa e te fenua nei oto ai, ia hio ratou i te Tamaiti a te taata i te haerea mai na nia i te ata o te rai ra, ma te maua e te hanaha-na rahi. E nana e tono i ta 'na ra mau melahi ma te pu oto rahi ra, e na ratou e haa putu i tona feia i maiti hia ra no na apoo niatai e mahara, mai te tahipae rai e tae noa 'tu i te tahipae rai.

E teie nei ia ete outou i te tahipae rai parabole i te suke nei. Ia oteo te omou rii e mahora aera te rau, ua ite ia outou e ua fatata te auhune i reira. Oia toa i teie nei, ia hio outou i taua mau mea nei, ua fatata te Tamaiti a te taata i reira, ia ite hoi outou; tei te pae uputa ia. Oia mau ta'u e parau atu ira outou nei, e ore e mou teie nei ui e hope ai teie nei mau mea toa i te tupu. Emou te rai e te fenua; e ore roa ra ta'u parau e mou.

Area te reira mahana e te reira hora, e ore roa te hoe e faa ite, e ore hoi te mau melahi o te rai; maori ra o te Metua anae ia. Mai tei

te anotau ra ia Noa ra, ioa toa te haerea mai o te Tamaiti a te taata nei. Mai tei te anotau i mua iho i te diluvi ra, te amu ra ratou i te maa e te inu ra, te faaipoipo ra e te horoa ra ia faa ipoipo hia, e tae roa aera i te mahana i tomo ai Noa i roto i te pahi; Aore roa i ite, e rohia noa ihora ratou e te diluvi pau roa tura ratou; oia toa te haerea mai o te Tamaiti a te taata nei. Too piti pue taata i roto i te aua ra; e riro te tahi, e ora 'tu te tahi. Too piti pue vahine i te taviri raa i te muli; e riro tetahi, e ora 'tu te tahi.

E teie nei eara, aore hoi outou i ite i te hora e tae mai ai to outou Fatu. Ua ite ra outou e, ahiri te taata fare i ite i te hora e tae mai ai te eia e riro oia i te ara, e ore e vai iho noa tona fare ia vavahi noa hia aua. E teie nei ia para-hii ineine noa outou; ei te hora manao ore hia e outou na e tae mai ai te Tamaiti a te taata nei. Ovai hoi te tavaini haapao maitai e te paari, ta to'na utua fare ei hopoi atu i ta ratou maa i te hora mau ra? E ao to te reira tavini, to tei roohia mai e tona ra fatu te na reira ra. Oia mau ta'u e parau atu ia outou nei, e faa riro oia ia na ei tiaau i te mau taoa 'toa na 'na ra. Area te tavini ino ra, o tei parau i roto i tona iho aau, E maoro tau fatu e hoi mai ai; Papai ihora i te mau taetaeae tavini no 'na ra, amu ihora i te maa, inu ihora i te ava, ioa e te feia toa i faa taero ra; Ia tae i te mahana manao ore hia e ana ra, e te hora i itea ore hia e ana e tae mai ai te fatu o tana tavini ra, A faa taa e atu ai ia 'na, a tuu atu ai ta 'na tufaa i roto i te feia haavare atoa ra: tei reira te oto e te auau raa niho,

ITEMS.

We present a few items of general news:

From the Baltimore Sun.

DESTRUCTIVE FIRE.

One of the most destructive fires with which Baltimore has been visited for a long time, broke out between two and three o'clock on Saturday morning, in a building in Baltimore street, between St. Paul and Charles streets, occupied by H. Colburn, as a book store, Joseph Neal, as a book store, and George W. Webb, jeweller. Mr. Colburn, in whose premises it is supposed the fire commenced, lost almost every thing. He estimates his loss at \$6,000 on which there was an insurance of \$5,000 in the Franklin office, Philadelphia.—Mr. Neal, whose store was in the second story, lost a very valuable assortment of law and other books, and a quantity of stereotype plates. He was insured for \$7,500 in the Franklin office, and estimates his loss at some \$3,000 above insurance. Webb, through the aid of a young man who slept in the store, and active