people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: behold I say unto him he exalts himself and does not humble himself sufficiently before me: but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold I have seen the things which the Lord has shown unto Joseph Smith, jr. and I know of a surety that they are true, for I have seen them: for they have been shown unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God: and these are the words which he shall say. But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now because I foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

TRAITS OF THE MOSAIC HISTORY,
FOUND AMONG THE AZTECA NATIONS.

The tradition commences with an account of the deluge, as they had preserved it in books made from the buffalo and deer skin, on which account there is more certainty than if it had been preserved by mere oral tradition, handed down from father to son.

They begin by painting, or as we would say by telling us that Noah, whom they call Tezpi, saved himself with his wife, whom they call Cochiquetzal, on a raft or canoe. Is not this the ark? The raft or canoe rested on or at the foot of a mountain, which they call Colhuacan. Is it not this Ararat? The men born after this deluge were born dead. Is not this the confusion of languages at Babel? A dove from the top of a tree distributes languages to them in the form of an olive leaf. Is not this the dove of Noah, which returned with that leaf in her mouth, as related in Genesis? They say that on this raft, besides Tezpi and his wife, were several children, and animals, with grain, the preservation of which was of importance to mankind. Is not this in almost exact accordance with what was saved in the ark with Noah, as stated in Genesis?

When the Great Spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his raft a edulce, which never returned, on account of the great quantities of dead carcasses which it found to feed upon. Is not this the raven of Noah, which did not return when it was sent out the second time for the very reason he assigned by the Mexicans? Tezpi sent other birds one of which was the humming bird; this bird alone returned, holding in its beak a branch covered with leaves. Is not this the dove?—Tezpi, seeing that fresh verdure now clothed the earth, quitted his raft near the mountain of Colhuacan. Is not this an allusion to Ararat of Asia? They say the tongues which the dove gave to mankind, were infinitely varied; which when received, they immediately dispersed. But among them there were 15 heads or chiefs of families, which were permitted to speak the same language, and these were the Taraces, the Aculhuacans and Azteca nations who embodied themselves together, which was very natural, and traveled they knew not where, but at length arrived in the country of Aztalan, or the lake country in America.
The plate or engraving presented here is a surprising representation of the deluge of Noah; and of the confusion of the ancient language at the building of the tower of Babel, as related in the Book of Genesis. (see chap. vii and xi).

We have derived the subject of this plate from Baron Humboldt's volume of Researches in Mexico, where it is found on a manuscript book, made of the skins of some kind of tree, suitable for the purpose, as a manner of the ancient nations of the sultry parts of Asia around the Mediterranean.

Among the vast multitude of painted representations found by this author on the books of the natives, made also frequently of prepared skins of animals, were delineated all the leading circumstances and history of the deluge, of the fall of man, and of the seduction of the woman, by the means of the serpent, the first murderer as perpetrated by Cain on the person of his brother Abel.

The plate, however, here presented shows no more than a picture of the flood, with Noah and his family, and the traditions of some of the nations say on a tree, as it appears in the vessel of huge dimensions. It also shows the group of men approaching the bird, a somewhat obscure history of the confusion of the ancient language at the building of Babel, by representing them as being born dumb, who receive the gift of speech from a dove, which flutters in the branches of the tree, while she presents the languages to the mute throner, by bestowing upon each individual a leaf of the tree, which is shown in the form of small commas suspended from its bough.

Among the different nations, according to Humboldt, who inhabited Mexico, were found paintings which represented the deluge, or flood of Tezpi.* * *

The painting of which the plate is the representation, shows Tezpi, or Noah, in the midst of the waters laying on his back. The mountain, the summit of which is crowned by a tree and rises above the waters is the peak of Colhu- can, the Ararat of the Mexicans. At the foot of the mountain on each side appear the heads of Noah and his wife. The woman is known by the two points extending up from her forehead, which is the universal designation of the female sex among the Mexicans. The horn at the left hand of the tree with a human hand pointing to it, is the character representing a mountain and the head of a bird placed above the head of Tezpi or Noah, shows the vulture which the Mexicans say Tezpi sent out of his acalli or boat to see if the waters had subsided.

In the figure of the bird with the leaves of a tree in his beak, is shown the circumstance of the dove's return to the ark, when it had been sent out the second time bringing a branch of the olive in its mouth; but in their tradition it had become misplaced, and is made the author of the languages. That birds have a language was believed by the nations of the old world. Some of those nations retain a surprising traditional account of the deluge: who say that Noah embarked in a spacious acalli or boat, with his wife, his children, several animals, and grain; the preservation of which was of great importance to mankind. When the Great Spirit, Tezcatlilpo- ca, ordered the waters to withdraw, Tezpi or Noah sent out from his boat a vulture. But the bird's natural food was that of dead carcasses, it did not return on account of the great number of dead carcases with which the earth now dried in some places abounded.

Tezpi sent out other birds one of which was the humming bird; this bird alone returned again to the boat, holding in his beak a branch covered with leaves. Tezpi now knowing that the earth was dry, being clothed with fresh verdure, quitted his bark near the mountain Chucan or Ararat. A tradition of the same fact, they say, is also found among the Indians of the Northwest. I received, says a late traveller, the following account from a Chief of one of the tribes in his own words, in the English. "An old man live great while ago, he very good man, he have three sons. The great spirit tell him go make a raft—build wig- wam on top; for he make it rain very much.—

When this done, Great Spirit say, put in two of all the creatures, then take sun moon—all the stars, put them in—get in himself with his Equa (wife) children, shut door, all dark outside.—

Then it rain much, hard many days. When they stay there long time—Great Spirit say, old man go out. So he take, diving animal, so see it fine limits of the lands. Then he look—find no find anything. Then he wait few days—

send out musquash see what he find. When he come back, brought some mud in he paw; old man very glad; he tell musquash he very good, long this world stand be plenty musquash, no man ever kill you all. Then few days more he take wavy pretty bird send him out see what it find; that bird no come back; so he sent out one white bird that come back, have grass in his mouth. So old man know water going down. The Great Spirit say, old man, let sun, moon, stars go out, old man too. He go out, raft on much big mountain when he see pretty bird he sent out first, eating dead things he say, bird you do no right, when you send you no come back, you must be black, you no pretty bird any more—you always eat bad things. So it was black."

There are many things contained in the above that go to support the testimony of the Book of Mormon, as well as that of the Mosaic history. The Mexican records agree so well with the words of the book of Ether (found by the people of Limhi, which is contained in the Book of Mormon) in relation to the confusing of languages, that we insert the following:

BOOK OF ETHER—CHAP. I.

Which Jared came forth with his brother and their families, with some others and their families, from the great tower at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and being a man highly favored of the Lord; for Jared his brother said unto him, say unto the Lord, that he will not confound us that we may not understand our words. And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. Then Jared said unto his brother, cry again unto the Lord, and it may be that he will turn away his an-
ger from them who are our friends, that he con-
found not their language. And it came pass
that the brother of Jared did cry unto the Lord
and the Lord had compassion upon their friends
and their families also, that they were not con-
found. And it came to pass that Jared spake
again unto his brother, taying, go and in-
quire of the Lord whether he will drive us out
of the land; and if he will drive us out of the
land, cry unto him whither we shall go.
And who kneweth but the Lord will carry us
forth into a land which is choice above all the
earth. And if it so be, let us be faithful unto
the Lord, that we may receive it for our in-
heritance.

And it came to pass that the brother of Jared
did cry unto the Lord according to that which
had been spoken by the mouth of Jared. And
it came to pass that the Lord did hear the bro-
ther of Jared, and had compassion upon him
and said unto him, go to and gather together thy
flocks, both male and female of every kind; and
also of the seed of the earth of every kind, and
thy families also, and also the brother and his
family; and also thy friends and their fami-
lies, and the friends of Jared and their families.

And when thou hast done this, thou shalt go
at the head of them down into the valley that is
northward. And there will I meet thee, and
I will go before thee into a land which is choice
above all the land of the earth. And there will
I bless thee and thy seed, and raise up unto me
of thy seed, and of the seed of thy brother, and
they who shall go with thee, a great nation.

And there shall be none greater than the nation
which I will raise up unto me of thy seed; upon
all the face of the earth. And thus I will do
unto thee because this long time ye have cried
unto me.

Here, then, we have two records found upon
this continent, that go to support the words of
eternal truth—the Bible; and whilst these re-
cords, both of them, sanction the testimony of
the scriptures in regard to the flood, the tower
of Babel, and the confusion of languages; the
tradition and hieroglyphics of the Zalites, the
Colhuasans, and the Azteca nations, in regard
to the confusion of languages and their travels
to this land, is so like that contained in the Book
of Mormon, that the striking analogy must be
seen by every superficial observer.

In regard to the confusion of languages it
is said of the above nations, that there were
“fifteen heads, or chiefs of families, that were
permitted to speak the same language.” The
Book of Mormon, concerning the same event,
says: “And it came to pass that the brother of
Jared did cry unto the Lord; and the Lord had
compassion on Jared, therefore he did not con-
found the language of Jared”—and it further
states that Jared’s brother’s language was not
confounded; and they then prayed for their
families and friends also, and the Lord heard
them in their behalf; and their language was
not confounded. These accounts, then, pre-
cisely agree, one of which was found in Ontario
county, N. Y., and the other in Mexico.

Again, those nations, or families, embodied
themselves together and traveled they knew not
where, but at length arrived in the country of
Aztalan, or the lake country of America. The
Book of Mormon says, that the brother of Jared
cried unto the Lord, that he would give them
another land; the Lord heard him, and told him
to go to a certain place, “and there I will meet
thee and go before thee into a land which is
choice above all the land of the earth.” This
it further speaks is the land of America. The
coincidence is so striking that further comment
is unnecessary.—Ed.

For the Times and Seasons.

LETTER FROM TENNESSEE.

PUTNAM COUNTY, Tenn., May 13, 1842.

Mr. Editor:—Dear Sir—It devolves
upon me, although a painful duty, to an-
ounce to you the present state and con-
dition of affairs as we have found them
in this place. On the 18th of March I
arrived at the city of Nashville, and after
visiting several branches of the church,
and setting them in order according to my
appointment, I was informed, by Dr.
Alfonzo Young, that recently, a branch
of the church had been organized in Put-
nam county, by William and Alford
Young, who professed to teach our prin-
ciples, viz: The faith of the Latter Day
Saints. In order to give you the opportu-
nity of suppressing the progress of diffi-
culties arising from false teachers, we ad-
dress this line to you for your informa-
tion; being thoroughly acquainted with
many of the principles taught by them,
and also of the evils resulting from their
teachings and conduct. They profess to
be empowered with ten supernatural gifts,
some of them are contained in the 12th
chapter of 1st Corinthians—raising the
dead they claim as the 10th. Mr. Daniel
Hunt, one of their coadjutors, in addition
to the gifts above mentioned, claims to be
the personage spoken of in the 20th chap-
ter of Revelations who is to bind the drag-
on a thousand years; he also professes to
have the power to seal up unto eternal
life. They have made six proselytes near
the town of Alexandria, De Kalb county.
The authenticity of the Book of Mormon
was by them held in obscurity, and when
interrogated on the subject they would re-
ply, that the time would come when they
should arrive at its contents; that the book
was not designed to be taught to the Gen-
tiles at present, and that it was only to
be taught to the Jews in order to effect
their restoration. They pretended to raise
the dead while in Smith county, twenty
miles distant from this place, on two dif-
ferent occasions; one of these miraculous