

trine of Christ; that instead of your easy times, the powers of heaven are to be shaken, and a time of trouble ensue which will baffle the skill of philosophy, while earthquakes, rebellion, bloodshed, and calamity will continue until great Babylon falls.

C. Must bid you good bye, sir, that doctrine is unpopular. P.

For the Times and Seasons.

Many in this, as well as in other ages of the world, suppose, that if a man who professes to be religious, is afflicted it must be on account of his iniquities; behold say they, the hand of God is upon him, he is under transgression, &c. They forget the circumstance of Job, and a thousand others given in the scriptures. We are told that if any man will live Godly in Christ Jesus, he shall suffer persecution. Christ says, The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. John vii, 7. The same hatred has been manifested against every man of God, who stood up to rebuke the wicked ever since the world began. Paul understood the matter perfectly, for in his 11th chapter to the Hebrews he says, And others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

Paul here speaking by inspiration, says, that those thus afflicted and tormented, were characters 'of whom the world was not worthy,' and yet God in his infinite wisdom suffered it to be so, that the world might be warned and rebuked, and left without excuse in the day of judgment, and that they might have an opportunity of filling up their cup of iniquity. They are suffered to grow up like a green bay tree, they spread themselves and become exceeding great and high, opportunity is given them to do much good, they are often made stewards over much wealth, that they might administer to the wants of the poor and destitute, but in their pride they forget the God of the universe who gave, and like Nebuchadnezzar, they say, *behold I did it*. Should

the righteous mourn, because the wicked usurp authority, and exercise tyranny and oppression, and seem to go unpunished, no! for behold the day cometh and 'the righteous shall be mine saith the Lord,' and in that day the wicked shall cease to trouble, and their names shall be blotted out from amongst men, and the weary and afflicted shall have rest and peace, and they shall enjoy the sweet, for they have tasted of the bitter.

Let none suppose that God is angry with his Saints because he suffers the hand of persecution to come upon them, he chasteneth those whom he loveth, and tryeth and proveth every son and daughter, that they may be as gold seven times refined. Rejoice then ye Saints of the Most High, for the God of Abraham is your God, and he will deliver you from all your enemies; seek diligently to know his will, and observe to do it, be zealous in the cause of truth, in building up the kingdom of Christ upon the earth, in rearing up the Temple of God at Nauvoo, and in all works of righteousness. And say not, 'the Lord delayeth his coming,' for behold, the day draweth near, the hour approacheth, be ye ready. Be virtuous, be just, be honorable, be full of faith, love, and charity, pray much, and be patient, wait a little season and the voice of God shall thunder from the heavens, his voice shall be very terrible, then the wicked shall tremble and fall back, they shall be taken in their own snares and fall into the pits which they have digged for others, but the just shall live by faith, and shall shine forth as the stars in the firmament, their glory shall be as the brightness of the sun. for they are God's.

WILLIAM LAW.

BOOKS.

The following account of preparing and managing books, is taken from Dr. Jahn's Biblical Archaeology. Tablets, tables, and plates, are all of the same import, and the mode of fastening *leaves*, plates or tablets together at the back with *rings*, is the same way the Book of Mormon was connected. We may, at some future day, pursue this subject far enough to convince honest people, that the stone tables of the Bible, and gold plates of the Book of Mormon, were constructed and carried alike.

"Books, (which are mentioned as very well known as early as Job 19: 23. Num. 21: 14. Exod. 17: 14,) were written most anciently on skins, on linen, on cotton cloth, and the reed papyrus; and subsequently on parchment. The leaves were written over in small columns, called *delautote*, (Heb.) Jer. 36: 23. If the book were *large*, it was of course formed of a number of skins, of a number of pieces of linen and cotton cloth, or of papyrus, or parchment, connected together. The leaves were rarely written over on both sides, Ezek. 2: 9. Zech. 5: 1. Whether the lines were written as in the Sigeian inscription, and in the Etruscan inscriptions, might yet be determined, if the stones mentioned Josh. 8: 32. could be found.

Books being written upon very flexible materials, were rolled round a stick; and, if they were very long, round *two*, from the two extremities. The reader unrolled the book to the place which he wanted, and rolled it up again when he had read it, Luke 4: 17—20; whence the name *megeclau* (Heb.) *a volume*, or thing rolled up, Ps. 40: 7. Is. 34: 4. Ezek. 2: 9. 2 K. 19: 14. Ezra 6: 2. The leaves thus rolled round the stick, which has been mentioned, and bound with a string, could be easily sealed, Is. 29: 11. Dan. 12: 4. Rev. 5: 1. 6: 7. Those books, which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by.

Inasmuch as the public mind has been unjustly abused through the fallacy of Dr. Bennett's letters, we make an extract on the subject of marriage, showing the rule of the church on this important matter. The extract is from the Book of Doctrine and Covenants, and is the only rule allowed by the church.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband,

neither is it lawful to influence her to leave her husband."

TO THE CHURCHES ABROAD AND NEAR BY.

As many false reports are circulated to delay the building of the Temple of God at Nauvoo, we take this public method of stating that the saints are constantly engaged in rearing this great house for their salvation, by tithing and donations—according to the commandments; and in order that the work may progress more speedily; we call upon the churches abroad and near by, to bring or send us their tithes or donations, that we may be enabled to go on prosperously and finish it in an acceptable time to the Lord. The work hands upon this house need provisions and clothes, and the brethren, *these plentiful times*, have these things and other means, and can, if they will, *help us*. Brethren remember the commands of the Lord and help fulfil them.

ALPHEUS CUTLER,
REYNOLDS CAHOON,
ELIAS HIGBEE,
Building Committee.

Nauvoo, Aug. 25, 1842.

NOTICE.

From the circumstances growing out of the pretended exposures of John C. Bennett, a rumor has gone abroad that the Nauvoo House has ceased to progress. This is therefore designed to inform the brethren of the churches throughout the United States and elsewhere, that the work is still progressing as in times past. It is true we have little or no means to carry on the work, nor have we at any time had a sufficiency of means to go on with that rapidity we would wish. But if no preventing providence we will progress with the work until its final completion, and hereby call upon the brethren to take stock in the house if they have not, that the hands of the laborers may be strengthened thereby.

GEORGE MILLER, P. N. H. A.

The Hebrew priests, when they appeared before the Lord, performed the service with naked feet, a symbol of veneration. See Exodus 3: 5.—Josh 5: 15. Now a days the world's priests wear boots or shoes well blacked as an act of decorum and not see God.