

DEATH

OF THE

PROPHETS

JOSEPH AND HYRAM SMITH,

WHO WERE MURDERED WHILE IN PRISON
AT CARTHAGE, ON THE

27th DAY OF JUNE, A. D. 1844.

COMPILED AND PRINTED FOR OUR VENERABLE BROTHER, IN CHRIST,
FREEMAN NICKERSON.

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Account of the Death of the Mormon Prophet and Patriarch of the Church of Jesus Christ of Latter Day Saints. Two official reports from Governor Ford. A report from J. W. Woods Attorney at Law. A few sketches from the Faith and Doctrine of the Latter Day Saints.

MORMON PREACHING:

EVERY SUNDAY, SEATS FREE, AT THE FOLLOWING PLACES.

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
1844.

TO THE READER.

THE following pages were compiled for the purpose of counteracting the many false statements, which the public mind has received in relation to the death of Generals JOSEPH and HYRAM SMITH, *Prophet and Patriarch* of the Church of Jesus Christ of Latter Day Saints, (or *Mormons*.)

To be sure *Joseph and Hiram Smith* were in the hands of the law, and had the pledged faith of the Governor and State that they should be protected while in Carthage, and receive an impartial trial, for charges against them; but the faith of a mob, (or a State, just as you please to call it,) are not worth much, when they threaten the Governor to his face that the Smiths should not leave Carthage alive. And as the Governor had left for Nauvoo, to address the peaceful inhabitants of that city, it would be required of them to behave in a more peaceable manner than their neighbors. He left at Carthage about sixty men to protect Joseph and Hiram Smith, eight at the jail, and the remainder about quarter of a mile distant; and while the Governor was in Nauvoo, the mob, about two hundred strong, rushed to the jail, in Carthage, where Joseph and Hiram Smith were falsely imprisoned, and killed them with powder and ball. Suppose, kind reader, for one moment, that the Mormons had committed such a brutal act, what would have been the consequence? Why, the very fiends of hell would have been let loose against such deeds of bloodshed; and Editors, Priests, and People, would have said there is no punishment too bad for them, and in fact, the people would not allow one to exist, on the face of the earth. But what is the language they use now? Oh, it is nobody killed but that Joe Smith and his brother, and they ought to have been dead long ago! Kind reader, please examine the following pages, and then judge whether they ought to have been dead long ago, or not; also read and examine the brief sketches from our faith.

THEY DIED INNOCENT, and there have not been two nobler martyrs since the days of Abel. We believe there is still a God in Israel who will avenge our wrongs, if the laws of the land will not.

 THE MORMONS ARE, AND ALWAYS HAVE BEEN, A LAW-ABIDING PEOPLE.

J. G.

AWFUL ASSASSINATION.

THE PLEDGED FAITH OF THE STATE OF ILLINOIS STAINED WITH INNOCENT BLOOD BY A MOB.

On Monday the 24th inst., after Governor Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph Smith and Hiram Smith, *should be protected*, by the militia of the State, they in company with some ten or twelve others, started for Carthage. Four miles from that place, they were met by Captain Dunn, with a company of cavalry, who had an order from the Governor for the "*State Arms.*" General Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night. Captain Dunn nobly acquitting himself, landed us safely at Hamilton's Hotel.

In the morning we saw the Governor, and he *pledged the faith of the State*, that we should be protected. General Smith and his brother Hiram were arrested by a warrant founded upon the oaths of H. O. Norton and Augustine Spencer, for *treason*. Knowing the threats from several persons, that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The Governor and General Demming conducted them before the McDonough troops and introduced them as *General Joseph Smith and General Hiram Smith*. This manœuvre came near raising a mutiny among the "*4th Carthage Greys,*" but the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance in the Circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the Justice made out a mittimus, without an investigation, and committed the two Gen. Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail. In the morning the Governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the justice for examination, but the jailer refused to let them go, as they were under his direction "*till discharged by due course of law:*" but the Governor's troops, to the amount of one or two hundred, took them to the Court House, when the hearing was continued till Saturday 29th, and they were remanded to jail. Several of our citizens had permits from the Governor to lodge with them and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in time, *that there was nothing against these men, the law could not reach them, but*

powder and ball would! The Governor was made acquainted with these facts, but on the morning of the 27th, he disbanded the McDonough troops, and sent them home; took Captain Dunn's company of Cavalry, and proceeded to Nauvoo, leaving these two men and three or four friends, to be guarded by *eight men* at the jail, and a company in town, of sixty men, 80 or 100 rods from the jail, as a *corps in reserve*.

About six o'clock in the afternoon the guard was surprised by an armed mob of from one hundred and fifty to two hundred and fifty, painted red and black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held "in durance vile," to answer to the laws of Illinois, under the solemn pledge of the faith of the State, by Governor Ford, *that they should be protected!* but the mob ruled!! They fell as martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs, but not seriously. Thus perishes the hope of law; thus vanishes the plighted faith of the State; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission by *being shot by a mob for their religion!*

Governor Ford TO THE PEOPLE OF THE STATE OF ILLINOIS.

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hiram, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown County, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the Mormons were peaceably disposed; and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it I obtained a pledge of honor by an unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could do to disgrace the State, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo.

I however discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and if we marched into the city pretexs would not be wanting for commencing hostilities. The Mormons had done every thing required of which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided, in a council of officers, to disband the army, except three companies, two of which were retained as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty, as I think plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard it is said, did their duty, but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were prepared to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons, and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops, to observe the progress of events, to defend property against small numbers, and with order to retreat if menaced with a superior force. I decided to *proceed immediately to Quincy*, to prepare a force, sufficient to suppress disorders, in case it should ensue for the foregoing transactions, or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having competent force at my disposal in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

TO THE PEOPLE OF WARSAW, IN HANCOCK COUNTY.

I am continually informed of your preparations and threats to renew the war and exterminate the Morimons. One would suppose that you ought to rest satisfied with what you have already done. The Mormon leaders, if they ever resisted the law, have submitted to its authority. They have surrendered the public arms; and appeared to be ready to do any thing required, to make atonement for whatever wrong may have been done. Since the assassination of their two principal leaders, under circumstances well calculated to inflame their passions, and drive them to excesses for the purposes of revenge, they have been entirely peaceful and submissive; and have patiently awaited the slow

operations of the laws to redress the wrongs of which they complained. There has been no retaliation; no revenge; and for any thing I can ascertain, there will be none. Those of your people, who are charged with being the most hostile to them, have lived, if they knew it, in perfect security from illegal violence. I am anxious for a pacification of your difficulties. You cannot drive out, or exterminate the Mormons. Such an effort would be madness and would not be permitted by the people of the State. You cannot be sustained in it either by force or law. You are blinding yourself to your weakness, and keeping up an agitation which must fail of the purpose intended, and recoil with terrible energy upon your own heads. I exhort you to reconsider your infatuated resolutions. Try your Mormon neighbors again, and if you cannot dwell together in amity, you may at least refrain from injuring each other. From the moderation of the Mormons, under what they consider to be the deepest injury, you might well hope that if they ever entertained designs inconsistent with your liberty and happiness, that those designs have been abandoned. They are also interested in preserving the peace. It is not natural to suppose that they any more than yourselves, wish to live in continual alarm. They hope for quiet, and will be peaceful and submissive in order to enjoy it. But you are continually driving them to desperation by an insane course of threatening and hostility, and depriving yourselves of peace by the same means used to disquiet them.

If I have said any thing severe in this address, I pray you, attribute it to my deep conviction that your course is improper and unwarrantable. Such is the opinion of the people at large in the state, and all over the country. From being right in the first instance, you have put yourselves in the wrong, and there are none who sustain you. As men of sense you are bound to see, if you will open your eyes, that you cannot effect your purposes. Nevertheless you are still training and drilling, and keeping together, and threatening a renewal of the war. I have said to you often that you cannot succeed; by this time you ought to see if yourselves. What can your small force do against two thousand armed men, entrenched in a city, and defending themselves, their wives and children? Besides if you are the aggressors, I am determined that all the power of the state shall be used to prevent your success. I can never agree that a set of infatuated and infuriated men shall barbarously attack a peaceful people, who have submitted to all the demands of the law; and when they had full power to do so, refrained from inflicting vengeance upon their enemies. You may count on my most determined opposition—upon the opposition of the law and upon that of every peaceful law abiding citizen of the country. This is not spoken in anger. God knows, I would do you no injury unless compelled to do so to sustain the laws. But mob violence must be put down. It is threatening the whole country with anarchy and ruin. It is menacing our fair form of government, and destroy-

ing the confidence of the patriot in the institutions of his country.

I have been informed that the Mormons about Lima and Macedonia, have been warned to leave the settlements. They have a right to remain and enjoy their property. As long as they are good citizens, they shall not be molested; and the sooner those misguided persons withdraw their warning and retrace their steps, the better it will be for them.

July 25, 1844.

THOMAS FORD.

STATEMENT OF FACTS.

At the request of many persons who wish that the truth may go forth to the world, in relation to the late murder of Joseph and Hiram Smith, by a band of lawless assassins. I have consented to make a statement of the facts so far as practicable. A posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws could allay the excitement. I was then informed by Gov. Ford he was pledged to protect all such persons as might be arrested, and that they should have an impartial examination, and that if the Smiths, and the rest, against whom warrants had been issued, would come to Carthage by Monday, the 24th inst., it would be a compliance on their part, and on Sunday morning, the 23d, Gov. Ford pledged his word that if Gen. Smith would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I as his counsel should have protection in defending Smith, and I returned to Nauvoo on Sunday evening, the 23d, and that I found Gen. Joseph and Hiram Smith, making preparations to go to Carthage on Monday, and on Monday morning, the 24th, I left the city of Nauvoo in company with Joseph Smith, and some fifteen other persons, parties and witnesses for Carthage, that about 4 miles west of Carthage, we were met by a company of about sixty men under Captain Dunn, and that at the request of Gen. Joseph Smith, I advanced and communicated with the commander of the company, and was informed that he was on his way to Nauvoo, with an order from Gov. Ford, for the State Arms at that place, that it was agreed by myself, on behalf of Gen. Smith, that the order for the arms should be endorsed by Gen. Smith, and that he should place himself under the protection of Capt. Dunn, to return to Nauvoo and see the Governor's order promptly obeyed, and return with Capt. Dunn to Carthage; Capt. Dunn pledging his word as a military man, that Smith and his friends should be protected, that the order was endorsed by Gen. Smith, which was communicated by Capt. Dunn to Gov. Ford, with a letter from Gen. Smith, informing the Gov. that he would accompany Capt. Dunn to Carthage. I left the company and proceeded to Carthage, that about 12 o'clock at night, on the 24th, Capt. Dunn returned with the State Arms, from Nauvoo, accompanied by Joseph and Hiram, with some thirteen others, who were charged with a riot in destroying the printing press of

the Nauvoo Expositor; that on the morning of the 25th, Joseph and Hiram Smith, with the others charged, surrendered themselves to the Constable, and at the same time, Joseph and Hiram were arrested on the charge of treason against the State of Illinois; that about 3 o'clock, P. M., on the 25th, the Justice proceeded to the examination in relation to the riot, and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance, to answer at the next term of the Circuit Court, that we were engaged until dark in making out and giving recognizances, that in consequence of the rumors as to the excitement at Warsaw, and other points, and to allay the fears of the citizens of Nauvoo, I requested Gov. Ford to detail a company to Nauvoo to protect the city, which request was promptly complied with, and that night, Capt. Singleton with a company of men from McDonnough county, marched to Nauvoo and to take possession of the city, and remained until the evening of the 27th, when they took up their line of march for Carthage.

After the matter of the riot was disposed of, the Justice left without saying anything in relation to the examination for treason, and in about one hour the constable returned with a mittimus, a copy of which accompanies the statement of my colleague, H. T. Reed, a copy of which was demanded and refused; that I requested the officer to wait until I could see Gov. Ford, and he said he would wait five minutes, and as I went to the door I met Capt. Dunn, with some twenty men to guard the prisoners to jail; that I accompanied Gov. Ford to the Justice, R. F. Smith, who gave as a cause for issuing the warrant of committal; that the prisoners were not personally safe at the hotel.

I then requested the Governor to have a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the Governor visited the jail in company with a friend, at which interview the Governor again pledged himself for their personal safety; and after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the Justice for an examination, to which the counsel for the prisoner replied,—that they were committed until discharged, by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the Justice, R. F. Smith, gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.) for the jailor to deliver up the prisoners, which the jailor refused to do; that the constable then repaired to the jail with a company called Carthage Greys, of whom the justice was the captain, but not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice at the Court House, that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, 12 o'clock, and subpoenas issued for witness on the defence. The two Smiths were then remanded to jail, and orders were issued for a

consultation of the officers, with the commander in chief, and it was determined that the troops should take up a line of march at 8 o'clock on the morning of the 27th, for Nauvoo; that on the morning of the 27th, the order for marching to Nauvoo was countermanded, and all the troops disbanded but the company under Capt. Singleton at Nauvoo, Capt. Dunn's company of horse, and the Carthage Greys, that the Governor determined to visit Nauvoo, escorted by Capt. Dunn's company; and the Carthage Greys were left as a guard for the prisoners at the jail, and after the troops were disbanded, I requested Gov. Ford to detail some men to guard the route to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about 11 o'clock, A. M., and came to Nauvoo; that Gov. Ford and his aid, Col. Buckmaster, escorted by Capt. Dunn's company, arrived in Nauvoo about 5 o'clock, P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city of Nauvoo for Carthage.

JAMES W. WOODS.

Attorney at Law, at Burlington, Iowa.

Faith and Doctrine of the Latter Day Saints.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are, 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists, &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the res-

toration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is any thing virtuous, lovely or of good report, or praiseworthy, we seek after these things.

JOSEPH SMITH.

I would here give my testimony and say, that I know the book of Mormon to be true, and that Joseph Smith is a Prophet of God, for I have never known the word of God through him to fail. Therefore, when men come to you crying, get ye ready to meet the bridegroom, just ask them where you shall go to meet him; and if they do not tell you either at Jerusalem or Mount Zion, set them down as being men who stand in need of more revelation to help them out of the midnight darkness they themselves are in—Therefore go ye not after them, for they are in the broad road that seemeth right unto man, but the end thereof is death. For it is written by Joel, that in Mount Zion and in Jerusalem, there shall be deliverance when the Lord comes. Again, should you or any other person persist in affirming that there is to be no more revelation, rest assured, that you are in want of a general knowledge of the scriptures, for Jeremiah tells us in chap. 33, that when God gathers Israel, he will reveal unto them the abundance of peace and truth.

When a man says to you do not go hear the Mormons preach, for they will lead you astray from the truth, set that man down as being a dishonest man, or that he has not been born again, and been made to drink into the one spirit, which moved the apostles anciently to say—"try all things, prove all things, hold fast that which is good."

When your heart says to you, I wish I knew whether the Mormons are the false teachers described in scripture or not, set yourself down as being in want of the other comforter which the Saviour said should lead you into all truth, and which the world could not receive—for it is written, that the Spirit maketh manifest.

When any man says to you that the book of Mormon is false, and that Christ did not show himself to his other sheep, upon the continent of America, and that they did not hear his voice, set that man down as being partial, and of accusing the Saviour of lying, and that it would not shock him to tell one himself, for the purpose of carrying out his points—therefore he is not fit to hold any office in society, either civil or religious, for he would sacrifice the best interests of his constituents to his own aggrandizement and self-will.

When professed preachers of the gospel say to you that we have got enough of the word of God in the Bible, set them down as being wilfully ignorant, and that they intend to deceive you by their sophistry—for it is written in Matthew, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and there are fifteen or eighteen books, gospels and epistles, spoken of in the Bible, which are not contained within its pages, and God declares that he will give "line upon line, precept upon precept, here a little and there a little."

Should they say to you again that it is not essential that these old pro-

phesies should be restored, say to them that out of their own mouth, God, God will judge them; and say to them that it is not essential that they should have part in the first resurrection, for it is written that the saints shall be raised from the dead at Christ's coming; and also the scriptures declare that the heavens must retain him, until the restoration of all that has been spoken by the mouth of all the holy prophets since the world began.

When a man shall say to you that we have no more need of prophets and apostles, say to him that he is a dangerous man, and that he has been blown about by every wind of doctrine, and has got into the broad road of division and destruction, and would be glad of your company; therefore detect him by the words of Paul, who says: Apostles and Prophets, were given until we all come to the unity of the faith, and to the knowledge of the Son of God, that we might not be blown about and divided, by every wind of doctrine by the cunning craftiness of man. Paul also says, 1st Cor. 12, "That God set some in the church—first, Apostles—second, Prophets—thirdly, Teachers—then gifts, miracles, tongues, discerning of spirits," &c. All these, he says, were for the perfecting of the saints; and Ecclesiastes tells us, the 3d chap., "I know that whatsoever God doeth it shall be forever; nothing can be put to it nor any thing taken from it; and God doeth it that men should fear him." Therefore, when men say that it is only necessary to have heart religion in order to be saved, set such down as having a form of godliness, but denying the power thereof, and they consequently are taking from the word of God. They therefore are like a ship in the sea, without a steersman, blown about by every contrary wind; but put a steersman on board, and he would land it safe in port. So give a man good head religion, and the heart will soon be right by following its dictates. Even so, the church has need of apostles and prophets, for a governing head to unite it, and give it a proper direction, even as the intelligent part does the body; for when the intelligent part of man becomes deranged, the members of the body are very apt to pursue a course calculated to destroy the body. Just so with the church, when its head is deranged or disorganized by aspiring men who claim to be called of God, and at the same time deny revelation, and thereby distract the church and run it into division and destruction.

When you hear a man saying to a servant of God, do a miracle, or show us a sign, and we will believe that Joseph Smith is a prophet, and that you are sent of God, set such men down as being wicked and rotten at heart—for it is written that a wicked and adulterous generation seeketh after a sign; and besides all this, if the servants of God went about doing miracles to convince the world that they were sent of God, how would the world be able to tell them from the servants of Satan? See 2d Thess. salonians, 2d chap. 9th and 10th verses.

But again: when you hear priests telling the people that there are no such things as the gifts of healing, and miracles, and scoff at it, saying we have no need of these things in this enlightened age, set them down as hireling priests, whose craft is in danger of being exposed by true teachers, such as apostles and prophets, who expose their wickedness and bring their mysterious religion to light, by stripping them of their hypocritical garb of spiritualization—for Peter says, that no prophecy of the scriptures is of any private interpretation—whosoever spiritualizes them, will do it to their own destruction.

Again—when you hear people saying that there is to be no more ministering of angels in the last days, set them down as belonging to, or coinciding with the Mystery Babylon, whose fall is to be proclaimed through the administration of an angel, as declared by the revelator John, when the wine press is to be trodden without the city or in the open field, as spoken by Ezekiel the prophet. And in fine, when you hear sectarian priests say that the book of Mormon is an addition to the Bible, set them down as men who both add to and take from the scriptures, by their spir-

itualizing system of private interpretation. But the book of Mormon leaves the Bible as it finds it, neither adding to nor taking from it: therefore it remains the same and always will.

Lastly—when men say to you they are sent of God to preach the gospel, ask them what priesthood they are of; and if they do not tell you that they are either of the Aaronic or the Melchisedec, set them down as false teachers who have run without authority; for we read of no other priesthood in the scriptures, save those two—consequently they have not been sent; for Paul tells us no man taketh this honor unto himself but he that is called of God, as was Aaron. And how will they preach except they be sent? They will say that Christ did not mean what he said, when he said that these signs shall follow them that believe the gospel; and thereby subtract from the word of God, and add theirs in the stead thereof, and make it read: These signs shall follow your Apostle, and nobody else—thus having a form of Godliness, but denying the power thereof; therefore from such turn away, for they will creep into houses and lead captive silly women, &c, as declared by Paul to Timothy.

Having now laid before you a few things out of the many contained in the scriptures, whereby you may be able to detect false teachers, it may not be amiss to lay before the reader a few traits whereby a true teacher may be more clearly distinguished from the false teachers, who are continually blowing a trumpet that gives an uncertain sound; but not so with the true teachers, for their trumpet gives a certain sound, rolling forth sweet anthems of praise to the most High, with a verity, thus saith the Lord. I know the things which I declare unto you to be true, for the great God has revealed it unto us by his own power; wherefore harden not your hearts against the truth, for it is good news and glad tidings to all people—lo! the bridegroom cometh, go ye out to meet him, for behold the time is at hand when the Lamb shall ascend upon Mount Zion, and with him an hundred forty and four thousand, who shall be the first fruits of God unto the Lamb, who shall bring in the everlasting righteous, and to him that looketh for his appearing, to him he shall appear the second time without sin unto salvation.

When men come to you preaching the gospel of peace for the gathering of Israel, and not in their own names, proclaiming repentance and baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost, and teach as one having authority, and not as the sects, set them down for true teachers—for so came the servants of God in days of old.

And again, when men come to you preaching repentance and baptism for the remissions of sins, saying that the same signs shall follow them that believe as in the days of old, as it is written. In my name they shall cast out devils, speak with new tongues, take up serpents, and if they shall drink any deadly thing, it shall not hurt them—then shall lay hands on the sick, and they shall recover. Such you may set down as being true teachers, if they declare to you that they are acting under the authority of the Melchisedec priesthood, for so declared the apostles of old.

When men come to you and declare that God has given more revelation for the gathering of Israel, preaching according to the foregoing pattern, set them down as being true teachers, for so the prophets declared that it should come to pass in the last days. Joel 2d—Jeremiah 16th and 23d chapters, and also 31st, it is declared, that there shall be a day that the watchmen upon Mount Ephraim shall cry, Arise ye, let us go up to Mount Zion unto the Lord our God. And now I declare unto all people that Mount Zion is on the land of America, and Jerusalem upon the land of Asia.