

[Letter to the Church and Edward Partridge, 20 March 1839]

Liberty Jail, Clay County, Mo March 20, 1839.

To the church of Latterday saints at Quincy Illinois and Scattered Abroad, and to Bishop Partridge in particular. your humble servant Joseph Smith Jr prisoner for the Lord Jesus Christ's sake, and for the saints taken and held by the power of mobocracy under the exterminating reign of his excellency the Governor Lilburn W. Boggs in company with his fellow prisoners and beloved brethren Caleb Baldwin, Lymon Wight. Hiram Smith and Alexander McRae. Send unto you all greeting. May the grace of God the father and of our Lord and savior Jesus Christ rest upon you all and abide with you forever. May knowledge be multiplied unto you by the meorcy of God. And may faith and virtue and knoledge and temperance and patiance and Godliness and Brotherly kindness and charity be in you and abound that you may not be baron in anything nor unfrutefull. Forasmuch as we know that the most of you are well acquainted with the rongs and the high toned injustice and cruelty that is practiced upon us whereas we have been taken prisoners charged falsely with evry kind of evil and thrown into prison inclosed with strong walls surrounded with a strong guard who continually watch day and knight as indefatigable as the devil is in tempting and laying snayres for the people of God. Therefore dearly beloved Brethren we are the more ready and willing to lay claim to your fellowship and love. For our curc [p. 1]umstances are calculated to awaken our spirits to a sacred remembrance of evry thing and we think that yours are also and that nothing therefore can separate us from the love of God, and fellowship one with another and that evry species of wickedness and cruelty practiced upon us will only tend to bind our harts together and seal them together in love we have no need to say to you that we are held in bonds without cause neither is it needfull that you say unto us we are driven from our homes and smitten without cause. We mutually unders[t]and that if the inhabitants of the state of Missouri had let the saints alone and had been as deserable of peace as they ware there would have been nothing but peace and quietude [quietude] in this <State> unto this day we should not have been in this hell surrounded with demonds if not those who are damned, they are those who shall be damned and where we are compeled to hear nothing but blasphem[o]u[s] oaths and witness a scene of blasphemy and drunkenness and hypocrisy and debaucheries of evry description. And again the ~~ery~~ cries of orphans and widdows would <not> have ascended up to God. the blood of inocent women and children yea and of men also would not have cried to God against them <it> would <not> have stained the soyl of Missouri. but oh! the unrelenting hand the inhumanity and murderous disposition of this people it shocks all nature it beggars and defies all description. it is a tail [tale] of [p. 2] wo a lamentable tail yea a sorrifull tail too much to tell too much for contemplation too much to think of for a moment too much for human beings it cannot be found among the hethans it cannot be found among the nations where Kings and tyrants are inthroned it cannot be found among the savages of the wilderness yea and I think it cannot be found among the wild and ferocious beasts of the forist that a man should be mangled for sport women be violated <rob[b]ed> of all that they have their last morsel for subsistance and then be violated to gratify the ~~hells~~ <hellish> desires of the mob and finally left to perish with their helpless of[f]spring clinging around their necks but this is not all after a man is dead he must be dug up from his grave and mangled to peaces for no other purpose than to gratify their spleen against the religeon of god. They practise <these> things upon the saints who have done them no rong who are inocent and virtuous who loved the Lord their god and were willing to forsaike all things for ~~his~~ <Christ> sake these things are awfull to relait but they are verily true it must needs bee that offences come but WO! to them by whom they come. [121:1-6] O God where art thou and where is the pavilion that covereth thy hiding place how long shall thy hand be stayed and thine eye yea thy pure eye behold from ~~from~~ the etearnal heavens the rongs of thy people and of thy servants [p. 3] and thine ear be penetrated with their cyes [cries] yea o Lord how long shall they suffer these rongs and unlawfull oppressions before thine hart shall be softened towards them and thy bowels be moved with compassion towards them. O Lord God almyty maker of heaven earth and seas and of all things that in them is and who controleth and subjecteth the devil and the dark and benig[h]ted dominion of shayole. Streach forth thy hand let thine eye pierce let thy pavilion be taken up let thy hiding place no longer be covered let thine ear be

inclined let thine hart be softened and thy bowels moved with compassion towards us let thine anger be kindled against our enemi[e]s and in the fury of thine hart with thy sword avenge us of our rongs remember thy suffering saints oh our God and thy servants will rejoyce in thy name for ever. Dearly and beloved Brethren we see that peral[s] [perilous] times have come as was testified of we may look then with most purfect asshurance for the roling in of all those things that have been written and with more confidence than ever before lift up our eyes to the luminary of day and say in our harts soon thou wilt vail thy blushing face he that said let there be light, and there was light hath spoken this word, and again thou moon thou dimmer light thou luminary of night shall ~~turn~~ <turn> to blood we see that evry thing is fulfilling and the time shall soon come when the son of man shall [p. 4] descend in the clouds of <heaven,> our harts do not shrink neither are our spirits altogeth[er] broken at the grievous yoak which is put upon us We know that God will have our oppressors in derision that he laf <will laugh> at their calamity and mock when their fear comith oh that we could be with you Brethren and unbosome our feeling to you we would tell that we should have been at <liberated> the time Elder [Sidney] Rigdon was on the writ of habeas corpus had not our own lawyers interpreted the law contrary to what it reads against <us,> which prevented us from introducing our evidence before the mock court, they have done us much harm <from> the begining they have of late acknoledged that the law was misconstrewed and tantalised our feelings with it and have intirally [entirely?] forsaken us and have forfeited their oaths and their bonds and we have a come back on them for they are co-workers with the mob. As nigh as we can learn the publick mind has been for a long time turning in our favor and the majority is now friendly and the lawyers can no longer browbeat us by saying that this or that is a matter of publick oppinion for publick oppinion is not willing to brook it for it is begining to look with feelings of indignation against our oppresors and to say that the mormons were not in the fault in the least we think that truth honor and virtue and inocence will eventually come out tryumphant we should have taken a habeas corpus before the high Judge and escaped [p. 5] the mob in a sumerary way but unfortunatly for us the timber of the wall being verry hard our auger handles gave out and hindered us longer than we expected we applied to a friend and a verry slight uncautious act gave rise to some suspition and before we could fully succeed our plan was discovered we had evry thing in readiness but the last stone and we could have made our escape in one minute and should have succeeded admirably had it not been for a little imprudance or over anxiety on the part of our friend. The sheriff and jailor did not blame us for our attempt it was a fine breach and cost the county a round sum but publick oppinion says that we ought to have been permitted to have made our escape that then the disgrace would have been on us, but now it must come on the state. that there cannot be any charge sustained against us and that the conduct of the mob, the murders committed at hawns mill, and the exterminating order of the Governer, and the one sided rascally proceedings of the Legislature has damned the state of Missouri to all eternity I would just name also that Gen^l [David R.] Atchison has proved himself to be as contemptible as any of them we have tryed for a long time to get our lawyers to draw us some petitions to the supream Judges of this state. but they uterly refused we have examined the law and drawn the petitions ourselvs and have obtained abundance of proof to counter act all the testimony [p. 6] that was against us, so that if the supream Judge dose [does] <not grant> us our liberty he has got to act without cause contrary to honor evidence law or justice shearly to please the devil but we hope better things and trust that before many days God will so order our case that we shall be set at liberty and take up our habitation with the saints we received some letters last evening one from Emma one from Don C[arlos] Smith and one from Bishop Partridge all breathing a kind and consoling spirit we were much gratified with there contence [contents] we had been a long time without information and when we read those letters they were to our ~~soles~~ <souls> as the gentle air, <is> refreshing but our joy was mingled with greaf because of the suffering of the poor and much injured saints and we need not say to you that the flood gates of our harts were hoisted and our eyes were a fountain of tears but those who have not been inclosed in the walls of a prison without cause or provocation can have but a little ideah how sweat [sweet] the voice of a friend is one token of friendship from any sorce whatever awakens and calles into action evry simpathetick feeling it brings up in an

instant evry thing that is pas[s]ed it sesses [seizes?] the presant with a vivasity of lightning it grasps after the future with the fearsness [fierceness] of a tiger it rетроgrades from one thing to another untill finally all enmity malice and hatred and past diferances misunderstandings and mis [p. 7]managements lie slain victoms at the feet of hope and when the hart is sufficiently contrite and <then> the voice of inspiration steals along and whispers [121:7-25] my son pease be unto thy soul thine advirsity and thy afflictions shall be but a small moment and then if thou indure it well God shall exalts the[e] on high thou shalt tryumph over all they foes thy friends do stand by the[e] and they shall hail the[e] again with warm harts and friendly hands thou art yet not yet as Job thy friends do not contend again[st] the[e] the neither charge the[e] with transgretion as they did Job and they <who> do the charge the[e] with transgretion there hope shall be blasted and there prospects shall melt away as the hory frost melteth before the burning rays of the rising sun and also that God hath set to his hand and seal to change the times and seasons and to blind their minds that they may not understand his marvilos workings that he may prove them also and take them in there own craftiness also because their harts are corrupt and the thing which they are willing to bring upon others and love to have others suffer may come upon them<selvs> to the verry utmost that they may be disappointed also and their hopes may be cut off and not many years hence that they and their pasterity shall be swept from under heaven saith God that not one of them [p. 8] is left to stand by the wall cursed are all those that shall lift up the heal against mine anointed saith the Lord and cry they have sin[n]ed when they have not sined before me saith the Lord but have done that which was meat in mine eyes and which I commanded them but those who cry transgresion do it becaus they are the servants of sin and are the children of disobediance themselvs and those who swear false against my servants that they might bring them unto bondage and death. Wo unto them because they have offended my little ones they shall be severed from the ordinances of mine house their basket shall not be full their houses and their barnes shall famish and they themselvs shall be dispised by those that flattered them they shall not have right to the priesthood nor their posterity after them from generation to generation it had been better for them that a millstone had been hanged about their necks and they having drownd in the depth of the see wo unto all those that discomfort my people and drive and murder and testify against them saith the Lord of host a generation of viper shall not escape the damnation of hell behold mine eyes seeth and knoweth all their works and I have in reserve a swift judgement in the season thereof for them all for there is a time appointed for <to> evry man [p. 9] according their <as his> work shall be and now beloved Brethren we say unto [you?] that in asmuch as good <God> hath said that he would have a tried people that he would purge them as gold now we think that this time he has chosen his own crusible wherein we have been tryed and we think if we get through with any degree of safty and shall have kept the faith that it will be a sign to this generation all together sufficient to leave them without excuse and we think also that it will be a tryal of our faith equal to that of Abraham and that the antionts [ancients] will not have were off [whereof] to bo[a]st over us in the day of judgment as being called to pass through heavier afflictions that we may hold an even waight in the balances with them but now after having suffered so grate a sacrifis and having pased through so grate a scene of sorrow we trust that a Ram may be caught in the thicket speedily to releave the sons and daughters of Abraham from their grate <great> anxiety and to light up the lamp of salvation upon their countinances that they may hold up <on> now after having gone so far unto everlasting life. Now brethren conserning the places for the location of the saints we cannot counsyl you as we could if we were presant with you and <as> to the things that ware writen heartofore [heretofore] we did not concider them anything verry binding therfore we now say once for all that we think it most proper that the general affairs of the church which are nesisary [p. 10] to be concidered while your humble servant remains in bondage s[h]ould be transacted by a general conferance of the most faithfull and the most respictible of the authorities of the church and a minute of those transactions may be kept and fowarded from time to time to your humble servant and if there should be any corrections by the word ~~of the word~~ of the Lord they shall be f[r]eely transmit ted and your humble servant will approve all the things whatsoever is acciptable unto God if any thing ~~thing~~ should have been sejusted [suggested] by us or any names mentioned ex[ce]pt by

commandment or thus saith the Lord we do not consider it binding. therefore our hearts shall not be grieved if different arrangements should be entered into the nevertheless we would reject the propriety of being aware of an aspiring spirit which spirit has oftentimes urged men forwards to make foul speeches and influence the church and to reject milder councils and has eventually by <been> the means been of bringing much death and sorrow upon the church we would say be aware of pride also for well and truly hath the wise man said that pride goeth before destruction and a haughty spirit before a fall and Again outward appearance is not always a Criterion for us to Judge our fellow man but the lips betray the haughty and over bearing imaginations of the heart, by his words ~~by~~ <and> his deeds let him be scanned [p. 11] flatteringly also is a deadly poison ~~an~~ a frank and <a frank and> open Rebuke provoketh a good man to Emulation and in the hour of trouble he will be your best friend, but on the other-hand it will draw out all the corruption of a corrupt heart And lying and the poison of asps shall be under their tongues and they do cause the pure in heart to be cast in to prison because they want them out of their way, A fanciful and flowery and heated imagination be aware of because the things of God Are of deep import and time and experience and careful and ponderous and solemn though [ts] can only find them out. thy mind O Man, if thou wilt lead a soul unto salvation must stretch [stretch] as high as the utmost Heavens, and sink search in to and contemplate the ~~lowest~~ <lowest> considerations [considerations] of the darkest abyss, and Expand upon the broad considerations of Eternal Expanse, he must commune with God. how much more dignified and noble are the thoughts of God, than the vane imagination of the human heart, none but fools, will trifling [trifle], with the souls of men, how vane and trifling, have ben our spirits, our Conferences our Councils our— private Meetings our private as well as public Conversations to low to mean to vulgar [p. 12] to condescending, for the dignified Characters of the Chosen of God, according to the purposes of his word will from before the foundation of the world. to hold the keys, of the mysteries [mysteries] of those things that have ben kept hid from the foundation until now, for <of> which some have tasted a little and which many of them are to be poured down from heaven upon the heads of babes, yea the weak, obscure and despisable ones of this earth. therefore We beseech of you Brethren, that <you bear> ~~bare~~ with those [w]ho do not feel themselves more worthy than yourselves, while we Exhort one another, to a reformation [reformation?], with one an all. both old and young. teachers and taught both high and low rich and poor—bond and free. Male and female. let honesty and sobriety, and candor and solemnity, and virtue, and pureness, and Meekness, and simplicity, Crown our heads in every place, and in fine become as little Children without malice guile or ~~high packtrichy~~ Hypocrisy: and now Brethren after your tribulations if you do this— things, and exercise fervent prayer, and faith in the sight of God Always, [121:26-32] he shall give unto you knowledge [p. 13] by his holy spirit yea by the unspeakable gift of the holy-Ghost that has not been revealed since the world was until now which our fathers have waited with anxious expectation to be revealed in the last times which their minds were pointed to by the Angels as held in reserve for the fullness of their glory a time to come in the which nothing shall be withheld whether there be one god or many god's they shall be manifest all thrones and dominions principalities and powers shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ and also if there be bounds set to the heavens or to the seas or to the dry land or to the sun moon or stars all the times of their revolutions all their appointed days month and years and all the Days of their days, months and years and all their glories laws and set times shall be revealed in the days of the dispensation of the fullness of times according to that which was ordained in the midst of the council of the eternal God of all other Gods before this world was that should be reserved unto the finishing and the end thereof where <when> every man shall enter into his eternal presents and into his immortal rest but I beg leave to say unto you Brethren that ignorance superstition and bigotry placing itself where it ought not is often times in the way of the prosperity of this church [p. 14] like the torrent of rain from the mountains that floods the most pure and christlike stream with mire and dirt and filthiness and obscures every thing that was clear before and all hurls along in one general deluge but time tethers <wethers> tide and notwithstanding we are rolled in for the time being by the mire of the flood the next surge peradventure as time rolls on may bring us to the fountain as clear as crystal and as

pure as snow while all the filthiness flood wood and rubbish is left is left and purged out by the way. [121:33] How long can rowling watters reamin impure what power shall stay the heavens as well might man streach forth his puny arm to stop the Missouri River in its deccrad cours or to turne it up stream as to hinder the Almighty from pooring down knoledge from <heaven> upon the heads of the Latter day saints what is Boggs or his murderous party but wimbling willows upon the shore to catch the flood wood as will might we argue that watter is not watter because the the mountain torants send down mire and riles the cristle stream altho afterwords ren[d]ers it more pure than before Or that fire is not fire because it is of a quenchable nature by poeing [pouring] on the flood, as to say that our cause is down because runegadoes lyers preasts theavs and murderers who are all ali ke tenatious of their crafts and creeds have poord [p. 15] down from their spiritual wickednes in hig[h] places and from their strong holds of the divin[e] a flud of dirt and mire and filthiness and vomit upon our heads no God forbid. hell may poor forth its rage like the burning lavy [lava] of mount vesuvias or of Etna or of the most terrible of the burning mountains and yet shall mormonism stand. watter, fire, truth, and god are all the same truth is mormonism God is the author of it he is our shield it is by him we received our birth, it was by his voice that we were called to in a dispensation of his gospel in the begining of the fullness of tim[e]s it was by him we received the book of mormon and it was by him that we remain unto this day and by him we shall remain if it shall be for our glory and in his almighty name we are determined to indure tribulation as good soldiers unto the end but brethren we shall continue to offer further reflections in our next epistle you will learn by the time you have read this and if you do not learn it you may learn it that walls and <iron> doors <and screaming hinges> is only calcu and half scard to death Guards and jailors grining like some damn ed spirit lest an inocent man should make his esc ape to bring to light the damnible deeds of a murderous mob is cal[c]ulated in its verry nature to make the sole of an honist man feel stronger than the powers of hell. But we must bring our epistle to a close [p. 16] we send our respects to Fathers, Mothers, wives, and children, Brothers, and Sisters. we hold them in the most sacred remembrance I send this epistle to Emma that She may have the first perusal of it we feel to inquire after Elder Rigdon if he has not forgotten us it has not been signified to us by his pen scrawl. Brother George W Robinson also and Elder [Reynolds] Cahoon we remember him but would like to jog his memory a little on the fable of the bair and the two friends who mutually agreed to stand by each other and prehaps it would not be amis to mention Unkle John [Smith] and various others, a word of consolation and a blessing would not come amiss from any body while we are being so closly whispered by the Bair but we feel to excuse evry body and evry thing. Yea the more readily when we contemplate that we are in the hands of a wors than a Bair for a the Bair would not pray upon a dead carcus. Our respects and love and fellowship to all the virtious saints we are your Brethren and fellow sufferers and prisoners of Jesus Christ for the gospels sake and for the hope of glory which is in us. Amen.

Joseph Smith Jr
Hyrum Smith
Lyman Wight
Caleb Baldwin
Alexander. M^rRae [p. 17]

Epistle of Joseph Smith & Others in Liberty Jail to the Church of J. C. L. D. S. in Quincy.

March 20th 1839

E.

[Letter to Edward Partridge and the Church, circa 22 March 1839]

Continued to the church of Latter-day-saints.

We continue to offer further reflections to Bishop [Edward] Partridge and to the church of Jesus Christ of Latter day saints whom we love with a fervent love and do always bear them in mind in all our prayers to the throne of God. It still seems to bear heavy heavily in our minds that the church would do ~~will~~ well to secure to themselves the contract of the Land which is proposed to them by Mr. Isaac Galland and to cultivate the friendly feelings of that gentleman in as much shall as he shall prove himself to be a man of honor humanity and a friend to humanity. We really think that his letter breaths that kind of spirit if we can judge correctly. And Isaac Van Allen Esq^r. the attorney Gen^l. of Iowa Territory that peradventure such men may be wrought up on by the providence of God to do good unto his people. Governer [Robert] Lucas also. We suggest the ideah of praying fervantly for all men who manifest any degree of sympathy for the suffering children of God. We think that peradventure the united States surveyor of the Iowa Territory may be of grate benefeit to the church if it be the will of God to this end if ritiousness ~~shall~~ should be manifested as the girdle of our loins. It seems to be deeply impresed upon our minds that the saints ought to lay hold of evry door shall that shall seem to be opened for unto them to obtain foot hold on the Earth and be a ~~make~~ making all the preparation<s> that is within the power of posibles for the terrible storms that are now gethering in the heavens with darkness and gloominess and thick darkness as spoken of by the prophets which cannot be now of a long time lingering for there seems to be a whispering that the angels of heaven who have been intrusted with the ~~council~~ counsel of these matters for the last days have taken ~~council~~ council together: and among the rest of the general affairs that have to be transacted in their honorable ~~council~~ council they have taken cognisance of the testimony of those who were murdered at Hawns Mills and also those who were martered with D[avid] W. Patten. and elsewhere and have passed some [p. 1] decisions peradventure in favour of the saints and those who were called to suffer without cause these decisions will be made known in there time and they will take into con sideration all those things that offend. We have a fervant desire that in your general conferences that evry thing should be discused with a grate deal of care and propriety lest you grieve the Holy Spirit which shall be poured out at all times upon your heads when you are exercised with those principals of ritiousness that are agreeable to the mind of God and are properly affected one toward another and are carefull by all means to remember those <who> are in bondage and in heaviness and in deep affliction for your sakes and if there are any among you who aspire after their own aggrandisement and seek their own oppulance while thier brethren are groaning in poverty and are under sore trials and temptations they cannot be benefeited by the intersesion of the Holy Spirit <which> maketh intersesion for us daily day and knight with groning that cannot be uttered. We ought at all times to be verry carefull that such high mindedness never have place in our hearts but condesend to men of low estate and with all long suffering bear the infermities of the weak. [121:34-46] Behold there are ma[n]y called but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world and aspire to the honors of men that they do not learn this one lesson that the rights of priesthood are inseperably connected with the powers of heaven and that the powers of heaven cannot be controled nor handled only upon the principals of righteousness. That they may be confereed upon us it is true but when we undertake to cover our sins or to gratify our pride or vain ambition or to exercise controle or dominion or compulsion upon the souls of the children of men in any degree of unritiousness behold the heavens withdraw themselves the spirit of the Lord is grieved [p. 2] and when it has withdrawn Amen to the priesthood or the authority of that man behold ere he is aware he is left unto himself to kicken against the pricks to persecute the saints and to fight against God. We have learned by sad experiance that it is the nature and disposition of almost all men as soon as they get a little authority as they suppose they will imediately begin to [e]xercise unritious dominion. hence ma [n]y [are] called but few are ch[osen]. No power or in[f]luence] can or ought to be maintained by <[vi]rt[ue]> of the Priesthood only by persuasion by long suffering by gentleness and meekness and by love unfaigned by kindness by pure knowledge which shall greatly enlarge the soul without hypocrisy and without guile

reproving be-times with sharpness when moved upon by the Holy Ghost and then showing forth afterwards an increase of love toward him whom thou hast reprov'd lest he esteem thee to be his enemy that he may know that thy faithfulness is stronger than the cords of death thy bowels is also being full of charity towards all men and to the household of faith and virtue garnish thy thoughts unceasingly then shall thy confidence wax strong in the presence of God, and the doctrines of the Priesthood shall distill upon thy soul as the dews from heaven the Holy Ghost shall be thy constant companion and thy septer an unchanging septer of righteousness and truth and thy dominion shall be an everlasting dominion and without compulsory means it shall flow [un]to thee for ever and ever. [122:1-9] The ends of the Earth shall [enq]uire after thy name and fools shall have thee in derision and hell shall rage against thee while the pure in heart and the wise and the noble and the virtuous shall seek ~~council~~ counsel and authority and blessings constantly from under thy hand and thy people shall never be turned against thee by the testimony of traitors and although their influence shall cast thee into trouble and into bars and walls thou shalt be had in honor and but for a small moment and thy voice shall be more terrible in the midst of thine enemies than the fierce Lion because of thy righteousness and [p. 3] thy God shall stand by thee for ever and ever. If thou art called to pass through tribulation. If thou art in perils among false brethren. If thou art in perils amongst robbers. If thou art in perils by land or by sea. If thou art accused with all manner of false accusations. If thine enemies fall upon thee. If they tear thee from the society of thy father and mother and brethren and Sisters. And if with a drawn sword thine enemies tear thee from the bosom of thy wife and of thine offspring and thine Elder son although but six years of age shall cling to thy garments and shall say my Father my Father why can't you stay with us Oh my Father what are the men going to do with you. And if then he shall be thrust from thee by the sword and thou be dragged to prison and thine enemies prowl around thee like wolves for blood of the Lamb and if thou shouldst be cast into the pit or into the hands of murderers and the sentence of death passed upon thee. If thou be cast into the deep. If the billowing surge conspire against thee. If fierce wind become thine enemy. If the heavens gather blackness and all the elements combine to hedge up the way and above all if the very jaws of hell shall gap open her mouth wide after thee know thou my son that all these things shall give thee experience and shall be for thy good. The son of man hath descended below them all art thou greater than he? Therefore hold on thy way and the priesthood shall remain with thee for their bounds are set they cannot pass. Thy days are known and thy years shall not be numbered less. therefore fear not what man can do for God shall be with you for ever and ever. Now brethren I would suggest for the consideration of the conference of its being carefully and wisely understood by the <counsel> or conferences that our brethren scattered abroad who understand the spirit of the gathering that [p. 4] they fall into the places of refuge and safety that God shall open unto them between Kirtland and Far West. Those from the East and from the West and from far country countries let them fall in some where between those two boundaries in the most safe and quiet places they can find and let this be the present understanding until God shall open a more effectual door for us for further considerations. And again we further suggest for the consideration of the counsel that there be no organizations of large bodies upon common stock principals in property or of large companies of firms until the Lord shall signify it in a proper manner as it opens such a dreadful [dreadful] field for the avaricious and the indolent and corrupt hearted to prey upon the innocent and virtuous and honest We have reason to believe that many things were introduced among the saints before God had signified the times and notwithstanding the principles and plans may have <been> good yet aspiring men or in other words men <who> had not the substance of Godliness about them perhaps undertook to handle edged tools children you know are fond of tools while they are not yet able to use them. Time and experience however is the only safe remedy against such evils there are many teachers but perhaps not many Fathers. There are times coming when God will signify many things which are expedient for the well being of the saints but the times have not yet come but will come as fast as there can be found place and receptions for them. [123:1-17] And again we would suggest for your consideration the propriety of all the saints gathering up the <a> knowledge of <all> the facts and suffering and abuses put upon them by the people of this state and also of all the property and amount of

damages which they have sustained both of character and personal <Injuries as will as real property> ~~property~~ and also the names of all persons that have had a hand in their oppressions as far as they can get hold of them and find them out. and perhaps a committee can be appointed to find out these [p. 5] things and to take statements and affidavits and also together up the libellous publications that are afloat and all that are in the magazines and in the Insicopedias [encyclopedias] and all the libillious history histories that are published and that <are> writing and by whom and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practised upon this people that we may not only publish to all the world but present them to the heads of the government in all there dark and hellish hugh [hue?] as the last effort which is enjoined on us by our heavenly. Father before we can fully and completely claim that promise which shall call him forth from his hiding place and also the whole nation may be left without excuse before he can send forth the power of his mighty arm. It is an imperious duty that we owe to God to angels with whom we shall be brought to stand and also to ourselves to our wives and our children who have been made to bow down with grief sorrow and care under the most damning hand of murder tyranny and oppression supported and urged on and upheld by the influence of that spirit which hath so strongly rivited the creeds of the fathers who have inherited lies upon the harts of the children and filled the world with confusion and has been growing stronger and stronger and is now the verry ~~main~~ main spring of all corruption and the whole Earth grones under the wait of its iniquity. it is an iron yoke it is a strong band they are the verry hand cuffs and chains and shackles and fetters of hell Therefore it is an imperious duty that we owe not only to our own wives and children but to the widdows and fatherless whose husbands and fathers have been murdered under its iron hand which dark and blackning deeds are enough to make hell itself shudder and to stand aghast and pale and the hands of the verry devil tremble and palsy and also it is an imper [p. 6]ious duty that we owe to all the rising generation and to all the pure in heart which there <are> many yet on the Earth among all sects parties and de[no]minations who are blinded by the suttile craftiness of men whereby they ly in wait to decieve and only kept from the truth because they know not where to find it therefore that we should waist and ware out our lives in bringing to light all the hidden things of darkness wherein we know them and they are truly manifest from heaven. These should then be attended to with greate earnestness let no man counts them as small things for there is much which lieth in futurity pertaining to the saint which depends upon these things you know brethren that a verry large ship is benefeited verry much by a verry small helm in the time of a storm by being kept work ways with the wind and the waves Therefore dearly beloved ~~beloved~~ brethren let us cheerfully do all things <that> lieth in our power and then may we stand still with the utmost asurance to see the salvation of God and for his arm to be revealed. And again I would further suggest the impropriety of the organization of bands or companies by covenant or oaths by penalties <or ~~secrecy~~ secrecies> but let the time past of our experiance and sufferings by the wickedness of Doctor [Sampson] Avard suffice and let our covenant be that of the everlasting covenant as is contained in the Holy writ and the things that God hath revealed unto us. Pure friendship always becomes weakened the verry moment you undertake to make it stronger by penal oaths and secrecy. Your humble servant or servants intend from henceforth to disapprove everything that is not in accordance with the fulness of the gospel of Jesus Christ and is not of a bold and frank and an upright nature they will not hold their peace as in times past when they see iniquity begining to rear its head for fear of traitors or the concequences that shall flow <follow> by reprovng those who creep in unawares that they may get something to distroy the flock. We believe that the experiance of the saints in times past has been sufficient that they will from [p. 7] henceforth be always ready to obey the truth without having mens persons in admiration because of advantage it is expediant that we should be aware of such things. And we should ought always to be aware of those prejudices which sometimes so strangely presented themselves and are so congenial to human nature against our nieghbors friends and brethren of the world who choose to differ with us in opinion and in matters of faith. Our religeon is betwean us and our God. Their religeon is betwean them and their God. There is a ty from God that should be exercised towards those of our faith who walk uprightly which is peculiar to itself but it is without prejudice but gives scope to the mind which

enables us to conduct ourselves with greater liberality towards all others that are not of our faith than what they exercise towards one another these principles approximate nearer to the mind of God because it is like God or God like. There is a principle also which we are bound to be exercised with that is in common with all men such as governments and laws and regulations in the civil concerns of life This principle guarantees to all parties sects and denominations and classes of religion equal coherent and indefeasible rights they are things that pertain to this life therefore all are alike interested they make our responsibilities one towards another in matters of corruptible things while the former principles do not destroy the latter but bind us stronger and make our responsibilities not only one to another but unto God also hence we say that the constitution of the United States is a glorious standard it is founded in the wisdom of God. it is a heavenly banner it is to all those who are privileged with the sweats of its liberty like the cooling shades and refreshing waters of a great rock in a thirsty and a weary land it is like a great [p. 8] tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun. We brethren are deprived of the protection of this glorious principle by the cruelty of the cruel by those who only look for the time being for pastorage like the beasts of the field only to fill themselves and forget that the mormons as well as the presbyterians and those of every other class and description have equal rights to partake of the fruit of the great tree of our national liberty but notwithstanding we see what we see and we feel what we feel and know what we know. Yet that fruit is no less precious and delicious to our taste we cannot be weaned from the milk neither can we be drawn from the breast neither will we deny our religion because of the hand of oppression but we will hold on until death we say that God is true that the constitution of the United States is true that the bible is true that the book of mormon is true <that> the book <of> covenants are true that Christ is true that the ministering angels sent forth from God are true and that we know that we have an house not made with hands eternal in the heavens whose building builder and maker is God a consolation which our oppressors cannot feel when fortune or fate shall lay its iron hand on them as it has on us. Now we ask what is man? Remember brethren that time <and> chance happeneth to all men. We shall continue our reflections in our next. We subscribe ourselves your sincere [sincere] friends and brethren in the bonds of the everlasting gospel prisoners of Jesus Christ for the sake of the gospel and the saints. We pronounce the blessing of heaven upon the heads of the saints who seek to serve God with an undivided hearts in the name of Jesus Christ Amen.

Joseph Smith Jr

Hyrum Smith

Lyman Wight

Caleb Baldwin

Alexander. M^cRae. [p. 9]

Mrs. Emma Smith

Quincy I^{ll}.