

ble it may be to ameliorate the condition of the slaves in the southern and south-western States, or to remove slavery from our country, these objects we are fully persuaded can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances which have, to so great an extent, characterized the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and aggravate them.

The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves, the glorious doctrines of the Gospel, and enjoining upon such the discharge of their relative duties. Thus only can the church of Christ, as such, now improve the condition of the slaves in our country.

As to the extent of the evils involved in slavery and the best methods of removing them, various opinions prevail, and neither the scriptures nor our constitution authorize this body to present any particular course to be pursued by the churches under our care. The Assembly cannot but rejoice, however, to learn that the ministers and churches in the slaveholding States are awaking to a deeper sense of their obligation, to extend to the slave population generally, the means of grace and many slaveholders not professedly religious favor this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule. "Whatsoever ye would that men should do to you, do ye even the same to them."

In view of the above stated principles and facts,

*Resolved*, That the General Assembly of the Presbyterian church in the United States was originally organized, and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country is no bar to Christian communion.

*Resolved*, That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from

the southern portion of the church; a result which every good citizen must deplore as leading to the dissolution of the union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

The resolutions were passed by an almost unanimous vote. The report and resolutions were then adopted—yeas 164, nays 12. The Assembly then adjourned.

---

## COMMUNICATIONS.

---

### PARACLETES.

MR. EDITOR—If you think the following sketch of the "Paracletes" worthy of a place, in the Times and Seasons, use it.

Once upon a time, the most honorable men of the creations or universes, met together to promote the best interest of the great whole.—The "head" said to his oldest son, you are the rightful heir to all, but you know I have many kingdoms and many mansions, and of course it will need many kings and many priests, to govern them, come you with me in solemn council, and let us send some of the "best" men we have had born in the regions of light, to rule in those kingdoms and set them in order by exhibiting good that evil may be manifest.

It was said and done, for every thing there, was adopted from the "head" by common consent. As free agency gave the sons of the "head" a fair chance to choose for themselves, the most noble of the hosts, came forward and selected a world or kingdom, and a time or a season, when he would take his chance, at winning the hearts of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms, or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full developement of the qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself for this time to sketch but one. Idumia is the one as interesting as any, and being situated at an immense distance from the centre or "head's" residence, and many eternities from the birth of the "Son of the morning;" or even the great holy day when the "morning stars sang together," because so many worlds had been wrought out and left "empty and desolate," as places for "all the sons" of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the fol-

Following men agreed to leave the mansions of bliss, and spiritually help organize every thing necessary to fill a kingdom for the space of many of the Lord's days, viz: Milauleph, Milbeth, Milgimal, Mildauleth, Milhah, Milvah and Milzah. Now after they had organized the kingdom of Idumia spiritually, then one at a time, was to come temporally and open the door of communication with the spiritual kingdom that all that would, might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings: agents to themselves but accountable to the "head" for promises, made, when they agreed "to go" and be born of the flesh as they had been of the spirit; that they might know the evil, and choose the good: and then be born again of the spirit and the water," and enter into the mansions prepared for them before the foundations of the worlds.

Milauleph being the eldest and first chosen for Idumia, came on when "there was not a man to till the ground," that is, there was not a "man of flesh" to labor temporally; and his elder brethren who had wrought out their salvation, upon worlds or realms, or kingdoms, ages, yea even eternities before, formed him a temporal body like unto their spiritual bodies, and put the life of his spiritual body into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven; and his acts while he was in the spiritual councils of the Gods for millions of years;—and his acts upon Idumia, while he named, arranged and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written in 'the books' of the 'head,'—which are to be opened when the judgment comes for just men to enter into the joys of a 'third existence' which is spiritual.

Milauleph had one thousand years to account for, as well as to be 'arch angel' of Idumia, after he laid down his temporal body. Behold here is wisdom, he that hath ears to hear let him hear, for Milauleph, as yet had not been tempted with evil that he might know the good. He had not exercised the power of endless lives, that he might do the works that his father had done: and he had not 'fell that man might be.' Although he had seen his eldest brother create worlds, and people them; and had witnessed the course and conduct of that world and people, as free agents, 'sinning and being sinned against,' while 'death' who held a commission from the 'Son of the morning,' to end the first partnership between the spirit and the body, yet, with all this knowledge, and a liberal education in the great college of the nobles of hea-

ven, wherein all perfection was taught, all science explained from first to last, and all that was, is, or will be, was exhibited on the great map of perpetual systems, and eternal lives, Milauleph had to take his wife or one of the 'Queens of heaven,' and come upon Idumia, and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the 'head' that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of 'perpetual succession' in eternal lives, wherein there was no 'remission of sin without the shedding of blood;' no forgiveness without repentance; and no glory without perfect submission to the 'head.' The foundation was truth: and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin, and be troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way marks to the original 'truth,' whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the 'Son' might be lost or any souls which his father had given him, might be left in prison, angels were commissioned to watch over Idumia, and act as *spiritual guides* to every soul, 'lest they should fall and dash their feet against a stone.' They were denominated 'the angels of our presence.'

But I must stop, Mr. Editor: my story of the whole *seven* who managed the seven dispensations of Idumia, will be too long for one communication. And let me say that I have began this story of the 'Paracletes,' or Holy Ones to counterbalance the foolish novel reading of the present generation. My story is not revelation, but the innuendoes relate to holy transactions, which may lead good people to search after truth and find it. If this meets the approbation of virtuous minds, I shall write more.

#### JOSEPH'S SPECKLED BIRD.

Nauvoo, May — 1845

MR. EDITOR: Having returned from a short mission to the east, and having rested myself, I thought I would give a sketch of what I saw and heard, which, if worthy, you may publish.

I left Nauvoo on the 28th of last January, in company with Elder Willard Snow, for the southeast part of Indiana. When we arrived we found great trouble in the branches which we had built up three years before. There were men among them of another spirit—of