

incident to this blinded partizan age; for professors do no longer love to walk in the spirit, but are secular both in their pursuits and pleasures, "having the form of godliness, but denying the power thereof."—*Paul to Timothy.*

In your holy profession, then, my beloved brother, let righteousness be laid to the line, and judgment to the plummet; be faithful to truth and justice as the lead is to the gravitating force—*et reges cælum.* The spectacle of a christian man or his family cleansing itself from false principles, unrighteous sentiments and low-bred pleasures and practices, is beautiful and lovely, and heavenly and glorious. We do not pride ourselves in declaiming against any particular sin, but detest all sin, and would inculcate principles, which, if sincerely embraced, will finally cast off with eternal and unmitigated abhorrence, the vices of the age, and all vice; and by *self-knowledge, self-government* the word of God and the spirit of God, lead to the practice of all virtue, all truth, nobleness and holiness. With full flow of soul we go with all the righteous for original christianity in faith, and spirit and practice, and most solemnly do we desire to love God and our dear fellow mortals, with our whole soul, heart, mind and strength. Amen.

W. SCOTT.

MORMON BIBLE.—No. V.

The following respecting this imposture, is a document that will explain itself. It was written by brother Josiah Jones, formerly of Kirtland, the seat of Mormonism in Ohio, but now of Carthage, and a member of respectable standing in the church here. He was one of the faithful few belonging to the church of Kirtland, who refused to follow Rigdon when he made a surrender of himself and his flock to the Mormons.

HISTORY OF THE MORMONITES.

Kirtland, 1831.

Feeling it to be a duty I owe to myself and to the community to take some notice of the transactions of that sect of men known by the name of the Mormons, which has lately sprung up here and in the vicinity, I shall from time to time (living in their midst) commit to writing whatever I already know, and may in future hear about them, in order that the world may know of their rise and their proceedings. What I shall write of their proceedings from the commencement of them until this time, must be mostly from recollection; hereafter, however, it is my intention to note down some things in the form of a diary.

In the last part of October, 1830, four men appeared here by

by the names of Cowdery, Pratt, Whitmar and Peterson; they stated they were from Palmyra, Ontario county, N. Y. with a book, which they said contained what was engraven on gold plates found in a stone box, in the ground in the town of Manchester, Ontario co. N. Y. and was found about three years ago by a man named Joseph Smith Jr. who had translated it by looking into a stone or two stones, when put into a dark place, which stones he said were found in the box with the plates. They affirmed while he looked through the stone spectacles another sat by and wrote what he told them, and thus the book was all written. The doctrines which they taught are contained in the book which the world may have recourse to. These men appeared in the town of Mentor at Elder Sidney Rigdon's on Thursday evening about the 6th. of October last. On Sunday following the Elder with two or three of these men attended a meeting at Euclid, I also attended and here I was first informed by I. Morley that such men and such a book had appeared. The next Wednesday evening they held a meeting at the Methodist Meetinghouse in this place, at which time they read some in their new book, and exhorted the people to repent of their pride and priestcraft and all other sins, and be baptized by them for the remission of them, for they said that if they had been baptized it was of no avail, for there was no legal administrator, neither had been for fourteen hundred years, until God had called them to the office, and had sent them into the world to publish it to this generation. The next day we heard that after they went home, or to the family where they put up, they baptized seventeen into the faith which they published.

Perhaps it will be necessary to give some account of the family which I have mentioned. For nearly two years past Isaac Morley had contended that in order to restore the ancient order or things in the church of Christ, it was necessary that there should be a community of goods among the brethren; and accordingly a number of them removed to his house and farm, and built houses, and worked and lived together, and composed what is here called the "Fig Family," which at this time consisted of perhaps 50 or 60, old and young. They also had another branch of the family in the town of Mayfield, about eight miles from this, but the number was small at that time. To return—On Friday evening they held meeting at the family, and on Saturday evening also, at which time I attended, and saw Elder Rigdon much affected and shedding tears. The next day, Sunday, Elder Rigdon had an appointment to preach in this place, and attended having these four men with him; he opened the meeting as usual, and arose to address the congregation but was so affected that he could not; he said all that he had to say to us was to repent and humble ourselves before God. After a short exhortation he sat down and the new teachers