

and cannot be hid! and O ye watchmen upon the walls of Zion, lift up your voices as with sound of a trumpet; and set an example of love and union; and teach the peaceable things of the kingdom, that the saints may see eye to eye when the Lord brings again Zion, that his people may be one! May the mighty God of Jacob regard you as the apple of his eye, and make you perfect, may he purify you as gold seven times tried in the fire.

Brother Harpen Riggs is with me, and though young, he bids fair to be useful. His faith is good. We have travelled about five hundred miles in about six weeks. We held fifteen meetings, and I trust that we shall continue to receive the grace of God to support us even to the end.

As a laborer in the vineyard, I am
SYLVESTER SMITH.

6 miles off Quincy, Missouri, June 3, 1833.

Brethren in the Lord, I embrace another opportunity of writing to you, to inform you that the Lord is still blessing me with strength to travel, and the power of his Spirit to preach the gospel. Every few days there are some honest souls born into the kingdom of God. The work progresses slow in this region, but sure. The hearts of the people are hard, but when they do come, they are firm in the faith. And we are careful to receive none but what bring fruit meet for repentance.

Persecution rages to a considerable extent. It seems as if every denomination, sect, party, and club, were prepared to fight against the work of the Lord. I often think of Paul when his friends let him down by the wall, in a basket; but notwithstanding all that I suffer, I rejoice. I will live Godly in Christ Jesus, though I suffer persecution.

We mean to go to Palmyra in a few days. We have some friends in that place, and hope to begin a work as we think the Lord has a people there. Pray for us brethren, that the Lord may assist us in doing good.—The brethren here are somewhat able, and they are willing to do all they can for the prosperity of Zion.

They talk of going up this fall. I am now about six miles off Quincy. I have not heard from my family for some weeks. There is much said about the cholera in this region.—A few cases have occurred, say half a dozen in Hannibal; some in New London, and some in Palmyra.

Brother Grover is still with me. We intend to come up to Zion as soon as we can. I was called to see a brother seized with the cholera, but before I reached him, he was dead. His wife was also taken, but having hands laid upon her, the Lord healed her.

A man has just told me, that in Palmyra, in 48 hours, the cholera had taken forty-seven to their graves. The disease is in the country as well as the town, and carries off all ages, colors and conditions, sparing none. Pray for us and we for you.

G. M. HINKEL.

FREE PEOPLE OF COLOR.

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clause from the *Laws of Missouri*.

“SECTION. 4. Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this state under any pretext whatever; and upon complaint made to any justice of the peace, that such persons is in his county, contrary to the provisions of this section, it shall appear that such person is a free negro or mulatto, and that he hath come into this state after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such state, the justice shall command him forthwith to depart from this state; and in case such negro or mulatto shall not depart from the state within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made may cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the circuit court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the state contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the state; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the state.

SEC. 5. Be it further enacted, that if any person shall, after the taking effect of this act, bring into this state any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act [he or she] shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the state, to the use of the university, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of the attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offences to commence and prosecute an action as aforesaid.”

Slaves are real estate in this and other states, and wisdom would dictate great care among the branches of the church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.

☞ While on the subject of law, it may not be amiss to quote some of the Constitution of Missouri. It shows a liberality of opinion of the great men of the west, and will vie with that of any other state. It is good; it is just, and it is the citizens' right.

“4. That all men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can

control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship:

5. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this state."

THE ELDERS STATIONED IN ZION TO THE CHURCHES ABROAD, IN LOVE GREETING:

Dear brethren: One year having passed since we addressed the churches abroad on the situation of Zion, and the state of the gathering, it seems to be our duty, to again address the saints on the same subjects. Although you frequently learn through the medium of the Star, our situation and progress, yet we indulge a hope, that a circular from us, particularly setting these things forth at this time, will be received by you in fellowship.

We have abundant reason to thank the Lord for his goodness and mercy manifested unto us, since we were planted in this land.

With the exception of the winter season, the gathering has continued slowly. At present, we have not the exact number of the disciples; but suppose that there are near seven hundred.—Include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls.

Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life: in connection with peace and satisfaction of pure and undefiled religion; which is to visit the widow and the fatherless in their afflictions and to keep ourselves unspotted from the world: This brings down the blessings of peace and love from our Father, and confirms our faith in the promise, that we shall see him in the flesh, when he comes to be glorified in his saints, and to be admired in all them that believe in that day.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place by persons seeking the loaves and fishes, or by such as have lost their standing among men of character in the world. In the letters alluded to are some facts: but the most of them are false.

It is said, that women go out to work: this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and, the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church; yet, we can say as far as our knowledge extends, that they have been honorably compensated. And we are willing that the decree concerning mankind, thou shalt eat thy bread by the sweat of thy brow, should be fulfilled. Members of the church have, or will have, "deeds" in their own name.

One Bates from New-London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and the necessaries for the saints, after his arrival here, sued Edward Partridge and obtained a judgment for the same. Bates shortly after denied the faith and ran away on Sunday, leaving debts unpaid. We do not mention this to cast reflections, but to give a sample of his work manifested since he came to this land.

No man that has consecrated property to the Lord, for the benefit of the poor and the needy, by a deed of gift according to the laws of the land, has thought of suing for it, any more than the men of the world, who give or donate to build meeting houses, or colleges; or to send missionaries to India or the Cape of Good Hope.

Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy, to say, that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. And our hearts are filled with thanksgiving for the privilege of bearing this testimony concerning our brethren on this land.

One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren abroad, that had property, have given some away; and sacrificed some, they hardly know how. This is not right, nor according to the commandments.

We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances: For as yet, there has not been enough consecrated to plant the poor in inheritance according to the regulation of the church, and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent, in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has any thing to consecrate to the Lord, for the benefit of the poor and the needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land. And we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sect or society, but gives all its citizens a privilege of worshipping God according to their own desire.

Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because, if all should do so, there would be nothing to put in the storehouse in Zion, for the purpose which the Lord has commanded.

Do not think brethren by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of