

meal, flour, butter, pork, or other articles of that kind they would be very acceptable.

Perhaps we have said enough on this subject, but we feel the importance of it and therefore speak plainly. It is for you, brethren, to say whether the work shall stand or progress; one thing is certain, that unless that is done all our efforts to aggrandize or enrich ourselves will be vain and futile. We may build splendid houses but we shall not inhabit them; we may cultivate farms but we shall not enjoy them; we may plant orchards, or vineyards, but we shall not eat the fruit of them. The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfilment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.

But leaving duty and interest out of the question, if we wish to receive great blessings from the hands of Jehovah, if we wish to receive our anointing, if we wish the glory of the priesthood to be more fully developed, if we wish to do the will of God and to secure the blessings of the most high God, in fact if we wish to secure our present, our temporal and eternal salvation, we shall build that house.

From the Book of Doctrine & Covenants of the Church of Jesus Christ of Latter-Day Saints.

ON MARRIAGE.

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority.— We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's

companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfil your covenants from henceforth and forever. Amen."

The clerk of every church should keep a record of all marriages, solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents and masters who exercise control over their wives, children, and servants and prevent them from embracing the truth, will have to answer for that sin.

We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's "secret wife system" is a matter of his own manufacture; and further to disabuse the public ear, and shew that the said Bennett and his misanthropic friend Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised. In support of this position, we present the following certificates:—

We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system"

is a creature of his own make as we know of no such society in this place nor never did.

S. Bennett,	N. K. Whitney,
George Miller,	Albert Pettey,
Alpheus Cutler,	Elias Higbee,
Reynolds Cahoon,	John Taylor,
Wilson Law,	E. Robinson,
W. Woodruff,	Aaron Johnson.

We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practised in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

Einma Smith, President,	
Elizabeth Ann Whitney, Counsellor,	
Sarah M. Cleveland, Counsellor,	
Eliza R. Snow, Secretary,	
Mary C. Miller,	Catharine Pettey,
Lois Cutler,	Sarah Higbee,
Thirza Cahoon,	Phebe Woodruff,
Ann Hunter,	Leonora Taylor,
Jane Law,	Sarah Hillman,
Sophia R. Marks,	Rosannah Marks,
Polly Z. Johnson,	Angeline Robinson,
Abigail Works.	

Missouri Law.—The Executive Committee of the Am. A. S. Society have taken legal advice in regard to what can be done for Thompson, Work, and Burr, confined for twelve years in the penitentiary of Missouri. The result is, that nothing can be done for their relief—the case being quite out of the jurisdiction of the other courts. The only thing which can possibly avail them is, for the governors of those States of which they were citizens, to expostulate with the governor of Missouri, and obtain some abridgement of the time. Whether they will do this is very doubtful. This is a hard case; for it is admitted, even in Missouri, that they broke no law except by a forced construction. Indeed, when the young men were arrested, it was a long time before they could find any law under which to try them, and the law they applied did not, and never was intended to have any relation to the case.

We have copied the foregoing article for the purpose of showing that the State of Missouri, is not governed by law in her disposition of

those that are considered offensive. If "the young men broke no law," and the law by which they were tried had no relevancy to the case, how could they be sent to the penitentiary for *twelve years*, except upon mob law, or despotic assumption? It is well such cruel cases, as too often occur in Missouri, begin to attract the attention of some more sensible portions of the American public. The church of Latter-Day Saints will not be the only people, who complain of injustice and oppression from the people and government of Missouri. We care nothing about abolitionism, and have nothing to do with it, but we do care about the honor and virtue of our country, and want an equal enjoyment of rights and privileges from the banker to the beggar; from the president to the peasant:—but *when wicked men bear rule the people mourn.*

We certainly take pleasure in presenting to our readers, the following well directed hit on Miller's Sectarian Millennium. It appears in the Olive Branch of Boston, and if the editors had been as wise in their calculations from a plentiful harvest for the people's salvation, as in their exposition of the Millennium's commencing in April, 1843, they would have given one hint upon the voice of famine: but to the article; viz:—

GOD'S WAYS ARE EQUAL. In his controversy with the ancient Jews, God said, "My ways are equal, your ways are unequal." On this declaration we have been led lately to reflect, when looking over the country and seeing the immense harvest about to be gathered in. Nature is yielding in an unusual manner, and the strong probability is that two years' provisions are soon to be reaped from the earth. Why is this? We know that the All-wise Giver of good things has in time past sent plentiful years, but they were to supply the necessities of his creatures in years of scarcity which were to follow. In this he showed his ways to be equal. It was so with the seven years of plenty in Egypt, which were followed by seven years of famine. This was an equal balance of year for year; and no doubt this balance has always been kept up, the surplus of one year supplying the deficiency of another. Here all is equal. Now our reflections on this subject led us to propose the following question for the consideration and answer of those who believe that this is the last year of the world's existence. If the present is