

THE GOVERNMENT OF GOD.

The government of the Almighty, has always been very dissimilar to the government of men; whether we refer to his religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness and misery. The greatest acts of the mighty men have been to depopulate nations, and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent—the blood of the oppressed—the moans of the widow, and the tears of the orphan. Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity amid the clash of arms, and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying, and the misery and distress of the human family;—before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny, and despotism. The designs of God, on the other hand, have been to promot[e] the universal good, of the universal world;—to establish peace and good will among men;—to promote the principles of eternal truth;—to bring about a state of things that shall unite man to his fellow man—cause the world to “beat their swords into plow-shares, and their spears into pruning-hooks”⁸—make the nations of the earth dwell in peace; and to bring about the millennial glory—when “the earth shall yield its increase, resume its paradisaean glory, and become as the garden of the Lord.”⁹

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn; and their cities, and their mightiest works of art, have been annihilated; or their dilapidated towers, or time worn monuments have left us but feeble traits of their former magnificence, and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths—that man’s [p. 855] strength is weakness, his wisdom is folly, his glory is his shame.¹⁰

Monarchical, aristocratic, and republican forms of government, of their various kinds and grades, have in their turn been raised to dignity and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have fallen to the ground. Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short lived glory, their feeble intellect, and their ignoble deeds.

Have we increased in knowledge or intelligence? where is there a man that can step forth and alter the destiny of nations, and promote the happiness of the world? Or where is there a kingdom or nation, that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent from center to circumference, with party strife, political intrigue, and sectional interest; our counsellors are panic struck, our legislators are astonished, and our senators are confounded; our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread. Our banks are broken, our credit ruined, and our states overwhelmed in debt;¹¹—yet we are, and have been in peace.— What is the matter? Are we alone in this thing? Verily, no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation speak, and tell the tale of their trouble—their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow.

England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent, abroad;¹² and she is saluted with the cries of the oppressed, at home.—Chartism, O'Connellism, and Radicalism are gnawing her vitals at home;¹³ and Ireland, Scotland, Canada, and the East, are threatening her destruction abroad.¹⁴ France is rent to the core—intrigue, treachery, and treason lurk in the dark; and murder, and assassination stalk forth at noonday.¹⁵ Turkey, once the glory of European nations, has been shorn of her strength—has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace: and Russia, and Egypt are each of [t]hem opening their jaws to devour her.¹⁶ Spain has been the theatre of bloodshed, of misery and woe, for years past.¹⁷ Syria is now convulsed with war and bloodshed.¹⁸ The great and powerful empire of China, which has for centuries resisted the attacks of barbarians, has become tributary to a foreign foe; her batteries thrown down; many of her cities destroyed, and her villages deserted.¹⁹ We might mention the Eastern rajahs; the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland, and Poland²⁰—nay, the world itself presents one great theatre of misery, woe, and “distress of nations with perplexity.”²¹ All, all speak with a voice of thunder, that man is not able to govern himself—to legislate for himself—to protect himself—to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is his purpose now, to regulate the affairs of the world in his own time; to stand as head of the universe, and take the reigns of government into his own hand. When that is done judgment will be administered in righteousness; anarchy and confusion will be destroyed, and “nations will learn war no more.”²² It is for want of this great governing principle that all this confusion has existed; “for it is not in man that walketh to direct his steps;”²³ this we have fully shewn.

If there was any thing great or good in the world it came from God. The construction of the first vessel was given to Noah, by revelation.²⁴ The design of the ark was given by God “a pattern of heavenly things.”²⁵ The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord.²⁶ The art of working in brass, silver, gold, and precious stones, was taught by revelation, in the wilderness.²⁷ The architectural designs of the Temple at Jerusalem, together with its ornament and beauty was given of God.²⁸ Wisdom to govern the house of Israel was given to Solomon,²⁹ and to the judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people; the rulers of the universe—and the wonder of the world. If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power it was from the same source, as the scriptures abundantly [t]estify.³⁰ If then, God puts up one, and sets down another, at his pleasure—and made instruments of kings, unknown to themselves, to fulfill his prophecies, how much more was he able, if man would have been subject to his mandate, to regulate the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of government, and tendered his services to the human family. He selected Enoch, whom he directed, and gave his law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, he translated Enoch and his church, and the priesthood or government of heaven, was taken away.³¹

Abraham was guided in all his family affairs by the Lord; was told where to go, and when to stop; was conversed with by angels, and by the Lord; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord.—³² When Egypt was under the superintendence of Joseph, it prospered, because he was taught of God;³³ when they oppressed the Israelites destruction came upon them.³⁴ When the children

of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place his name: their motto was "The Lord is our lawgiver; the Lord is our judge; the Lord is our king, and he shall reign over us."³⁵ While in this state they might truly say, "happy is that people whose God is the Lord."³⁶ Their government was a theocracy; they had God to make their laws, and men chosen by him to administer them; he was their God, and they were his people. Moses received the word of the Lord from God himself; h[e] was the mouth of God to Aaron, and Aaron taught the people in both civil and ecclesiastical affairs;³⁷ they were both one; there was no distinction; so will it be when the purposes of God shall be accomplished; when "the Lord shall be king over the whole earth" and "Jerusalem his throne."³⁸ "The law shall go forth from Zion, and the word of the Lord from Jerusalem."³⁹

This is the only thing that can bring about the "restitution of all things, spoken of by a[ll] the holy prophets since the world was"⁴⁰—"the dispensation of the fulness of times, when GOD shall gather together all things in one."⁴¹ Other attempt[t]s to promote universal peace and happiness in the human family have proven abortive; every effort has failed; every plan and d[e]sign has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seven[t]h thousand himself; "he whose right it is will possess the kingdom, and reign until he has put all things under his feet;"⁴² iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed;⁴³ righteousness will be put to the line, and judgment to the plummet,⁴⁴ and "he that fears the Lord will alone be exalted in that day."⁴⁵ To bring about this state of things there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity."⁴⁶ Am I asked what is the cause of the present distress? I would answer: "Shall there be evil in a city and the Lord hath not done it."⁴⁷ The earth is groaning under corruption, oppression, tyranny, and bloodshed; and God is coming out of his hiding place, as he said that he would do, to vex the nations of the earth.⁴⁸ Daniel, in his vision, saw convulsion upon convulsion; he "saw till thrones were cast down, and the ancient of days did sit; and one was brought before him like unto the Son of man; and all nations, kindreds, tongues, and people, did serve and obey him."⁴⁹ It is for us to be righteous that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness, as the stars for ever and ever."⁵⁰ As a church, and a people it behoves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord and keepeth it," says the scriptures.⁵¹ "Watch and pray always," says our Savior, "that ye may be accounted worthy to escape the things ²⁸³that are coming on the earth, and to stand before the Son of man."⁵² If Enoch, Abraham, Moses, the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob, as families, and the children of Israel as a nation, so we, as a church, must be under his guidance if we are prospered, preserved, and sustained. Our only confidence can be in God; our only wisdom obtained from him; and he alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying his commands, although we never violated any human law, or transgressed any human precept: yet we have treated lightly his commands, and departed from his ordinances, and the Lord has chastened us sore, and we have felt his arm, and kissed the rod: let us we [be] wise in time to come, and ever remember that "to obey is better than sacrifice; and to hearken than the fat of rams."⁵³ The Lord has told us to build the temple, and the Nauvoo House, and that command is as binding upon us as any other;⁵⁴ and that man who engages not in these things is as much a transgressor as though he broke any other command—he is not [p. 857] a doer of God's will, nor a fulfiller of his laws.

In regard to the building up of Zion it has to be done by the counsel of Jehovah; by the revelations of heaven, and we should feel to say "if the Lord go not with us, carry us not up

hence.”⁵⁵ We would say to the saints that come here, we have laid the foundation for the gathering of God’s people to this place, and expect that when the saints do come they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the saints pertaining to this matter: and we expect that those who come here will send before them their wise men according to revelation;⁵⁶ or if not practicable, be subject to the counsel that God has given or they cannot receive an inheritance among the saints, or be considered as God’s people; and they will be dealt with as transgressors of the laws of God; we are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our 284brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design; that “Zion may be built up in righteousness; and all nations flock to her stan[d]ard;”⁵⁷ that as God’s people, under his direction, and obedient to his law, we may grow up in righteousness, and truth; that when his purposes shall be accomplish[e]d, we may receive an inheritance among those that are sanctified.—Ed. [. . .] [p. 858] [. . .]

Editorial Note

Another editorial in this issue followed excerpts from Josiah Priest’s *American Antiquities and Discoveries in the West*. Priest was a popular writer who compiled a variety of sources to argue that a pre-Columbian civilization in the American continent had Israelite origins. This was the second excerpt to be featured from Priest’s book during JS’s editorship of the paper.⁵⁸ In the excerpt included in the 15 July 1842 issue, Priest quoted from the Antiquarian Society and referenced various idols found in Tennessee and Mississippi, along with jewelry and weapons made from copper, gold, and brass. The editorial commentary that followed the excerpts quoted from the Book of Mormon and cited the contemporary findings of explorers John Lloyd Stephens and Frederick Catherwood to further substantiate Priest’s ideas. Concluding that these evidences established the existence of an ancient Israelite civilization, the editorial argued that the history of this ancient people could be found in the Book of Mormon.

The Book of Mormon speaks of ores, swords, cities, armies, &c., and we extract the following:

—

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

And it came to pass that the Lord commanded me, wherefore I did make plates [o]f ore, that I might engraven upon them the record of my people.⁵⁹ * * *

And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, Nephi, did take the sword of Laban, 285and after the manner of it did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us: for I knew their hatred towards me and my children, and those who were called my people.

And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of [p. 859] gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things: for they were not to be found upon the land; wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.⁶⁰

In regard to there being great wars, the following will shew:—

And it came to pass when Coriantumr had recovered of his wounds, he began to remember the words which Ether had spoken unto him . . . he saw that there had been slain by the sword already nearly two millions of his people, and he began to sorrow in his heart; yea, there had been slain two millions of mighty men, and also their wives and their children. He began to repent of the evil which he had done; he began to remember the words which had been spoken by the mouth of all the prophets, and he saw them that they were fulfilled, thus far, every whit; and his soul mourned, and refused to be comforted.⁶¹

And it came to pass that they did gather together all the people, upon all the face of the land, who had not been slain, save it was Ether. And it came to pass [pass] that Ether did behold all the doings of the people; and he beheld that the people who were for Coriantumr, were gathered together for the army of Coriantumr; and the people who were for Shiz, were gathered together to the army of Shiz; wherefore they were for the space of four years gathering together the people, that they might get all who were upon the face of the land, and that they might receive all the strength which it was profitable⁶² that they ²⁸⁶could receive. And it came to pass that when they were all gathering together, every one to the army which he would with their wives and their children; both m[e]n, women, and children being armed with weapons of war, having shields and breast plates, and head plates, and being clothed af[te]r the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not. And it came to pass that when it was night they were weary, and retired to their camps; and after they had retired to their camps, they took up a howling and a lamentation for the loss of the slain of their people; and so great were their cries, their howlings and lamentations, that it did rend the air exceedingly.⁶³

If men, in their researches into the history of this country, in noticing the mounds, fortifications, statues, architecture, implements of war, of husbandry, and ornaments of silver, brass, &c.—were to examine the Book of Mormon, their conjectures would be removed, and their opinions altered; uncertainty and doubt would be changed into certainty and facts; and they would find that those things that they are anxiously prying into were matters of history, unfolded in that book. They would find their conjectures were more than realized—that a great and a mighty people had inhabited this continent—that the arts sciences and religion, had prevailed to a very great extent, and that there was as great and mighty cities on this continent as on the continent of Asia. Babylon, Ninevah, nor any of the ruins of the Levant could boast of more perfect sculpture, better architectural designs, and more imperishable ruins, than what are found on this continent. Stephens and Catherwood's researches in Central America abundantly testify of this thing.⁶⁴ The stupendous ruins, the elegant sculpture, and the magnificence of the ruins of Guatamala,⁶⁵ and other cities, corroborate this statement, and show that a great and mighty people—men of great minds, clear intellect, bright genius, and comprehensive designs inhabited this continent. Their ruins speak of their greatness; the Book of Mormon unfolds their history.—Ed. [. . .] [p. 860] [. . .]

Editorial Note

The last editorial passage in the 15 July 1842 issue of the Times and Seasons was a notice informing members that Benjamin Winchester had been restored to his position in the church. Winchester had fallen into disfavor with church leaders while proselytizing in Philadelphia. In September 1841, disagreements had arisen between Winchester and apostle John E. Page over issues of church authority, discipline, and finances.⁶⁶ Winchester returned to Nauvoo and in October 1841 attended a council meeting with the Quorum of the Twelve Apostles, where JS reproved him. Winchester was counseled to repent, govern his disposition, and quit “talebearing and slandering his brethren.”⁶⁷

However, over several months in late 1841 and early 1842, the Philadelphia branch underwent a schism, with members dividing their support between Winchester and Page.⁶⁸ In mid-May 1842, the Quorum of the Twelve approved the creation of a second congregation in Philadelphia, allowing the two groups to meet separately; they also suspended Winchester for continuing to disobey the First Presidency and prohibited him from preaching until he obeyed the instructions he had been given in October 1841.⁶⁹ A notice of this censure was printed in the Times and Seasons.⁷⁰ Although the notice featured here indicated that Winchester had repented and reformed, the schism of the Philadelphia branch persisted until October 1842, when Hyrum Smith and William Law of the First Presidency held a conference in Philadelphia to resolve the leadership dispute. The two leaders reunited the branch under a new presiding elder, Peter Hess.⁷¹

NOTICE.

This may certify that Br. Benjamin Winchester is restored to his former fellowship and standing in the Church.

He was suspended, according to previous notice,⁷² for neglect of council; but learning that he is disposed to abide by the laws of the church, we give him the hand of fellowship.

We would say to Elder Winchester that it would be well for him to locate himself in another city immediately;⁷³ and then it will be well with him, if he will be faithful and true to the great cause.

JOSEPH SMITH, HYRUM SMITH, WM. LAW, BRIGHAM YOUNG

Quorum of the Twelve.⁷⁴

H[eber] C. KIMBALL, ORSON PRATT, WM. SMITH, W[illard] RICHARDS,
W[ilford] WOODRUFF, GEO. A. SMITH, JOHN TAYLOR

^{^1}. Images and transcripts of the full issue of the 15 July Times and Seasons are available on the Joseph Smith Papers website, josephsmithpapers.org.

^{^2}. Historian's Office, JS History, Draft Notes, 15 July 1842.

^{^3}. In his journal, Wilford Woodruff discussed the printing of the Book of Abraham in mid-February 1842, noting that it would be published in the Times and Seasons, "for Joseph the Seer is now the Editor of that paper & Elder Taylor assists him in writing." In November 1842, when JS arranged to rent the church's printing office to Taylor and Woodruff, he also turned over both newspapers to their control, suggesting that he may have owned at least a portion of the Wasp and that JS and Taylor may have had some involvement in producing the Wasp before that time. (Woodruff, Journal, 3 and 19 Feb. 1842; 7–12 and 16 Nov. 1842; JS, Lease, Nauvoo, IL, to John Taylor and Wilford Woodruff, Nauvoo, IL, [between 8 and 10] Dec. 1842, JS Collection [Supplement], CHL; see also Revelation, 28 Jan. 1842, in JSP, D9:125.)

^{^4}. See John Taylor, *The Government of God* (Liverpool: S. W. Richards, 1852).

^{^5}. See John Taylor, Discourses, 25 Sept. 1852 and 7 Oct. 1859, in George D. Watt, *Discourse Shorthand Notes*, George D. Watt, Papers, CHL, as transcribed by LaJean Purcell Carruth.

^{^6}. Phelps first began working on JS's history in June 1842 but ceded primary responsibility for the work to Willard Richards on 1 December 1842. Phelps noted in his diary that he "commenced writing on the history of the church for B[rother] Joseph" on 19 January 1843. (William W. Phelps, Nauvoo, IL, to Parley P. Pratt, Liverpool, England, 16 June 1842, Parley P. Pratt, Correspondence, CHL; JS, Journal, 1 Dec. 1842, in JSP, J2:171; Richards, Journal, 1 Dec. 1842; Phelps, *Diary and Notebook*, 19 Jan. 1843.)

^{^7}. See Brown, "Translator and the Ghostwriter," 26–62.

^{^8}. See Isaiah 2:4; and Micah 4:3.

^{^9}. See Ezekiel 34:27; and Psalm 67:6.

^{^10}. See 1 Corinthians 1:25; and 2 Corinthians 12:9.

^{^11}. This refers to the political and economic distress United States citizens suffered during the nationwide recession that followed the financial panics of 1837 and 1839. (See Letter from Edward Hunter, 10 May 1842, p. 40 herein; Letter to Horace Hotchkiss, 13 May 1842, p. 48 herein; and Howe, *What Hath God Wrought*, 549, 557, 574–575.)

^{^12}. At this time, the British Empire controlled significant portions of Asia and Africa. British imperialism resulted in oppression, enslavement, and violence for many under the empire's rule. (See *Oxford History of the British Empire*, 3:1–25; and Smith, *British Imperialism*, 50–55, 85–87.)

^{^13}. Chartism, O'Connellism, and Radicalism were political movements in England in the 1840s that focused on helping the working classes. O'Connellism, named for Irish nationalist Daniel O'Connell, called for Catholic emancipation and other reforms. In contrast, Radicalism and Chartism emphasized electoral reform, especially universal suffrage. (See Chase, *Chartism*, chaps. 6–7; Murphy, *American Slavery, Irish Freedom*, 1–23; and Evans, *Parliamentary Reform*, chap. 5.)

¹⁴. Although the author portrayed Britain as being under threat, the threats to the stability of the British Empire at this time were minor. Several contemporaneous articles in local Illinois papers related developments in Europe and emphasized the unrest in Canada, Ireland, and Afghanistan, as well as Britain's war with China. (See "Canada," *Wasp*, 4 June 1842, [3]; "More Riots in Canada," *Wasp*, 13 Aug. 1842, [3]; "Important Intelligence from Europe," *Sangamo Journal* [Springfield, IL], 6 May 1842, [2]; "Riots in Ireland," *Wasp*, between 30 July and 4 Aug. 1842, [4]; and "The War of England upon China," *Quincy [IL] Whig*, 2 Apr. 1842, [1].)

¹⁵. By this time, King Louis Philippe of France had survived several assassination attempts—many from Bonapartist sympathizers—including a broadly publicized attempt in 1835 that left twenty-two others dead. Although the king was regarded as a reformer and an unpretentious ruler, an economic crisis in 1847 led to the revolution of 1848 and his abdication. (See Jardin and Tudesq, *Restoration and Reaction*, xii–xvi, 191–204; and Margadant, "Gender, Vice, and the Political Imaginary in Postrevolutionary France," 1461–1496.)

¹⁶. The Ottoman Empire was founded by Osman I in the late thirteenth century and conquered the Byzantine Empire in 1453. The empire was at its height under sultan Suleiman I, known as Suleiman the Magnificent, who ruled in the sixteenth century. His reign was remarkable not only for significant territorial gains in the Balkans, Europe, and North Africa, but also for important legislative reforms and artistic and literary developments. Much of this success and stability continued into the seventeenth century. In the mid-eighteenth century, however, the Ottoman Empire suffered military defeats as the Hapsburg and Russian empires grew stronger, and Egyptian armies seized Syria from Ottoman control. (See Inalcik and Quataert, *Economic and Social History of the Ottoman Empire*, xviii–xxiii; Kafadar, *Between Two Worlds*, 118–150; and Aksan, *Ottoman Wars*, xvi–xvii, 83–179.)

¹⁷. Spain experienced a divisive war over monarchical succession, called the First Carlist War, from 1833 to 1840. The war was particularly devastating for the Basque population and their regional economy. In 1840, following the war, General Baldomero Espartero was made regent. His authoritarian military rule, which included the military occupation of the Basque country, led to uprisings and rebellions. Espartero was deposed in 1843. (See Lawrence, *Spain's First Carlist War*, 13–20; Coverdale, *Basque Phase of Spain's First Carlist War*, 3–10; and Carr, *Spain*, 210–227.)

¹⁸. In 1839–1840, warfare between Egypt and the Ottoman Empire engulfed Syria, as the Ottoman Empire tried to reoccupy territory in Syria that had been lost to Egyptian control in the early 1830s. Although Western European allies aided the weakened Ottoman Empire, this war further destabilized the region, leading to years of conflict in Syria and Lebanon between Maronite Christians and the Druze, an ethnoreligious minority in the Levant. (See Aksan, *Ottoman Wars*, 388–407; and Dana, *Druze in the Middle East*, 6–8.)

¹⁹. This refers to China's resistance and its losses in 1842 during the Anglo-Chinese War, or First Opium War, which lasted from 1839 to 1842. As the Qing Dynasty of China sought to suppress the sale of opium by primarily British merchants, long-standing tensions stemming from trade imbalances between the two countries rose to the point of hostilities. By 1842, British naval forces had captured several key cities. Ultimately, the Chinese emperor agreed to a peace treaty with the British that granted the British commercial privileges, including new treaty ports, and the island of Hong Kong. (See Mao, *Qing Empire*, 10–17, 392–432; and Lin, *China Upside Down*, 74–96.)

²⁰. These examples related to conflicts over governance, in many cases involving violence as a region or country attempted to gain independence from another country. The most visible of these conflicts for church members was the one between Texas and Mexico. Several articles

in the Wasp informed Nauvoo residents of developments in Texas. (See “Late from Texas,” Wasp, 16 Apr. 1842, [3]; Editorial, Wasp, 14 May 1842, [3]; and “Latest from Texas,” Wasp, 25 June 1842, [4].)

^21. See Luke 21:25.

^22. See Isaiah 2:4; and Micah 4:3.

^23. See Jeremiah 10:23.

^24. See Genesis 6:14–16; and Hebrews 11:7.

^25. See Hebrews 8:5; 9:23.

^26. See “A Translation,” Times and Seasons, 1 Mar. 1842, 3:705 [Abraham 1:31]; Book of Abraham Excerpt and Facsimile 2, 15 Mar. 1842, in JSP, D9:255–256 [Abraham 3:2–10]; and “A Fac-simile from the Book of Abraham. No. 3,” Times and Seasons, 16 May 1842, 3:783.

^27. See Exodus chaps. 25–28.

^28. See 2 Chronicles chaps. 3–5.

^29. See 1 Kings 4:29–34; 5:12–13.

^30. See Ezra 1:1–2; 5:12; and Isaiah 45:1.

^31. See Genesis 5:18–24; and Old Testament Revision 1, pp. 10–19 [Moses chaps. 6–7].

^32. See Genesis chaps. 12–25; and “A Translation,” Times and Seasons, 1 Mar. 1842, 3:705–706 [Abraham 2:1–18].

^33. See Genesis chaps. 41, 47.

^34. See Exodus chaps. 7–11.

^35. See Isaiah 33:22.

^36. See Psalm 144:15.

^37. See Exodus chaps. 4, 5, 7, 16.

^38. See Zechariah 14:9.

^39. See Isaiah 2:3.

^40. See Acts 3:21; and Revelation, ca. Aug. 1835, in JSP, D4:411 [D&C 27:6].

^41. See Ephesians 1:10.

^42. See 1 Corinthians 15:24–27; and Ephesians 1:22.

^43. See Revelation 20:2; and Revelation, Feb. 1831–A, in JSP, D1:259 [D&C 43:31].

^{^44}. A plummet, in biblical usage, was a criterion of truth, a means of testing or judging. (“Plummet,” in Oxford English Dictionary, online ed.)

^{^45}. See Isaiah 2:11, 17.

^{^46}. See Luke 21:25.

^{^47}. See Amos 3:6.

^{^48}. See Revelation, 16–17 Dec. 1833, in JSP, D3:396 [D&C 101:89].

^{^49}. See Daniel 7:9–14.

^{^50}. See Daniel 12:3, 10.

^{^51}. See Luke 11:28.

^{^52}. See Luke 21:36.

^{^53}. See 1 Samuel 15:22.

^{^54}. JS and the Twelve Apostles had frequently emphasized the significance of helping with the construction of the Nauvoo temple and Nauvoo House. In an editorial in the 2 May 1842 issue of the Times and Seasons, JS described the eternal importance of completing the temple. (See Selections from Times and Seasons, 2 May 1842, pp. 20–23 herein; and Brigham Young et al., “An Epistle of the Twelve,” Times and Seasons, 2 May 1842, 3:767–769.)

^{^55}. See Exodus 33:15.

^{^56}. See Revelation, 24 Feb. 1834, in JSP, D3:461 [D&C 103:23]; and Minutes, 22 Dec. 1836, in JSP, D5:323.

^{^57}. See Book of Mormon, 1840 ed., 390 [Alma 62:5].

^{^58}. The other excerpt from Priest’s book was included in the 15 June 1842 issue of the Times and Seasons. (“Traits of the Mosaic History,” Times and Seasons, 15 June 1842, 3:818–819.)

^{^59}. Book of Mormon, 1840 ed., 50 [1 Nephi 18:25–19:1].

^{^60}. Book of Mormon, 1840 ed., 72 [2 Nephi 5:13–16].

^{^61}. Book of Mormon, 1840 ed., 555 [Ether 15:1–3].

^{^62}. Published versions of the Book of Mormon have “possible” in place of “profitable.” The word change was likely a typesetting error in this editorial. (See Book of Mormon, 1840 ed., 556 [Ether 15:14].)

^{^63}. Book of Mormon, 1840 ed., 555–556 [Ether 15:12–16].

^{^64}. Stephens and Catherwood were explorers who met in 1836 and partnered on an expedition to Central America in 1839. Stephens was a writer, while Catherwood was an architect and artist. Together they illustrated and wrote about the Mayan ruins in Central

America. (See Stephens, *Incidents of Travel*, 1:9–11; “Late John L. Stephens,” 64–68; and Carlsen, *Jungle of Stone*, 11–16.)

^65. A notice in the 18 June 1842 issue of the *Wasp* informed readers that Stephens and Catherwood were about to return from Guatemala and that Stephens would be printing a supplemental volume to document their new discoveries. (“Central America,” *Wasp*, 18 June 1842, [4].)

^66. See Letter from John E. Page, 1 Sept. 1841, in JSP, D8:258–259; and Letter from Benjamin Winchester, 18 Sept. 1841, in JSP, D8:279; see also Whittaker, “East of Nauvoo,” 47–57.

^67. Woodruff, *Journal*, 31 Oct. 1841; JS History, vol. C-1 Addenda Book, 19.

^68. See Petition from James B. Nicholson and Others, 22 Apr. 1842, in JSP, D9:393–400.

^69. Notice, 14 May 1842, in *Times and Seasons*, 16 May 1842, 3:798; Woodruff, *Journal*, 14 May 1842.

^70. See “Notice,” *Times and Seasons*, 16 May 1842, 3:798.

^71. Philadelphia, PA, Minutes and Records, 15 Oct. 1842; see also Peter Hess, Philadelphia, PA, to Hyrum Smith, JS, et al., [Nauvoo, IL], 16 Feb. 1843, CHL.

^72. See “Notice,” *Times and Seasons*, 16 May 1842, 3:798.

^73. Winchester had previously been counseled to leave Philadelphia. He left for a short time after the October 1842 reorganization of the branch, relocating to Baltimore, Maryland, but returned to Philadelphia by 1843. (See “Mormons, or Latter Day Saints,” *Times and Seasons*, 1 Dec. 1842, 4:27; and Peter Hess, Philadelphia, PA, to Hyrum Smith, JS, et al., [Nauvoo, IL], 16 Feb. 1843, CHL.)

^74. Only eight of the twelve members of the quorum were present in Nauvoo in July 1842 and able to sign this notice. Parley P. Pratt and Orson Hyde were still on missions overseas, John E. Page was proselytizing in New York, and Lyman Wight was proselytizing in Tennessee. (See Letter to Parley P. Pratt and Others, 12 June 1842, p. 134 herein; Orson Hyde, Regensburg, Germany, to Parley P. Pratt, Liverpool, England, 22 June 1842, Parley P. Pratt, Correspondence, CHL; Letter to John E. Page, 16 July 1842, p. 292 herein; and Lyman Wight, Mountain Valley, TX, to Wilford Woodruff, [Salt Lake City, Utah Territory], 24 Aug 1857, p. 11, Historian’s Office, *Histories of the Twelve*, 1856–1858, 1861, CHL.)

The Joseph Smith Papers, Documents, Vol. 10: May - August 1842 by Ronald K. Esplin