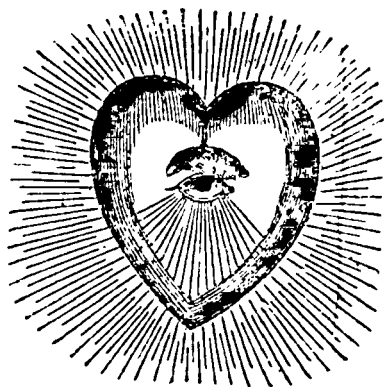


THE



SEER.

All ye inhabitants of the world, and dwellers on the earth. See Ye, when He lifteth up an Ensign on the Mountains.—*Isaiah* XVIII, 3.

VOL. II.

MARCH, 1854.

No. 3.

POWERS OF NATURE.

BY THE EDITOR.

Man, by his researches, has discovered many methods of combining the powers of nature, so as to produce astonishing and beneficial results: he has, by the happy application of mechanical skill, so arranged the parts of machinery, that by developing the forces of nature in connection with them, results follow which would be altogether incredible to the ignorant and uninformed. These powers, the elements of which, in the hands of skillful and experienced mechanics, produce such astonishing effects, are, when traced to their origin, nothing less than the powers ordained of God; powers that pervade all nature, or in other words, the power of God, acting according to prescribed laws, fixed and unchangeable in their mode of operation, only when the authority that gave them directs a deviation.

Man, because he beholds the effects of these stupendous powers, as they act upon the material elements surrounding him, has become familiarized with them, and unthinkingly calls them the "*powers of nature*;" and because they act in a fixed, undeviating manner, he calls their mode of action the "*laws of nature*;" as though abstract nature was capable of manifesting power, and of acting according to law, independently of a thinking, living, intelligent, moving substance in association with it. Nature has no power, and no method of

action, and indeed, no action whatever, apart from a thinking, living substance, which is constantly associated with it. What is this substance? It is God, or in other words, the Holy Spirit which is associated in a greater or less degree with every particle of matter in the universe. It is this holy and All-wise substance that is omnipresent, pervading universal nature, governing and controlling worlds without number, producing and superintending the grand and august movements of the combined whole, as it stretches itself out on every side to infinity: it is this All-wise, Omnipresent, and Almighty substance, that unites system with system, under its own forces, so regulated, as to maintain an eternal bond of union, and yet so nicely adjusted as to prevent worlds from rushing on worlds, as they fly with inconceivable velocity in their appointed orbits.

Were it not for the presence of this all-pervading substance, matter would be wholly devoid of force. The great central force of gravitation could not exist: matter could not have been collected into worlds; or if collected, there could have been no adherence of its particles—no chemical combinations—no formation of solids or liquids—no organizations of any kind—no varieties of matter—no hard and impenetrable atoms; but all substance, without force, would have

been infinitely divisible, without properties of any kind, except the property of existence in space. Hence, all substance, without force, could not have been otherwise than precisely alike. It is force, then, that gives all the infinite varieties of form, taste, color, smell, hardness, and every other characteristic of the elements. This force is constantly acting in a fixed and definite manner; so that under the same circumstances, the same results are produced. This fixed rule of action is, in many cases, perceived by both the learned and unlearned; and all mankind are constantly governed in their actions by a firm and unshaken confidence in the stability of these laws. Some of these laws have been traced up from their remote consequences to a high degree of generalization; among which may be mentioned the grand law of universal gravitation, by which every particle of matter in the universe has a tendency, not to *attract*, (for such a mode of action is, in all cases, absolutely impossible,) but to *approach* every other particle with a force varying inversely as the square of its distance: that is, two particles or masses, situated at twice the distance from each other, will not have the same tendency to approach as at a nearer distance: and this diminution of the approaching tendency does not merely vary in the simple ratio of the distances, but in the duplicate proportion, so that at twice the distance, instead of having only twice less tendency to draw near each other, they have four times less inclination; and at three times greater distance, they have nine times less force; and at four times the distance, their force towards each other is sixteen times less: and whatever be the distance, that distance, multiplied into itself, will represent inversely the force or inclination of the two bodies to approach each other. Now the first moving cause, that ultimately results in this definite mode of action, is an all-wise, self-moving substance associated with the materials thus acting. It matters not how many intervening causes there

may be of a higher order of generalization than that of gravitation, it is certain that the first in the series is not only all-wise and all-powerful, but as extensive in quantity as the materials with which it is associated, and upon which it thus intelligently acts. If we are unable to trace the effects up through all the intervening links to their true origin, we are none the less assured of the intelligence and power of the first moving cause.

And again, we behold a grand display of the wisdom and power of this governing and presiding agent in the institution of a law to counteract the gravitating tendency of the whole universe, namely: the law of centrifugal force, by which the bodies of a system and of the whole universe have a tendency to revolve around their common centre of gravity with mean velocities proportioned to the inverse square root of their mean distances. This law is dependent on the distances, and is as universal as that of gravity. All our planets and satellites follow this law as strictly and as undeviatingly as the law of central force. For instance, a planet, situated from the sun four times the distance of the earth, will have an orbit velocity, one-half as great as the earth's; at nine times the distance its orbit velocity will be three times less; at sixteen times the distance, four times less; at a hundred times the distance, ten times less; and so on, the velocities decreasing, not in the simple ratio of their distances, but in the much slower proportion of the inverse square root of those distances. The revolutions of the satellites around their primaries follow the same law. And suns revolve around suns, and systems around systems, under the influence of the same grand and majestic law. And thus the whole august retinue of the starry heavens is prevented from rushing to one common centre, and producing a universal wreck of nature. While one law prevents the bodies from parting company, and flying off into the immeasurable wilds of space, the other keeps them at respectful distances, and does

not suffer them to encroach upon the premises of their near neighbors.

These are called powers of nature and laws of nature, but they are the powers of that Supreme Being or Substance, whose dwelling place is nature, and whose tabernacle is the elements. The great Architect of the universe did not construct the magnificent machinery of nature, and endow the materials thereof with certain fixed powers, and then withdraw Himself. or step aside to see the mighty fabric operate. Unintelligent materials are incapable of being endowed with any kind of powers, much less with the wise and intelligent powers that characterize the workings of the universe. God is every moment in nature, and every moment acts upon nature, and through nature, the same as the spirit of man acts in, and through, and upon the tabernacle of his body. If God should withdraw himself from nature, or should cease to act upon it, that portion of it which is without life or intelligence, (if there be any such portion,) would immediately cease all action: and while thus apart from nature no laws could be given to it which could be obeyed: no gravitative or cohesive tendencies could be exerted upon it; no chemical combinations or organic operations could be performed; or in other words, unintelligent nature would be entirely dead, and no voice or power could awake it, or have the least effect upon it, without entering into it, and operating upon it, and through it. It is only living and intelligent substances that hear, and understand, and obey a law. And if unintelligent nature ap-

pear to act and obey a law, it is not in reality the acts of nature, but the operations of a living, intelligent substance inhabiting nature. Unintelligent nature could no more act than the body without the spirit could act. Therefore, all the grand and magnificent movements of the universe as a whole, and all the minute and imperceptible operations of its particles, are the continued effects of the living, moving, all-powerful substance diffused through the whole. This all-pervading, omnipresent substance is the Holy Spirit existing in inexhaustible quantities, and extending through the immensity of space: it is the light, and the life, and the power of all things. To search out the laws of nature is nothing less than searching out the laws by which the Spirit in nature operates. Man is continually beholding these wonderful operations, but because he does not behold the acting agent, he ascribes the effects to blind, unintelligent and unconscious matter: as well might he ascribe the attributes of the divinity to a wooden idol. The light shines all around us, and is manifested in an infinite variety of wise and beneficial results, but so great is the darkness of man, that he perceives not the light; or as our great Redeemer has said, "The light shineth in darkness, but the darkness comprehendeth it not." Man is continually experimenting with the powers of nature, but he perceives not that those very powers with which he is so familiar, are nothing less than the manifestations of the power of God through the elements which are His tabernacle.

EXPLANATION OF SUBSTITUTED NAMES IN THE COVENANTS.

BY THE EDITOR.

For the edification of the saints we will give some explanation concerning certain names in connection with several revelations in the Book of Doctrine and Covenants. By reference to

section 76th, it will be perceived that the Lord gave a revelation to "Enoch" in relation to "a permanent and everlasting establishment and order" for the benefit of the poor. Many of the

saints, unacquainted with the circumstances, have wondered whether the names, "*Enoch*," "*Gazalam*," "*Ahashdah*," "*Pelagoram*," &c., mentioned in that section, together with those of a similar character, mentioned in sections 87, 94, 97, 99, 101 and 102, were really ancient personages and ancient places and things, or those of the present age. All these names have reference to modern persons, places and things of our day. Indeed, when these revelations were first received by the Prophet Joseph, the *real* names were given: and it was not until months, and in regard to some of them, even years, had passed away, before the names were altered, and others bearing an ancient appearance were substituted.

We often had access to the manuscripts when boarding with the Prophet; and it was our delight to read them over and over again, before they were printed. And so highly were they esteemed by us, that we committed some to memory; and a few we copied for the purpose of reference in our absence on missions; and also to read them to the saints for their edification. These copies are still in our possession. When at length the time arrived to print the manuscripts, it was thought best not to publish them all, on account of our enemies, who were seeking every means to destroy the Prophet and the Church. On account, however, of the great anxiety of the church to see them in print, it was concluded, through the suggestions of the Spirit, that by altering the *real* names given in the manuscripts, and substituting fictitious ones in their stead, they might thus safely appear in print without endangering the welfare of the individuals whose real names were contained therein. It was by this means that several revelations were permitted to appear in print in the first edition, that otherwise would have been withheld from the knowledge of the saints, perhaps for many long years, or at least until more favorable circumstances would have permitted them to be made public.

It may be asked, had the Prophet a right to alter names given by revelation and substitute fictitious ones in their stead? We reply, that it is only the printed edition that contains the substituted names, while the original manuscripts, that are safely preserved in the hands of the church, contain the names as they were originally given. Moreover, the substitution of fictitious names for persons and places does not alter or destroy the sense or ideas contained in the revelations. But what the Prophet did in relation to this thing, was not of himself: he was dictated by the Holy Ghost to make these substitutions, for the time being, until it should be wisdom for the true names to appear. That he was thus inspired is certain from the fact, that at the very time that he made these substitutions, he also received much additional light; and by revelation line was added upon line to several of the sections and paragraphs about to be published. But some may inquire, are not the Almighty's revelations perfect when they are first given? and if so, where was the propriety of the Lord's adding any thing to them, when they were already perfect? We reply that every word of God is perfect; but He does not reveal all things at once, but adds "line upon line, precept upon precept, here a little; and there a little," revealing as the people are able to bear, or as circumstances require. But these were not the only revelations to which the Lord has made additions: for when the king of Judah burned the book of revelations, which God gave by the mouth of Jeremiah, God commanded Jeremiah to re-write the same. "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiachim, king of Judah, had burned in the fire: *and there were added besides unto them many like words.*" (Jer. 36:32.)

The Lord, therefore, adds to His own revelations whenever he thinks proper; but He has expressly forbidden man to make any additions.

The high prerogative of adding to an inspired revelation belongs to the Lord only: hence the Lord added by the mouth of Joseph "line upon line, here a little and there a little," to some of the manuscript copies which were about to be published.

A similar thing transpired in ancient America. God expressly forbade the Prophet Mormon to write all the revelations contained in the numerous records of his forefathers. He was only permitted to make a small abridgment, called the Book of Mormon, and he states that not one-hundredth part was permitted to be copied into the abridgment. The Lord declaring to him that he would try the faith of the Gentiles and of the nations of the latter times, to see whether they would receive this abridgment; if so, He would give them more; but if not, He would withhold the greater things to their condemnation.

To add to or diminish the light to be offered to a generation or individual, is in strict accordance with the wisdom, justice and mercy of God. When a generation or individual is faithful to the light already given, God has promised to add more, and will cause that the light shall grow brighter and brighter until the perfect day. But when men despise the light, and treat it with contempt, He will withhold from them, and diminish that which they already have, until their minds become entirely enveloped in darkness, and they thus prepare themselves to dwell with the prince of darkness, and to be cast into outer darkness, where there is wailing and gnashing of teeth, and where no ray of heavenly light can penetrate their dark and dismal abode. This will be the fearful state of the wicked, because they love darkness rather than light, and will not come to the light that their deeds may be reproved.

As it may be satisfactory to the saints to know the original names in the manuscripts we here present them so far as our memory serves.

In Section 76, p. 2, for "*Enoch* or *Gazelam*" read Joseph Smith, Jr.

Sec. 76, p. 2, for "*Ahashdah*" read Newel K. Whitney.

Sec. 76, p. 2, for "*Pelagoram*" read Sidney Rigdon.

Sec. 94, pp. 1, 2, for "*Shederlaom-ach*" read Frederick G. Williams.

Sec. 97, p. 2, for "*Zombre*" read John Johnson.

Sec. 97, p. 2, for "*Seth*" read Joseph.

Sec. 99, p. 3, for "*Tahhanes*" read "The Tannery, (or "The Tan Yard.")

Sec. 99, p. 3, for "*Shinehah*" read Kirtland.

Sec. 99, p. 5, for "*Oliyah*" read Oliver Cowdery.

Sec. 99, p. 5, for "*Laneshine-house*" read printing office.

Sec. 99, p. 7, for "*Ozondah*" read store.

Sec. 99, p. 7, for "*Shule*" read ashery.

Sec. 99, p. 10, for "*Shinelah*" read print.

Sec. 99, p. 11, for "*Shinelane*" read printing.

Sec. 99, p. 12, for "*Talents*" read dollars.

Sec. 99, p. 13, for "*Cainhannoch*" read New York.

Sec. 101, p. 4, for "*Baurak Ale*" read Joseph Smith, Jr.

Sec. 102, p. 8, for "*Baneemy*" read Sidney Rigdon.

In Section 87, paragraph 4, there occur five names, viz: Alam, Mahalaleel, Horah, Shalemanasseh and Mehemson. But we have forgotten the individuals whom they represent; the original manuscripts being in Utah, we are unable at present to gratify the desires of the saints in pointing out the individuals for whom they stand.

As the circumstances have changed since the substitution of those fictitious names, we do not apprehend that any danger can arise from a restoration of the original ones. And we should be most happy to see them as they stand in the manuscripts in the future editions of the "Doctrine and Covenants."

REPORT OF THE ST. LOUIS CONFERENCE,

HELD IN CONCERT HALL, MARKET STREET, ST. LOUIS, MO.

JANUARY 1, 1854.

This meeting was called to order about 10½, A. M., and opened with prayer by President H. S. Eldredge. It was moved that H. S. Eldredge preside over, and J. S. Cantwell act as clerk of the Conference; carried unanimously.

The President requested each presiding elder to give his own report. After a few remarks the representations were called for, and were as follows :

No.	Branch.	Represented by,	Members.	High Priests.	Sevens.	Elders.	Priests.	Teachers.	Deacons.	Baptized.	Emigrated.	Cut off.	Died.
1	City of St. Louis,												
1	1st Ward.	William Field,	63			8	6	1	2	1	6	4	2
2	2 "	William Fleming,	96			9	3	5		1	17		1
3	3 "	James S. Ballinger,	140		3	13	13	5		7	21	5	3
4	4 "	William Gore,	135	2	4	16	9	7	2	6	14	1	5
5	5 "	Joseph Barker,	150		3	11	11	3	1	3	51	1	5
6	6 "	James S. Cantwell,	300	1	3	36	27	14	7	10	50	6	6
7	Gravois,	James Wood,	134			21	6	6	1				
8	Alton, Ill,	William M. Batts,	125		1	13	8	5	2	7		13	2
9	Bellefontaine,	Thomas Brindley,	15			2	1	1	1	1		2	
10	Pecan, Ark.,	Letter,	15			2	1						1
11	Calhoun, Ill.,	Letter,	8			1						1	
12	Dry Hill,	William Gittings,	21		2	3	2	1	1	9			
13	Scattered,	Various (supposable.)	75										1
14	Keokuk,	H. S. Eldredge.	101										
		Total,	1388	3	16	135	87	48	17	45	159	33	24

The representations being through, the President made some remarks relative to the Bellefontaine branch, (and in consequence of the reduction of it by removals,) it was proposed to disorganize and add it to the sixth ward in St. Louis; carried.

The following resolutions were sustained by unanimous vote :

First. That we uphold and sustain Brigham Young as President, Prophet, Seer and Revelator, over the Church of Jesus Christ of Latter Day Saints in all the earth.

Second. Heber C. Kimball and Willard Richards as his counsellors.

Third. The quorum of the Twelve Apostles, with Orson Hyde as their President.

Fourth. All the various organizations of the priesthood, in all the earth, sustained by the authorities in Zion.

Fifth. Orson Pratt as President over the Saints in the United States and British Provinces of America.

Elder J. S. Ballinger moved that we sustain and uphold Horace S. Eldredge as President over the St. Louis Conference; carried.

The President moved to acknowledge Elder James S. Cantwell as clerk of the St. Louis Conference, and Treasurer of the branch; carried.

The following Elders were sustained, by unanimous, vote over their branches :

William Field, President of the First Ward.
 William Fleming, " Second "
 James S. Ballinger, " Third, "

William Gore, President of the Fourth	“	“
Joseph Barker,	“	Fifth “
John A. James,	“	Sixth “
Thomas Bradshaw,	“	Gravois.
John Donaldson,	“	Alton.
William Gittings,	“	Dry Hill.

Elder Samuel J. Lees moved a vote of thanks to Joseph Seel, as leader of the choir, and to the singers under his tuition, for their attention and efficient services in St. Louis Branch; carried.

The Conference adjourned in the usual way until 2½ P. M.

Conference resumed at 2½; after prayer, &c., the President called on the various officers present to stand up, who being counted by the clerk, were found to be Seventies, 4; Elders, 33; Priests, 6; Teachers, 11; Deacons, 4. Total, 58.

The sacrament and blessing of children being attended to, the President called on Elder Wm. M. Batts, of Alton, to address the meeting; who made a few appropriate remarks on the subject of Unity and Theocracy.

The meeting adjourned until seven o'clock.

In the evening the Saints were addressed by Elder Samuel J. Lees, on the subject of Spiritual Rappings, and other manifestations of the powers of darkness, from the 6th chapter of the Ephesians, 12th verse. It was a plain, powerful, pointed discourse; at the conclusion of which, the President exhorted the saints to take heed unto themselves, and to the advice given them in Elder Lees' discourse.

The conference closed about 8½ P. M.

HORACE S. ELDREDGE, *President.*

JAMES S. CANTWELL, *Clerk.*

EDITORIAL.

PERPETUAL EMIGRATING FUND.— For where poverty reigns, liberality it is now about fifteen months since the saints in our field of labor were requested to forward their contributions to this fund. During this interval, only one small branch in the United States and British Provinces have responded to the call. This branch is located at Haverstraw, New York. They have contributed in all thirty-three dollars and fifty-six cents. If the saints continue to be as liberal as they have been during the past fifteen months, we are in hopes in about two years, from this time, to be able to send one person to Utah. The saints in England, through their donations to this fund, send off hundreds to Zion annually. What a contrast! Can any one assign a reason for this difference? May it not be owing to the poverty of the English saints?

TITHING.—God has, through revelation by the mouth of his servant, Joseph, the Prophet, commanded his saints to donate one-tenth part of all their property to the church, as tithing. The observance of this law enables us to distinguish between those who are in reality saints, and those who merely have the name: for surely those who refuse to keep the plain and positive commandments of God cannot be called saints. Now, in looking over our tithing book we find that *twelve* persons in the United States and British Provinces have paid tithing during the last fifteen months. The sum total of what these twelve have paid, amounts to one hundred and twelve dollars and forty-five

cents. If these twelve persons have paid one-tenth part of what they possess, then they have kept the commandment, and there is good reason, so far as this law is concerned, to believe them to be saints. There may be, perhaps, a very few others whose names have not reached us that have paid their tithing to other authorized agents. Be this as it may, we still think it a matter of rejoicing that there are *twelve* saints in the United States and British Provinces under our jurisdiction. These are four more than what there were in the whole world in the days of Noah. We would say to these twelve, get out from this wicked nation as soon as you can, for we know not the day nor the hour when God will visit them according to the threatening in the Book of Mormon. Should there be any others, besides these twelve, who are almost persuaded to be saints, we say to them, comply with the law of God, and pay your tithing, otherwise you can receive no inheritance among the saints, and your names will not be found recorded in the book of the names of the righteous. For thus saith the prophet, Joseph Smith:

“It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration agreeably to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts. Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a cover-

ing, whose mouth shall utter words: eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man who was called of God and appointed, that putteth forth his hand to steady the ark of God shall fall by the shaft of death like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, He will also fulfil. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the church, as well as the lesser priesthood, or the members, in that day shall not find an inheritance among the saints of the Most High; therefore, it shall be done unto them as unto the children of the Priest, as you will find recorded in the second chapter, and sixty-first and second verses of Ezra.” (Given Nov. 27th, 1832; published in the “Millennial Star,” page 284 vol. 14.)

And again the Lord says, “Behold, now it is called to-day, (until the coming of the Son of Man,) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at His coming;) for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts: and I will not spare any that remain in Babylon.” (Doctrine and Covenants, Sec. 21, p. 5.)

In these extracts we can learn who they are that will be counted worthy

to receive an inheritance among the righteous: it will be those whose names are found in the records and history of the church, and in the law of God, as having tithed themselves, and attended to all the other commandments and laws of God: while the names of the fathers and of the children of all others, will perish with them, and their genealogy not be remembered. Such, therefore, cannot in reality be saints, though they may have the name of saints. We were in hopes, when we entered our field of labor, to have found more than twelve saints in the whole nation; but, perhaps, we may yet have the pleasure of entering on record a few more.

EMIGRATION TO UTAH.—Are there many saints going to Utah this season?

There will most probably be from three to four thousand from Great Britain, and a few hundred from other European Governments, and some small companies from the states and provinces of this country.

Where will the most of these companies concentrate themselves preparatory to their departure over the plains?

At St. Louis, where, by application to Gen. H. S. Eldredge, they can procure provisions and other necessaries for the outfit, at the wholesale prices, and thus save much expense.

Which way will they proceed from St. Louis?

It has been indicated by President Eldredge that they would go by steamboat up the Missouri river to Kansas, or some of the other towns on the western frontier, and thence take their departure for the plains.

Where do the saints generally purchase their wagons and teams?

The wagons are mostly purchased at St. Louis, although some procure them at Cincinnati. They cost from \$60 to \$75, according to the quality. These are generally shipped on steamboats to the point of rendezvous for the plains. The freight will be from \$8 to \$12 per wagon, according to the distance and stage of water. Cattle will be from \$50 to \$80 per yoke. Companies of saints generally appoint good, faithful, trusty agents, to whom they entrust their funds and send them on, some few weeks in advance, to purchase cattle and drive them to the point where they are wanted, at some definite specified time, agreed upon by the company.

What quantity of provisions are required for the outfit?

About 200 lbs. to each individual.

What will be the cost of freight from St. Louis up the Missouri river?

From \$1 to \$2 per hundred.

At what time will the companies leave the settlements?

They will begin to leave about the middle of May, or as soon as the grass is up sufficiently to sustain their animals; and they will continue to leave every few days from that time until about the 1st of July.

What time is required for ox teams to perform the journey?

From twelve to fifteen weeks.

What amount of team is required per ton?

Two yoke of oxen and one yoke of cows: some go with less.

Those who are not able to furnish wagons sufficient to accommodate their families for lodging, should supply themselves with tents at St. Louis.

What is the cost of freight from St. Louis to Salt Lake city?

From \$12 to \$14 per hundred.

REPENTANCE.

BY THE EDITOR.

(Continued.)

But how is it with this generation, in regard to making and loving lies? It is doubtful whether there ever were a generation so addicted to lying as the present. The spirit prevails among all classes, both the high and the low, the infidel and the professed Christian; all, with very few exceptions, are

given, either to make lies, or love them after they are made. When God sent a great prophet to this generation to reveal to them the Book of Mormon, as the great and last warning message, preparatory to the revelation of his Son from the heavens to execute vengeance upon the wicked and ungodly, how was the message treated? We reply that the people began immediately to lie about it; and they have kept up this lying from that time until the present. One would declare that the Book of Mormon was originated in one way; another, in another; one making this lie, and another that; and the printing press has groaned under the weight of falsehood, published to prevent the people from repenting according to the requirements of this message. Pamphlets have followed pamphlets, and volumes have succeeded volumes to blind the minds of the people, and harden their hearts against the only message by which they can possibly be saved, either in this world, or in the world to come. Two of the most powerful engines that the father of lies has used to circulate these falsehoods, are the priests and editors. These have greedily snatched up falsehoods of every description, and of the blackest character, and multiplied millions on millions of copies and sent them with the rapidity of the steam car to the four winds of heaven: while the long-faced and professedly pious priests have reiterated these lies from the pulpit, and warned their congregations with many pious groans and hypocritical tears to beware of the Book of Mormon, and to reject it without any investigation, and to cast out the servants of God from their houses, and not listen to them for a moment, but reject them as imposters, untried and unproved. These lies have had their desired effect, to shut up churches and meeting-houses, and close the doors and hearts of the people against God's servants, and the great message of repentance which God has sent them to proclaim. In this thing the "father of lies" is made glad, and the hosts of darkness rejoice with a hell-

ish exultation, in the prospects of reaping an abundant harvest of souls, whom they have deceived by their lies, and whom their priests have deluded by their hypocrisy.

The persons who invented these lies against the servants of God, and against the divine message of repentance, contained in the Book of Mormon, are not the only ones who are guilty; they are not the only ones who will be punished in the lake of fire as liars; but all who have published these lies, and all who have loved to read and hear them, will share the same fate. The lover of lies is equally as guilty as the maker; hence, they both go to the same place, and both suffer the second death, unless they repent.

It is a fearful thing to reject a prophet of God, or a servant of God, or a revelation of God; and especially to reject a message, so infinitely important as the one which God has given in the Book of Mormon: and the devil knows that he is sure of the people if he can only make them reject it; and hence his untiring exertions in the invention of all manner of falsehoods to accomplish his malicious and hellish object.

But, it may be inquired, how are the humble, honest souls to discern between truth and falsehood? Must they be condemned with liars, because they are deceived with lies? We answer, that all will be condemned who suffer themselves to be deceived: for there is a way for every person to come to the light of truth; and it is not in the power of the devil to invent lies so plausible as to prevent the really honest person from discovering the truth that pertains to his salvation. The scriptures have expressly declared, that "cursed is he that putteth his trust in man or maketh flesh his arm." Now any person who will put his confidence and trust in popular lies, invented by the devil to prevent the people from discovering the truth, must rest under that curse, and in the day of judgment be condemned with liars. What excuse can any one have for rejecting the truth,

because the devil has made lies, and nearly all mankind believe them? The scriptures inform us that we are to "prove all things and hold fast that which is good." There must be some infallible rule by which to prove things and discern the good from the evil, or else we never should have been exhorted to do so. This infallible test by which to discover the truth, is the light which God has already given us, and which He will give us if we will but properly seek after it. But when a person suffers himself to be blinded by the lies of uninspired men, so far as to close his doors and his heart against investigation, and rejects the message of heaven in the Book of Mormon upon popular rumor, or because his minister rejects it, he is justly condemned for suffering himself to be thus imposed upon, and led about by the precepts of those who he knows do not even profess to be inspired of God. He is putting his trust in man and making flesh his arm, the moment that he suffers others to judge for him in matters so infinitely important, involving the salvation of his soul: therefore, he is cursed of God, and will die and go to hell, unless he repents, notwithstanding his apparent honesty. Therefore, no man, nor woman, nor child that has come to the years of accountability, can be justified, for one moment, in rejecting God's revealed will, contained in the Book of Mormon, and especially if they never have placed themselves in a position to investigate those divine truths.

But, replies one, many tens of thousands in the United States know nothing of the contents of that Book, having never seen it, and all that they have heard is, that it professes to be a divine revelation; are they, therefore to be condemned in their ignorance? We answer, that they have not the least excuse for their ignorance. There is not a person in the nation but what might have had the volume, if he had felt disposed to investigate its divine origin. It is now nearly twenty-four years since the book was first published among them;

and during this interval, there have been printing presses enough in operation to have supplied a copy to every individual in all the world. And if they had been called for, they would have been supplied at a moderate price. Therefore, those who have not supplied themselves with a copy, and have not put themselves in a way to prove the divinity of the message, have no excuse for their ignorance. The lies that are in circulation against God's holy word, revealed in these last days, will not shield them from the justice of the Almighty in the great day of the Lord which is fast hastening. If they had loved the truth, as much as they have loved the lies against it, they would have sought after it and used a little exertion to obtain it. But no, the truth is far from them, and they love the precepts of uninspired men in preference to that which comes from heaven. "They have made lies their refuge and under falsehood have hid themselves;" therefore, they shall receive the portion of liars in the great judgment, and with them be cast into the same lake, unless they repent.

But it will be a very difficult matter for some of those who have published lies to repent. For instance, many editors of newspapers have been instruments in the hands of the devil of publishing a vast amount of the blackest kind of falsehoods against the truth, and against the few honest, humble souls who have received it. By the wholesale circulation of these falsehoods, they have stirred up the people to mobs and riots, and to shed the blood of the innocent. Though it might be within their power to repent and make restitution in part, yet they never could counteract fully the vast amount of injury which they have done. They might use their papers as extensively in publishing the truths of the Book of Mormon, as they have in publishing lies against it and the Saints, and thus endeavor to counteract the evils that they have done; but they can never recall the innocent from their graves whom they have been indirectly the cruel instru-

ments of having murdered, by the wicked and malicious lies which they have so extensively circulated. Such, therefore, will find it hard to repent; yet, even these may have been, in some instances, swayed by popular prejudices, and led to do many things in their ignorance against the truth, against God, and against his people, of which, it may be possible, as in the case of Paul, for them to obtain forgiveness and salvation by receiving the truth, and hereafter devoting all their energies to print, and publish, and spread forth the same. But do what they may to recover themselves, and make restitution, they will always have it to regret, that they have ever written or printed any thing against so great and glorious a message as the one revealed in the opening of this last dispensation. But if we could see any symptoms of repentance and reformation on their part, we would gladly take them by the hand, and try to raise them up, and encourage them in the mighty struggle to recover themselves from the great and multiplied evils that they have done through the medium of the press.

What evils lies have done in our world! It was through the lies of the Devil that our first parents were persuaded to partake of the forbidden fruit; it was through the lies invented by the wicked that the holy prophets were rejected by the respective generations to whom they were sent. Hence our Saviour says to his disciples, "Blessed are ye when men shall speak all manner of evil against you *falsely* for my sake; for so did they of the prophets who were before you." All prophets and inspired men were lied about, and the people were persuaded through these lies to reject the only means of their salvation. It was through liars and false witnesses that the Saviour of the world was condemned to be crucified; it was through the testimony of false witnesses that the Jews have, from generation to generation, continued to reject Jesus of Nazareth as the true Messiah; it was through lying that they were persuaded to believe that

his disciples came and stole his body from the tomb. Through lies millions at the present day believe that the great Prophet of God, Joseph Smith, was an imposter. Through the belief of lies millions in ancient times were destroyed from the earth and sent down to hell; and through the reliance which this generation place in newspaper reports, and the lies invented against the Book of Mormon and the Saints, millions more will be swept off, and their portion assigned them in the "lake which burneth with fire and brimstone," in company with ancient liars and those who loved the same.

Some lies are much more wicked than others, and calculated to do infinitely more harm. To lie for the purpose of cheating your neighbor—to lie so as to injure the character of any one—to lie for the purpose of punishing the innocent, or screening the guilty, are very great evils. But when compared with lies against a divine message sent from heaven, they dwindle into insignificance. In the former cases, the lies are against men; in the latter they are against God. In the former they injure their neighbor temporally; in the latter they injure him spiritually by blinding his mind against the truth, and that too, against the only truth by which he can be saved. Lies, therefore, against a revelation which God gives for the salvation of a generation, will be considered in the day of judgment as an evil of very great magnitude, and the punishment will be in proportion.

We have now pointed out three very great evils of which this nation in particular are very guilty before God. These evils are, first, the murder of the prophets and saints of God, and the sanctioning of the same, by letting the murderers go unpunished, and permitting them to boast of their bloody deeds in the most public manner. Second, the hundreds of thousands of public prostitutes, which they permit to commit crimes of the most abominable nature, in all the large cities and towns throughout the land,

without taking efficient measures by legislative action to suppress them. And, third, the great sin of lying against what God has revealed in the Book of Mormon for the salvation of the nations, to prepare them for the coming of his Son. These are three of the most prominent evils of which this nation must most heartily repent, if they would escape the threatened evils with which they will otherwise most assuredly be visited.

Another evil of no small magnitude is the vast amount of false doctrines which are taught, and extensively believed, and practiced throughout Christendom. Doctrines which are calculated to ruin the soul, are, in some respects, greater evils than those which merely have a bearing upon our temporal interests. A man who, through dishonesty, defrauds his neighbor of his property, and brings distress and temporal ruin upon his family, is exceedingly guilty before God, and will, if he repent not and make no restitution, be severely punished; but how much greater will be the condemnation and punishment of that man who, through his cunning craftiness, palms upon his neighbor a false doctrine which is calculated to ruin him and his family, not temporally, but eternally! Thieves and robbers are less guilty before God than such false teachers.

We will now mention some of these soul-destroying doctrines that are taught in Christendom, and which millions have had the wickedness to believe. First. These false teachers have had the presumption to deny the necessity of continued revelation from God, and have actually, in direct opposition to the Bible, persuaded whole nations to believe in this ruinous and impious doctrine. The great wickedness of this doctrine will appear when we reflect that it strikes a deadly blow against Christianity and against the religion of the Bible. This fearful delusion was invented soon after the apostles fell asleep by a set of corrupt, vile apostates, who had so far departed from God that they could not get any communica-

tion from Him; and fearing that the more honest portions of mankind would discover a great contrast between their apostate condition and the condition of the true Church, which was always, without one exception, blessed with prophets and inspired men, they concluded to use all their sophistry and cunning to persuade the people that they already had enough revelation, and that they needed no further communication from heaven. If they could only get the people to believe this strong delusion, they knew that it would most effectually blind them in regard to their apostacy. They at length succeeded, though not without a great struggle of conscience among the more honest portions of the people. These could not so readily yield consent to so strange and unheard of doctrine. They looked back through the whole history of the dealings of God with his people, from the time that man was created to their day; and they could not discover one solitary instance of a true people of God, but what they had continued revelations from Him; and those who did not have these blessings were denounced as heathens, or in a state of apostacy. They were expressly told in their scriptures, that "*where there is no vision the people perish.*" It, therefore, required no small exertion on the part of these wicked apostates to introduce, and get the people to believe in a doctrine so entirely new and strange, and so directly opposed to the whole tenor of divine revelation. But finally, through the help of the Devil, and after a long struggle, during which scores of thousands were tortured and put to death, they succeeded so far as to make an ecclesiastical law, not only positively excluding all further revelation, but actually limiting the faith of their apostate clan to a certain number of books, called, by them, "*Canonical.*" This took place at the Third Council of Carthage in the year 397. All were forbidden to receive any thing as the word of God only the few canonical manuscripts

which this apostate council had selected. This fatal law had its desired effect, in entailing upon posterity the soul-destroying delusion that God would no more speak with mortals. This great imposition has been transferred down to our time, and is extensively taught through all the nations of Christendom.

If this delusion was confined to some obscure corner of the earth among unlettered barbarians, it would not be so fearful in its consequences, but to be embraced by millions of the most civilized people of our globe, and that, too, in direct defiance of the Bible, renders it vastly more offensive in the sight of God. It is calculated to destroy millions on millions of souls; for who, with the Bible in their hands, can expect to be saved, if they suffer themselves to believe or harbor such a wicked doctrine in their hearts? Do you expect that God will save you when you have the rashness to declare that you have no need of prophets and revelators—that you have enough of the word of God already? You cannot plead ignorance, like many hundreds of millions who have died in past ages who were never favored with the privilege of reading the Bible. You can have no excuse because your minister, and your neighbors, and your fathers, have taught you this imposition. You have the Bible, and you can read and judge for yourselves; and the whole tenor of that sacred book will show you most clearly to the contrary. The Bible will inform you that so long as the Christian Church was on the earth they were favored with continued revelation; it will tell you that the Christian Church were guided and led continually by the spirit of prophecy and revelation—by living revelators and inspired men. It will tell you that any thing short of that order of things is not of God, but of men. If you will, therefore, by popular tradition, and through the influence of your popular false teachers, suffer yourselves to be imposed upon by such absurd, unscriptural and anti-Christian doctrines, you need not

flatter yourselves that you can be saved; for God will not save those who reject the doctrine of continued revelation. This, therefore, is another great evil of which this generation are deeply guilty before God; and He has called upon them by the voice of his servants, and by the voice of revelation, contained in the Book of Mormon, to repent of this evil and give no more heed to false doctrines of this nature, declaring that all those who do not repent of these things, shall be cut off and sent down to hell.

Another false doctrine taught and almost universally believed by this wicked generation is, that it is no longer the privilege of believers to receive the miraculous signs promised to them in the Scriptures. For instance, Jesus informs us in the most express terms, as recorded in the last chapter of Mark, and in many other Scriptures, that certain miraculous gifts should be given to believers throughout all the world, wherever and to whomsoever the Gospel should be preached, and be believed and obeyed. And lest some wicked apostate or false teacher should undertake to limit the signs to the believers in the first age of Christianity, he most emphatically declares that “**EVERY CREATURE**” in all the world who should believe the Gospel and be baptized, should not only be saved, but that all such should have power in his name to “cast out devils”—“speak with new tongues”—“take up serpents”—and deadly poisons should not hurt them—and they should “lay hands upon the sick, and they should recover.” Now, who could have believed that generations of professed Christians would arise, who, with the Bible in their hand, would have the bold, unblushing impudence, to declare that the believer has no right to claim this promise of our Lord? Only think, dear reader, of the millions of professed believers in the Gospel, who crowd the streets on the Sabbath day to go to their respective places of worship, and yet not one of them

throughout the congregated millions that even profess to claim the promise of Jesus in regard to the Gospel blessings: they call themselves believers, and yet they have not the signs of believers—they profess that Jesus is their Saviour, and yet every soul of them rejects his word in relation to the promised signs: they are very willing to claim one of the promises in the same connection with these signs, viz: *Salvation*; but the other promises spoken by the same Being, and on the same occasion, are utterly rejected; and if any honest, humble soul among them should begin to seek after the promised signs and exhort his brethren to do the same, he would immediately be denounced as an enthusiast, or as insane; and if he persisted in so doing, he would be excluded from their ranks and expelled from their synagogues as a dangerous person. Now what will become of all these false teachers who thus do away with the promises of Jesus? and what will become of the people who suffer themselves to be led by such hypocrites? They will, every soul of them, unless they repent of these false doctrines, be cast down to hell. Yes, every man and woman, priest and people, that do not repent of having done away the miraculous gifts and blessings of the Gospel, will just as surely go to hell as they are living beings. Do not flatter yourselves that you will escape; for there is no escape for you, only to repent and turn unto the Lord, and seek most earnestly after the miraculous gifts of the Gospel which you, and your false teachers, in your wickedness and hypocrisy, have done away. Think not that you can follow the popular multitude in their forms of godliness, and with them deny the power thereof, and escape the righteous indignation of that holy Being whose words you have rejected. By His words that you have had in this life, you are to be judged in the last day; if you have received and obeyed them, well; if not, they will condemn you, and you will shrink from the presence of Him who gave the word,

and your guilty consciences will be racked with fear and pain; and the miseries of hell will lay hold upon you; and you will be made to feel that God's holy word is not spoken in vain, and that it cannot be rejected with impunity.

Another very prevalent and great evil is in the land. Many thousands of these corrupt false teachers who have denied the necessity of the miraculous powers and gifts of the Gospel, and who have done away the gifts of prophecy and revelation from the church, have even dared to venture forward and officiate in some of the Gospel ordinances, as though they actually had authority from God; and many thousands have actually presumed to receive the holy sacred ordinances of the Gospel from the hands of such corrupt, soul-destroying hypocrites. If there is any wickedness that borders closely on blasphemy, it is this! What can be more impious in the sight of heaven, than for men to do away, as unnecessary, nearly all of the most glorious gifts of the Gospel, and preach to their hearers that they are unnecessary in these days, and then have the audacious wickedness to minister the holy sacrament of the Lord's Supper, or pretend to baptize by the authority and in the name of the Father, Son, and Holy Ghost. Such heaven-daring wickedness is calculated to sink these vile imposters to the lowest hell. And unless the people repent of having received baptism and other ordinances of the Gospel at the hands of such deceivers, they will be sent to hell with them; for if the blind lead the blind, they will all go into the ditch together, and the deceived, as well as the deceiver, will all have to reap the reward of their own corrupt doings.

I know that the people will be angry with me, and hate me, because I tell them of their wickedness thus plainly. But I have not been sent to flatter this generation with smooth things, nor to tell them that all is well; but I have been sent to set forth your sins and your abominations, and all your evil works which you continu-

ally practice before the Almighty in clearness before your minds, and to call upon you in the name of Him who sent me, to repent of the same and turn unto the Lord, and embrace the fulness of the Gospel which God has revealed anew in the Book of Mormon, or every one of you will, most assuredly, be damned. It matters not to me whether I please or displease you—whether I receive your good will, or incur your bitter hatred, my only object is to do the will of Him who has sent me, and to faithfully discharge my duty towards you.

You were once a very different people from what you are now. When your pilgrim fathers fled from the persecutions of the old world and braved the dangers and hardships, incident to the settlement of this lovely country, they were a humble, honest people, who worshipped the Lord their God according to the best of their knowledge; and the Lord was with them, and destroyed the savages from before their face; and when the arm of the mother country was stretched out to oppress and destroy, He raised up savours and delivered them from the power of all their enemies. Moreover, He made them a great people, and strong, and independent of all nations. He established peace within the land, and their children have mul-

tiplied, and you have become one of the most powerful nations upon the earth. Your granaries and your storehouses have overflowed with the rich products and delicacies of the earth. The mountains, and hills, and dales, have been covered with the abundance of your flocks and herds, while your merchants have waxed rich in the extent of their trade, both by land and sea; the rich treasures of the earth have disclosed themselves, and blessings without number, have been multiplied upon you. But you have forgotten the Lord God whom your pilgrim fathers worshipped; you have become proud and haughty in your bearing; you despise the meekness and humility of the Christian's life. You remember not that it is God who has bestowed upon you all that you enjoy. You think that you can do what you please, and all will continue to be well. But as God has exalted you on high above all nations, if you repent not speedily, He will bring you very low; and the great blessings you now enjoy shall be taken from you, and your cities shall be left unto you desolate, and your beautiful habitations shall be deserted, and death and mourning shall be heard throughout the land.

(To be continued.)

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