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COMMENTS

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ON THE

No 271

KINGDOM OF GOD

AND THE

GOSPEL.

DESIGNED AS

ANSWERS TO MANY IMPORTANT QUESTIONS,

AND ALSO

TO SHOW THE AUTHOR'S VIEWS OF

GOD'S PLAN OF SALVATION.

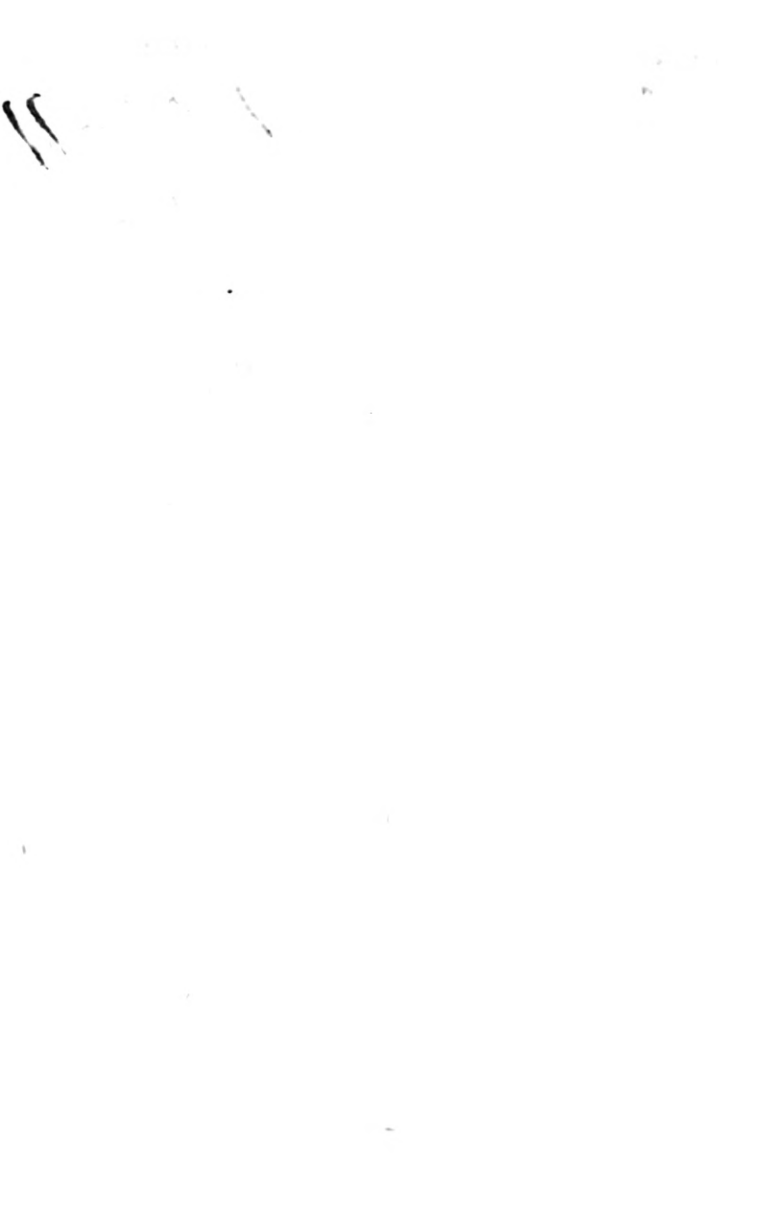
BY JOEL SHEARER & WILLIAM SWETT,

MEMBERS OF THE CHURCH OF

JESUS CHRIST OF THE NEW JERUSALEM.

COUNCIL BLUFFS CITY, IOWA.

NOVEMBER, 1852.



P R E F A C E .

I N T H E N A M E O F G O D , A M E N .

When a new church begins to arise the reasonable, just, and judicious inquiry is made by many saying: What is the faith and doctrine of this people? what do they believe? We shrink not from so reasonable, just and judicious an inquiry; but on the contrary we invite all to carefully investigate our faith and doctrine, comparing the same with the scriptures of Divine truth.

This work, like all others of the New Church, is presented without money and without price; and it is hoped that the reader will preserve it in cleanliness, and if, after reading the same, they should not be pleased with the views therein set forth, they are requested to give it to some other person that is or has been connected with the church of Latter Day Saints, as this work is more particularly designed for those that are or have been members of that church.

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COMMENTS ON THE KINGDOM OF GOD AND THE GOSPEL.

1st. We believe in God the Father, God the Son, and God the Holy Ghost.

2d. We believe the Bible to be a faithful and true record of the word of God spoken to, and the dealings of God with the children of men on the Eastern Continent.

We also believe the Book of Mormon to be a faithful and true record of the word of God spoken to, and the dealings of God with, the children of men on the Western Continent.

We also believe that God gave many revelations by divine inspiration through Joseph Smith, Jun., to the Church of Jesus Christ of Latter Day Saints: hence it will be seen that we believe Joseph Smith Jun. to have been called of God to be a prophet, seer and revelator.

We also believe that Joseph Smith Jun. was called of God to bring forth the Book of Mormon and also to gather together as many as would believe that Book; thereby beginning to bring forth the kingdom of heaven in fulfillment of the fore part of our Saviour's parable as recorded in Matthew—13th chapter, 47th verse—which reads thus: "Again the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind which when it was full they drew to shore."

We also believe that F. G. Bishop is called of God to be a prophet, seer and revelator, and also a restorer to continue the work of bringing forth the kingdom of heaven, according to the latter part of the above named parable, gathering the good into vessels. See Matthew 13th chapter and 48th verse.

And we further believe the revelations given through him--F. G. Bishop--to be given by the inspiration of God, and for the express purpose of gathering out the pure in heart which, when fully gathered together and organized according to the will of heaven, will be the fulfillment of the prophecy of Zachariah 4th chapter and 2d verse; the prophet seeing

a candlestick of gold with a bowl on the top of it with seven lamps thereon and two olive trees standing by it, one on each side. And also the fulfillment of the revelation found in the 12th chapter of John and 1st verse, a woman clothed with the sun.

We believe also that God will bring a third body or church out of this second, thereby fulfilling what is written in the 5th verse of the above named chapter. "She brought forth a man child" and after the man child is brought forth, the woman will flee (or fly) into the wilderness from the face of her enemies.

Being garrisoned by having two wings of a great eagle given her as written in the 11th verse of the same chapter. This also agrees with Micah 4th chapter and 10th verse. The daughter of Zion will labor and be in pain to bring forth her head shall be delivered and there when she has brought forth the Lord shall redeem her from the hand of her enemies.

Thus it will be seen that we believe as God doth create or bring forth his kingdom by changing people from sin to righteousness in three measures or dispensations, viz: the Law, the Gospel, and the Millennium, so also we believe he doth bring forth his kingdom or his subjects from the midst of wickedness and clothe them in one body by three measures or works, three in one, viz: Zion, the Daughter of Zion and the Man child. Both the creating and bringing forth by three measures may be likened to a woman in England win in three measures of meal (see Matthew 13th chapter and 12d verse, also Luke 14th chapter and 20-21 verses); the word of God being the heaven brought forth in different periods of time, by different prophets. This works on the minds of the children of men first to make them believers in God and also now to gather together as God hath commanded.

By examination it will be seen that Matthew when recording our Saviour's parable makes use of the words or phrase Kingdom of Heaven, and Mark and Luke when recording the same parables make use of the words or phrase Kingdom of God, so win that they understood the two phrases to mean the same thing.

We believe our Saviour's parable to be prophetic by way of comparison, and that the three parables with some others allude to his church or churches on the earth at this age of the world.

We believe the times of the Gentiles are nearly fulfilled when God will take the blessings of His gospel from the Gentiles and his spirit will cease striving with them, and that God will restore His gospel and blessings to Israel, and such of the Gentiles as will forsake their sins and do right in all things God will bring from among the Gentiles and cause them to enter into a covenant and become one with Israel that such righteous gentiles may continue in his favor and yet receive His blessings in full.

The righteous are God's subjects and none others, therefore the righteous constitute God's kingdom.

We believe that it is the mind, will and purpose of God to gather the righteous in one compact body separate from the unrighteous, which work is called bringing forth God's kingdom, and that this is the last time that

God will bring forth His kingdom from among the wicked seeing the millennium will next follow this work.

We believe God will bring forth his kingdom in three measures; the first measure or work being to gather together all who believe in the Bible and Book of Mormon, this work being likened unto a net cast into the sea which gathered of every kind and when full they drew to shore; and may also be likened unto the moon under the woman's feet (see Revelations 12th chapter and 1st verse), partly light and partly dark not having the fulness of light; truth and error mingled together, believing and holding many errors with some excellent truths, errors being darkness; therefore those that believe and hold errors cannot have the fulness of light; consequently the fulness of the gospel is not understood by them. They may be called Zion. She calls herself the Church of Jesus Christ of Latter Day Saints.

The second measure or work is to gather the pure in heart out of the church of Jesus Christ of Latter Day Saints, and all others that will covenant to serve God in all things. This work may be likened to picking out the good and putting them into vessels, and when the work is finished it may be likened to a woman clothed with the sun (see Revelations 12th chap. and 1st verse) which may be understood to mean the fulness of light given them; or, in other words, the fulness of the Gospel clearly understood by them in all its beauty, excellence and glory. This also may be likened to ten virgins, and may be called the Daughter of Zion, but is called the Church of Jesus Christ of the New Jerusalem.

The third and last measure or work is to select out of this second church of Jesus Christ of the New Jerusalem all that will forsake all sin and serve God in all things, and organize them into a body or church. This third and last church may be called a man child (see Revelations 12th chapter and 5th verse), or the church of the First Born, to fulfill scriptures which say the first shall be last and the last first.

These are they that have overcome all things that are sinfull.

These are they that have purified their garments and made them white in the blood of the lamb.

These are they that have become fully reconciled to God in all things, being willing to obey God's righteous law in all things—seeking and striving to keep all the commandments of the gospel blameless in the sight of God.

These are they that have taken the holy spirit for their guide, in all things thinking, speaking and acting as the holy spirit shall inspire them, being directed by the holy spirit in every word they speak, and in every act they do.

These are they that do the will of God on earth as it is done in heaven.

These are they that are likened unto wise virgins, and will partake of the wedding supper.

These are they that will be endued with power from on high, and will reign with Christ on the earth.

These are they among whom the Millennium will commence, and from

whom the Millennium will roll forth until it shall fill the whole earth.

These are they that will receive the fulness of the spirit of God, being made heirs of God and joint heirs of Jesus Christ, and will see him as he is, and be like him, and will see us they are seen, and know as they are known.

These are they that will be set as governors and judges over the nations.

These are they in whom the kingdom of God is fully come forth, and these only will then constitute God's kingdom.

These are they that will be immortalized in the flesh (body), and will not die.

These are they that will have part in the first resurrection, having passed through the power of the resurrection and become immortal.

And finally these are God's messengers to the nations, by whom God will bring the kingdoms of this world to be his kingdom, and the Millennium will be fully ushered in, and when sin shall again begin to come into the earth, God will cause the earth to be consumed with fire.

Therefore this is the last time that God will bring forth his kingdom from the midst of wickedness, and also the priesthood which is now given to bring forth this kingdom will continue; therefore this priesthood is given for the last time.

All this great and glorious work of bringing forth the kingdom of God in all its glory and majesty, was set before Joseph as his right and privilege to do, on condition that he (Joseph) would abide in righteousness, but if he (Joseph) did not abide in God, another would he (God) plant in his stead. See Book of Covenants first edition section 11 part 4, and this agrees with section 51 part 2.

The keys of the mysteries and revelations that are sealed are given to Joseph until God shall appoint another in his stead.

Seeing that Joseph did not finish the great and glorious work set before him, nor yet even the first measure of it before he was taken, is it not clearly evident that God would plant and appoint another in Joseph's stead, and give unto him who is thus planted and appointed, the keys of the mysteries and revelations which are sealed, and all other keys needful to enable him when God should thus plant and appoint to continue the work of bringing forth the kingdom of God.

We believe E. G. Bishop to be thus called, planted and appointed of God, the anera, seer, and curling of the lips of unbelievers to the contrary, notwithstanding.

We believe the proclamation dated Kirtland, April the 6th, 1831, to be a revelation from God, and also the pamphlets called the Ensign and Book of Remembrance, to be revelations from God.

We believe the pamphlets called an Address to the Saints and Zion's messenger to contain much light, but do not receive them as revelations.

We believe all persons, both men and women, white and black, free and bond, poor and rich, civilized and savage, shall stand before God to be judged of the deeds done in the body, and that each one must stand or fall for him or herself, and that none will be able to stand but those who

desire and try to do right in all things, according to the light God has given them.

We believe God requires all souls to repent and forsake all sins of every kind, and live in, and practice all virtue, righteousness and holiness, continually before him.

We believe that F. G. Bishop was ordained to the Royal priesthood under the hands of a celestial messenger--Jesus Christ or one sent in his name.

We believe the Royal priesthood to be a higher order of priesthood than was given to Joseph Smith, Jun., which is now given to enable those who are ordained thereunto to do the great and glorious work set before them.

The great and glorious work set before us is to explain and expound, clearly and understandingly, the gospel in all its fulness, beauty, virtue, majesty and glory, that people may see the fulness of the light of the gospel, and may walk and live therein, that God may bless them according to all his promises.

This work of explaining and expounding the gospel, in all its fulness, none has been able to do, since it was given, because none saw the full light of the gospel. Although the Bible, and also the Book of Mormon, contains the fulness, yet none understood the fulness clearly; therefore none was able to teach the fulness of the gospel, for a man cannot clearly teach what he himself does not clearly understand. And as none have received the full light of the gospel until now, therefore none could teach it.

We believe the full light of the gospel is now given to introduce and bring in the glorious Millennium, and when people are prepared, by forsaking all sins and cleaving unto all holiness, then the ancient of days will sit, when they that are thus prepared will receive the fulness of the Millennium glory; and from them, and from thence, the Millennium will spread forth and thus will Israel be saved.

We believe that F. G. Bishop has passed through the millennial ordinances, by the administration of angels, viz: John, the Revelator, and the three Nephites, and that the rest of the church will pass through the same when the gathering of the pure in heart is finished.

Both men and women are to receive all ordinances alike, both now and hereafter.

The ordinances to be attended to now is first signing the covenant.—Any person may copy the covenant and sign it and get others to sign it and forward the same to the chief steward (who now is Joel Shearer), living at Council Bluffs City, Iowa.

The next ordinance is ordaining both men and women to the stewardships. This must be done by the chief steward and may be done as soon as they have come to the place of the gathering, and have signed their names to the covenant in the church record.

It is expected that both men and women will be ordained to the Royal priesthood in the Lord's own due time, and pass through the millennial ordinances and thus be prepared for the coming of the ancient of days,

If any shall inquire about baptism, we answer, this call being to those that have been baptized, let them sign the covenant, and such as have not been baptized and cannot be satisfied without baptism for to satisfy their conscience, let them be baptized. But baptism being an evidence that we have given ourselves to God to serve him forever, so also is the signing the covenant a like evidence, in this Millennial dispensation, as baptism was in the gospel dispensation.

Now the sum of what we have spoken is this:

We believe that God will bring forth his kingdom in three measures or degrees of works.

The first being to gather from among the Gentiles all that will come and organize them into a church.

This work we understand to be closing the gospel dispensation.

The second work being to gather out of the first body or church all that are ready and organize them into a second church.

This second work we understand to be introducing the millennial dispensation.

The third work being to gather out of this second body or church all that are ready and organize them for their exile in all things.

The fourth or last work in this line we understand to be giving the Gentiles the opportunity they, to all that are found ready when the Kingdom of God shall come.

But will not the Jews come? John the Baptist closed the dispensation of the Law and closed the gospel dispensation and on the other side of the river of the gospel they were given and as they were not ready to be gathered into the Law nor into the gospel, so also the Gentiles that are ready will enter into the Kingdom of God and will be gathered into a church more glorious than the church of the Jews and will be more glorious than the church of the Jews, and the church of the Jews will be more glorious than the church of the Gentiles. And the church of the Jews will be more glorious than the church of the Gentiles and the church of the Gentiles will be more glorious than the church of the Jews. And the church of the Jews will be more glorious than the church of the Gentiles and the church of the Gentiles will be more glorious than the church of the Jews.

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Much has been said about keys, and no doubt many false impressions have been impressed upon the minds of many people about the keys given to Joseph Smith, Junr. Therefore we feel it best to speak a few words about keys. There are many keys yet to be given before the kingdom of God is fully brought forth that Joseph Smith did not receive.

A key is to know something. Keys are a knowledge of some particular things. The keys of the ministry is to know your duty as a minister of Christ.

The keys of the kingdom is to know how to organize the church of Christ according to the will of the Lord, and also what to assign unto each part and portion of that church as its duties.

And let it be remembered that no faithful minister of Christ will ever knowingly assign anything as duty and privilege contrary to the gospel of Christ.

Any one that speaks or does anything contrary to the gospel is not led by the spirit of God. For the gospel is and will be our guide forever.

Therefore any revelation or teaching that has come or ever doth come contrary to the gospel is and will be false.

There are twelve unrighteous spirits found in the hearts of sinners (see Mark 7th chapter 21-22 verses) bringing forth fruits of iniquity, and as long as any part or portion of these, or any of them, are in a man, he is not fully saved from sin. Therefore he is unclean and where God and Christ is he cannot come.

These we will speak a little of next.

Sins to be repented of are firstly evil thoughts.

Thoughts being the root from whence words and actions spring, therefore if our thoughts are evil our words and acts will be evil also.

Secondly, adulteries and fornications are one and the same principle or sinful spirit, not only the acts produced by this spirit, but a desire to do such acts is an evidence of a wicked heart.

We believe that polygamy in most cases ever has been and now is the effects of this unclean, filthy and wicked spirit.

And polygamy in this age of the world, whether in Europe or America, is to us as swine's flesh is to the Jews, exceedingly abominable.

And if polygamy is exceedingly abominable, how much more abominable is whoredoms, and also any unneccessary familiarity between the sexes; when they are not each others companions, husband and wife, is wrong and sinful, often producing jealousies and other sinful passions.

The man or wife that is not very careful to do nothing by which his or her companion's feelings may be hurt, is not doing right, but is a sinner.— The unmarried if they will live without sin, let them abstain from all fleshly lusts. Let a man have one wife and keep himself at a reasonable distance from all other women, that he grieve not his wife. Let the women observe the same rule. Let the polygamist extricate him or herself from this snare in a holy and blameless way, as the spirit of God shall dictate, and they may find mercy.

The fashions of the world called politeness, such as receiving the arm of our neighbor's wife or daughter in walking, or putting your arm around her, or sitting close to her in conversation, is often productive of evil, and whatsoever is productive of evil is the workings of an evil spirit.

If a man will be truly polite let him show his greatest respect and attention to his own wife and kindred. His father and his mother should

be first in honor; the wife first in affection. Brothers and sisters should be held in esteem and treated with loving kindness.

Women also should practice virtue and do right in all things if they would enjoy the blessings and favor of the Lord.

The day has now come that both men and women must be found clean from the spirit of adultery and fornication, and all its symptoms, or they cannot stand justified; evading every appearance of evil.

Thirdly, murder is a sin for which none can find forgiveness in this our day. The causes that produce murder are various. The fear of being exposed in a former murder, or some other crime, is one cause.— Love of riches is another cause; the spirit of revenge is another.

The spirit of revenge is malice. A little less measure of the same spirit is wrath. A less measure of the same spirit is hatred; a less measure of the same spirit is anger; a less measure of the same spirit is dislike. Thus we see that revenge, malice, wrath, hate, anger, dislike, are only different shades or degrees of the same spirit that causes people to murder. First, dislike may grow to anger; anger may grow to hatred; hatred may grow to wrath; wrath may grow to malice, which will seek revenge. Thus we may see that if a small serpent is suffered to live he may grow to be a great and dangerous serpent. This is the reason why we must forgive others, because if I suffer ill-will, dislike, anger or any feeling like unto it, to remain in any heart, then I suffer or retain in my in heart an unclean, unholy spirit. This makes me unholy and unclean in the sight of God.

Forgiveness of sins is to have our sinful dispositions and desires to depart from us and become clean therefrom.

Fourthly, theft is a wicked spirit that induces people to steal, cheat and defraud, overreach in bargains, a desire to sell property at a high price, a desire to buy it a low price, a desire to make rich bargains in trade; all these acts and desires are the effects and working of the wicked, unclean and unholy spirit called theft. Also, all robberies by sea and by land; all wars that are made to increase the wealth or to enlarge the borders of the nation are the working of these spirits united, Theft and Murder.

Finally, Theft is a desire to have the money or goods of others without rendering a full equivalent or to live upon other's labors when we are able to labor ourselves.

Fifthly, Covetousness is a wicked, unholy, unclean spirit, that induces people to gather and lay up treasures on the earth and to keep their treasures when obtained. Why do they wish to obtain, lay up, and keep their treasure on the earth. Because they hope, trust, expect and do believe that their treasure will do them good in the day they have need.

The saint, if any can be found, will divide his treasure with the poor, giving to all according to his or her wants & necessities, hoping and trusting in God. The covetous will not divide their treasure with the poor; but will keep it, hoping and trusting in it. Thus their treasure

becomes their god, in which they hope and trust. Therefore it is the firm and unalterable decree of heaven that every soul shall have such a salvation as the god in whom they hope and trust is able to give unto them. If God, the holy one, is able to give you such a salvation as you desire, why not cleave unto him with all your soul and obey his commandments, giving your treasure to the poor as he hath said, hoping and trusting in him. But if your treasure is able to save you, cleave unto it, knowing that all the salvation you can expect is such salvation as your treasure can give which is the comforts and a few vain pleasures of this life and eternal misery in the world to come. Love thy neighbor as thyself.

If we are not as willing to suffer for want of food, or clothing, or any other wants of this life, as to see any others suffer, do we love our neighbor as ourselves? are we not selfish? do we not love ourselves best? If we desire to live on better food, or wear better clothing, or to live in a better house or to have better furniture and if we desire to be more comfortably or pleasantly situated than our poorest neighbor, are we not selfish, loving ourselves better than we do our neighbor?

Selfishness, which is covetousness, is an unclean, wicked, and unholy spirit, which, if allowed to reign in us and rule over us, will take us to its miserable and unhappy abode, where there is weeping and wailing and gnashing of teeth.

If we cannot willingly and cheerfully divide our sustenance with all our poor neighbors, until the poorest is as comfortably situated as ourselves, we are not clean from the sin of covetousness. Therefore, we stand unclean before God.

Sixthly, Wickedness. All sin is wickedness, yet there are a great many sinful words and acts that will not be spoken of under other heads, only as they seem to bear some resemblance to the head. All unkind words and acts, all profane words, cursing, swearing, tattling, backbiting; in fine, all filthy and all hard, grievous, and unfriendly words and acts; all abuse of the brutal part of creation, hurting and tormenting the animals for sport, or, as some do, keeping animals to sport with; horse racing, dog-fighting, &c., beating our horses or oxen unnecessarily, merely to gratify an ill-temper.

And sabbath-breaking, and drunkenness, reveling, and all profanity of every kind, may be called wickedness which must be repented of and forsaken, or the soul must perish.

Seventhly, Deceit is words or actions, whereby another is deceived, or an attempt to deceive, all lying hypocrasy, and falsehood of every kind is the working of this wicked and unholy spirit. Deceit, either by words, or motion, or action, all comes from this unclean spirit, Deceit. From this we must be saved or lost.

Eighth, Lasciviousness is another unclean and unholy spirit which makes people desire to fare sumptuously, spending their money & means for things they do not need, or spending the same imprudently and foolishly.

ly, thereby depriving themselves of the means to help the poor. But such generally become poor and need help because of their extravagance and wastefulness. We ought to be careful to waste nothing that can benefit ourselves or others; we should not buy things that we do not need, neither should we buy costly things when less costly will do us. All such desire, and carelessness, and wastefulness, must be repented of or we are not clean from sin.

Ninth. An evil eye is to look on others with contempt, or disgust, or disrespect if we despise others, because of their poverty, poor dress, poor equipage, small intelligence, or for their peculiar belief in any thing. Such is the workings of this evil and unholy spirit, called an evil eye. This makes us exceedingly filthy in the sight of God, and will bring deep damnation upon us except we repent.

Tenth. Blasphemy. Oh, Blasphemy! Blasphemy! what a sin, a sin of the blackest and deepest dye. Contempt of God or godliness, malice or wrath against God or godliness, knowingly and willfully representing godliness to be sin or knowingly and willfully representing sin to be righteousness. Woe, woe, woe to him that shall through malice or envy call the works of God the works of the Devil, or call the works of the Devil the works of God, thereby seeking to turn people from the path of salvation. It is to be feared that this sin is too often committed by men in high standing in the church, induced to do so to save their high standing and honor, being too proud to confess the truth when they are convinced of it, but will deny the truth, wilfully lying.

For such men, can there be any forgiveness? But if done in ignorance there may be forgiveness.

Eleventh. Pride is a wicked, filthy, unclean, unholy and exceedingly injurious and troublesome spirit. It is pride that causes people to exert themselves to get costly houses, costly furniture, costly clothing, costly carriages, horses, equipages, &c., and look with disdain and scorn upon the poor. The poor will also exert themselves to get the same or as near the same as possible, and will also look upon the poorest with disdain, scorn and curled lip. How long will God suffer such wickedness in the earth. Was I a prophet, I should be constrained to cry woe, woe, woe to the world because of the wickedness and abominations found in her. Not only such as acknowledge themselves sinners, but such as claim the name of saints also, do these things like unto the wicked, and that towards those they call bretheren. If such as claim the name of saints do as do the wicked, what are they but wicked also? If they would do the commandments of the gospel, which is the law of righteousness and also the plan of salvation, they would divide their substance with the poor until all was as rich as themselves. Then none would be contemned because of their poverty; none would be sorely grieved because they were slighted and neglected, and the exertions for fine and costly things would cease. It is pride that makes people desire to be highly esteemed and honored. This induces them to try to appear rich, also, to try to appear learned; also, to try to

appear wise; also, to try to appear good; knowing that the rich, learned, wise and good, are honored. Thus trying to appear what we are not is deceit and hypocrisy, prompted by pride, to be truly learned, truly wise, truly good, is worthy of honor; but to pretend to be such when we are not is worthy of disgrace.

God despises the rich and honors the poor, who are also poor in spirit. But the rich cannot be poor in spirit, as some falsely pretend they can. Were they truly poor in spirit they would obey the commandments of Christ and give their riches to the poor--then they would be poor also. It should be remembered that we are speaking of such as have the riches of this world. In the Gospel and Revelations are found many promises to those that have the riches of this world; but all such promises are promises of condemnation. They shall lift up their eyes in hell, being in torment. It must not be supposed that we hold the belief that it is necessary that a man become poor in the things of this world to obtain salvation. Nay, but this we believe that a man or woman that doth not impart of his or her substance to the poorer, until all are equal, such man or woman hath no salvation.

May not the heads of the church have better houses, better furniture, better food, better clothing, &c., than the poorest members. We answer plainly they may not; for to them belongs the care of the poor as fathers have care of their children. Such as show a disposition to get riches, costly houses, costly furniture, costly clothing, are both covetous and proud, and they being corrupt, both their precepts and examples will be corrupt, and such will build up a corrupt people, (and God will have a pure people) and if the blind lead the blind, both will fall together. Such as desire to have costly things, thereby spending their money and means needlessly, are not worthy to have a place in the church. Let such stand in what place they may, head, hand or foot; and also such as desire a high standing in the church that they may be had in honor, such are stimulated to that desire by Pride and are not worthy the standing they seek. But if a man desire an office in the church that he may thereby have a greater opportunity to do good, this is a good desire.

Twelfth, Foolishness is also a filthy spirit that induces people to do many things that are not good; a few of which are having balls, playing cards, and other games, sporting of every kind, jesting and foolish conversation of every kind, reading corrupt and unprofitable books, &c.

There are many sins that we have not spoken of but what we have said will show that we do not approve of sin of any kind, nor in any shape.

There are twelve righteous spirits that every soul must seek after and receive and have in fullness, or that soul is not perfected.--(See Rev. 22 chap. 27.) "The tree of life bearing twelve manner of fruits." He that is not perfected is not fully saved from sin; he is yet unclean and cannot sit at the wedding supper.

First, Wisdom, knowledge and understanding, is one and the same spirit.

Second, Word, truth and veracity is one and the same spirit.

Third, Power, belief and faith. is one and the same.

Fourth, Love, unity, kindness and friendship, are one.

Fifth, Justice and honesty is one.

Sixth, Mercy, tenderfeeling, compassion, are one and the same.

Seventh, Peace. These seven are the attributes of God.

Eighth, Humility, lowly feeling, modesty, is one.

Ninth, Meekness, hoping and trusting in God, is one.

Tenth, Temperance, moderation and contentment, is one.

Eleventh, Patience. long suffering and forbearance, is one.

Twelfth, Charity, liberality and generosity.

These twelve righteous and holy spirits we will next speak of separately; thereby showing some of the effects they will have on the soul that possesses them, and also thereby show somewhat of God's plan of salvation. These twelve holy principles or spirits are twelve foundations on which you may build your hope, and also twelve gates by which you may enter the presence of God. These twelve holy principles are the fruits of the holy spirit.

And as the Church of Jesus Christ of Latter Day Saints was once the kingdom of God, although far from being pure, yet it was the only true and living church with which God was well pleased. He was pleased with the organization; he was also pleased because he foresaw that many would live according to the light they possessed.

So, when these who have lived according to the light they have are called out and organized into a second church, this new church will be called the kingdom of God, and the only true and living church, but not pure. Therefore, to this second church, God will give the fullness of light, and as many as will live according to the light they receive will become purified and will be chosen out and organized into a third church. This third church will be the kingdom of god and the only true and living church.

Thus will God bring to himself a pure people and thus will God fully bring forth his kingdom.

We will next speak of these twelve holy spirits or principles, the fruits of the tree of life, which is the holy spirit.

Now we say that wisdom is one of the attributes of the Almighty, and comprehends and composes one twelfth part of the gospel of Jesus Christ, and is the first principal and moving cause of all things that are done either of god or man in righteousness; for by his wisdom did not god conceive and lay and adopt all the plan or plans of all his works, and also what would or could man do or attempt to do if he did not first have some understanding that such work could be done and how to do such work, either temporal or spiritual? We answer nothing, and say it is wisdom teaches man understanding, and understanding leadeth man to knowledge, and this giveth energy to the mind, and the

mind inspires the body to act, and the action of the body is the power thereof. Wisdom is of the highest importance to man, because a man is highly esteemed and greatly honored by some men in this life and by god and his Christ and all the holy angels, in this life, and in the world to come, for divine wisdom, and also on our divine wisdom depends our future happiness; for if a man shall do ten thousand things intending them for god, which is not according to knowledge, or rather righteousness, having ever so much zeal, yet the deeds he has done being evil, therefore he can receive no blessing of God, for all he has done. But on the contrary, for every good deed man shall do there is a blessing given. By this we see how important that man should seek and obtain correct and great understanding, especially of holy things, seeing man's happiness comes because of his righteousness, and the more righteousness the less iniquity; consequently, the greater happiness; and also considering how many in all ages of the world have done foolishly in a variety of ways and things, for want of correct and right understanding of holy things, yet almost every man foolishly supposes his understanding is correct and right, and all that think contrary to be wrong, and it is by searching after and finding wisdom that we are saved from ignorance and blindness of heart and mind and foolishness and a great mass of superstition, and from all things of a like nature; and by wisdom we are taught to understand how we may save ourselves (the Lord being our helper) from all evil; because by wisdom we are taught to know good from evil, right from wrong; virtue from vice, piety from wickedness, and in fine, by wisdom man is taught all understanding that he obtains, and understanding, when perfected, is knowledge; therefore we see that wisdom is the principal thing, the root of the whole matter, the first thing to be sought after, that all our works may be good before the Lord, that heavenly blessings may come to us more and more abundantly; for by wisdom are we taught the whole plan of salvation, both temporal and spiritual; even how we may so live, so walk, so think, so speak, so act, before the Lord, that he, the Lord, may fulfill and make good his promise to us, to give unto us power over all the power of Satan, that nothing shall by any means harm us; and also, by wisdom we are taught how to save our lives from harm, by keeping out of all dangers that is not needful that we enter into, for these things are within our own power; for it is not needful that a man cast himself down from the pinnacle of the temple, or risk any other danger, whereby neither man or beast can receive benefits, and also we are taught by the word of wisdom, how we may preserve and save the health and strength of the body from those debilitating brought on by the use of spirituous liquors, tobacco, hot drinks and improper use of grains and meats (for this also is within our power) and this is like all the rest of the plan of salvation, plain, very plain that even a wayfaring man, though a fool, need not err therein. For the whole plan of salvation is simply this:

Leave off sinning and this will make you righteous; work righteousness and do no sin and then you are saved from sin.

And so cease to use spirituous liquors, tobacco and hot drinks, and the craving of the appetite, and debilitate any of the bowels, and the trembling of the nerves, which is brought on by the use of those things, will depart and cease to be.

And if any part or portion of the true intent and meaning of the scriptures be hid from any soul, is it not for want of wisdom and because of impurity in that soul, for it is the will of heaven that all should fully understand the true intent and meaning of the scriptures, and obtain such an understanding by seeking therefor.

And again it is evident that if the Lord saves us from all the power of Satan, because of our obedience to his commands; yet if we do not save ourselves from our own lusts, how then are we fully saved. We are not, seeing that we are with in our power. Therefore, for a full temporal salvation, health, strength, &c., it is necessary to abstain from all things that debilitate the body.

Secondly.

The word we say is also one of the seven attributes of the Lord, and also one of the twelve qualities which compose the gospel of salvation, and the word must of necessity be the second in all works of the Lord, for after the plan is conceived and adopted, then the word of command must be spoken that the work may be done, and Jesus said my word is truth; therefore we conclude that every soul that has the spirit of Jesus and ever speak the truth and not lying, deceit and hypocrisy, is of the Devil, and inasmuch as man will ever speak and act the truth, he will save himself from these sins, and all of the like nature, and also save his reputation, inasmuch that no lying tongue can harm him.

True and an exalted virtue and he that abideth not in the most unshaken truth, shunning all lying, all deceit, and all hypocrisy, cannot be a child nor yet a servant of God, for how is a man serving God when he is doing that which God has forbidden, but is doing the works of the Devil. Is he not then serving the Devil.

Thirdly.

And power we say is also one of the seven attributes of God, and also one of the twelve spirits or qualities that compose the gospel of salvation, and the third attribute excellently expressed in all his works, for after the word of command is given, then by his power the work is done, and a small portion of this power is necessary to sustain an infant—some more and some less, as needed for food to support and a portion of power given to each is the muscular strength of the body, but wholly supernatural power is borrowed and obtained of the Lord only and through faith, and faith giveth energy to the mind, and by it quickens the body to all good works; therefore it is called the power of faith, because

It is not the power of the body, but power borrowed of God by and through faith.

Then we say that all good works that man is not able to do and perform of himself, yet seemeth to do, is done by the Lord because of faith in him and prayer to him.

Now faith cannot be called power, nor yet properly the offspring of power, but rather an agent through which the power of the Lord is borrowed from time to time as man hath need, or constantly as man needeth, and by faith man may obtain of the Lord all the power that he needeth.

So will the Lord do for us according to our faith, and faith cometh of confidence, and confidence is gained by obedience to Christ's commands, and understanding the will of the Lord, and it is faith that saves men from unbelief, for it is plain that the more faith the less unbelief; and unbelief bringeth weakness and stupidity, but faith bringeth power and energy; hence the reason why man cannot please God without faith, because he that in his soul believeth what God hath spoken hath faith, and will do God's commands, and thereby make manifest that he does believe, and love, and adore God.

But on the contrary, he that believeth not what God hath said, must of necessity suppose that God hath lied or used deceit, or that he has suffered some so to do in his name.

And another reason is because God so loves the world, that he greatly desires to bless the children of men with eternal life, and make them happy evermore. But he can only bless men in righteousness, and righteousness is doing right, and doing right is doing God's commands; therefore he that believes not will not obey, and thus he deprives God of the pleasure of giving blessings, seeing God cannot bless men in their iniquity, and men's faith will increase as they increase in obedience, and decrease as they decrease in obedience, for faith is the gift of God—even one of his blessings, and obedience to God's demands, and observing his counsel, and following Christ's example, is the only channel through which man ever did, or ever will receive any heavenly blessings; for his commands were given for this express purpose and none other, only to lead men in the way whereby they might receive heavenly blessings, and this is what is called coming to God through Jesus Christ—is to come obeying his command, because the commandments and promises were sent from God the Father by Jesus Christ; therefore through Jesus we receive them; consequently if we obey and do his commands then and in this way we come to God through Jesus, and there is none other way prepared whereby men can come to God and receive blessings—only by walking in obedience to his word, and what shall induce and inspire a man to obey, save he shall have faith to believe, that for doing the things which he (God) hath said, that he (God) will bless the doer as the Lord hath said, and how can a man do what God hath said until he shall understand the true intent and meaning of the word spoken.

By this we see the importance of a right understanding, and the reason why men do not obtain more abundantly of heavenly blessings; and also how false and hypocritical it is to pray to God to save us through Jesus Christ, when we do not walk, neither design nor intend to walk the only road that passes through Jesus to God, which is doing his commands; therefore we say that the man that asks God to save him through Jesus Christ, and doth not at the same time do his best endeavors to do Christ's commands; this man does nothing more nor less (in substance) than to ask God to become a partaker with him in sin, by saving him in his sins, and the same to the man who shall ask God to forgive his sins, when he doth not repent and turn from his sins, for this is all that can be called repentance—is to forsake sin and do it no more, and this is all that can be called forgiveness of sins, is to have the sinful spirit depart from us, and to receive of God a better.

Fourthly.

Love is also one of the seven attributes of God, and also one of the twelve spirits or qualities which compose the gospel of salvation, and by love man is saved from hatred, malice, anger, ill will, dislike, and all such like evil spirits or qualities, for where love is these evil qualities cannot exist and be.

By this we see that the whole gospel plan of salvation is as plain and easy to understand, as eating and drinking to refresh the body, and also we see that the gospel plan is so judiciously arranged, and completely and perfectly organized, that its very nature is to produce and bring unto man salvation, inasmuch as man will live in and by the plan and act accordingly.

For seek and obtain wisdom, and then are you not saved from ignorance? and ever speak the truth, and then is not all lying, deceit, and hypocrisy departed? and seek and obtain faith, and where is unbelief and doubts?

They are departed and gone, and seek and obtain love, and all malice and hatred is no more; and so with all the rest, for all these twelve qualities which compose the gospel of salvation, they are so just, so true, so good, so noble, so lovely, so peaceable, so kind, so friendly, so gentle, so lowly, so tender, so careful, that they are directly calculated to win the affections of all men, and thereby save ourselves from difficulties.

Therefore we say that the most persecutions against the saints are for hard, grievous and aggravating words, needlessly spoken, and some few unjust deeds, spoken and done through zeal for God, but not in righteousness.

And love manifests itself in three ways, viz:—to God, to our neighbor, to the saints.

Firstly.

Love to God must of necessity include to love wisdom, to love truth, to love faith, to love justice, to love mercy, to love peace, to love virtue

in all its various forms, to love meekness, to love humility, to love charity, to love patience, to love temperance, and to love godliness in all its features, and if a man loves these things will he not cleave unto them? and if he cleaves unto them will he not walk therein and practice them? Therefore we say let no man pretend to say that he loves God, save he should strive with all his might, mind, and strength, to live by, and in all these holy qualities, and we say that if a man loves God with all his heart, he will be willing to do what God hath said, and we also think that there will not be any part of his heart left, wherewithall to love the vanities of the world, the superfluities of food, raiment, silver or gold, houses, lands, furniture, or riches of this world of any kind, but having the necessary comforts of life, will therewith be content, and seeing these sayings are true, why then do men professing godliness, desire the superfluities, and vanities, and riches of this world? Both poor and rich have the same desire, the poor desiring to obtain riches, and the rich desiring to keep what they have and obtain more. Is it not because they love these things? Then how do they love God with all the heart, seeing they love the vanities of the world? Well then, what a man loves he adores, and his soul cleaves unto, (and this is the only true worship), and what a man worships—that is his God. By this we see almost all men are idolators, seeing they worship fine dress, house, land, beasts, equipage, furniture, gold, silver, and in fine, all riches.

But few will say they have any surplus, nay not even enough, the poor cannot have more than is needful, and the rich will not confess they have. Therefore do marvel that men do not receive more of the blessings of the Lord, seeing that they worship other gods and only worship the Lord by halves, or as hypocrites.

Secondly.

Thou shalt or ought to love thy neighbor as thyself, and do works meet for such love, thereby proving that your love is not a mere false pretence, in tongue and in word, but is genuine in every deed, and in truth; but the ready question is always at hand with the covetous, stingy, narrow contracted, little, mean, half-hearted, unholy, ignoble, degenerate soul, for such will ask who is my neighbor? I answer all such filthy pretenders to righteousness, that you have the scriptures before you, and may learn them if you will, and from them I learn that all the children of Adam are my neighbors, inasmuch as they come within my knowledge and need anything done for them, that I can do without distressing myself more than I do good to them. For whomsoever I love as myself, I will do all I can to save from all suffering, both temporally and spiritually, with as much cheerfulness and alacrity as I would to save myself, and my own conscience tells me that I am not willing to suffer for want of food or raiment, or for want of any other necessary, and will not suffer when I have means to obtain those things. This is the love I have for myself, and so

has every other man the same love for himself; except some few miserly niggards.

By this we see what is our duty and what we would do for, and to our neighbors, not even excepting our bitterest enemies, if we had this holy love within our hearts; therefore we say that inasmuch as any soul desireth heavenly blessings, let that soul do acts of kindness to both friends and foes, as often as you can, and in every way you can, and watch for an opportunity to do good continually to others, and ever do with an eye single to the glory of God, and take heed that you do not seek nor desire the glory that comes from the praise of men, and also take heed that you spare no pains, nor money, nor anything, to make others--even all as comfortable and happy as yourself. I do not say you shall give half you have to the first poor man you meet with, for in this way, if continued, the richest man would soon become very poor, even to want, but give to him or her that needeth inasmuch as you can.

But where there is a storehouse, if every man would place there all his surplus property, putting covetousness out of his heart; in this way the needy would be ever abundantly supplied, which plan is altogether most excellent.

For a body or church has nothing to fear from poverty, if they will consecrate for the benefit of the poor all they have, only reserving to themselves what they really need for their support, and be industrious and prudent, and saving in nothing befitting (for laziness is sin and so is waste); and as often as they obtain anything that is a surplus to them, place it in or at the door of the storehouse, that a man or woman may have the use of such article, and in so doing there becomes a bathosome surplus at the storehouse, not to be sold or exchanged for such articles as the church needeth from abroad. In this way no one would lack what is really needed.

There would be no idle hands devouring your substance, no idle articles to lie rotting or rusting when owners want such articles to assist them to do their work to good advantage.

In this way a church might of necessity very soon become exceedingly rich in all needful goods, if a few would do and endeavor to do after the Lord's pattern.

But in a scattered situation it is difficult to do so, but it is not difficult to do good in any place, if we have a few good men and a Christian's duty in every situation, to do the good that is required of us, and we ask how can any man be called to save his soul, if he do not do a part of a saint to do those things of which we have heard, and which the new commandment requires even more abundantly to do, for we are commanded to love one another, even as God loveth us, and we ask what pains hath he spared to make us happy in time and in eternity?

What could he have done more for his children, if he had only this we see that it is the duty of all saints to do all they can for their brethren

happy, both in body and mind, both for time and for eternity; therefore we say let our minds become darkened that darkness shall fill our path, and let our eyes fail their sight, and our tongues refuse to speak, and our right hands perish and fall from our bodies, when we shall become so false as to call for a man of the same any man a saint who is not willing to strive and fight with all his strength in all things, in affliction and comfort, in hunger, in thirst, in cold, in heat, in all things, in alllietion and comfort, in languor, in sickness, in nakedness, and clothing, in honor and dishonor in toil, in danger, in the loss of a belief in equality and a proof of the truth by all ways, and shall obtain in this confession from us—a saint for so long as we shall live in time, desiring to hold fast their riches and increase their riches, and to gain in bargains, &c., spending their time in care of their goods, or in trading, or in business, trading and trafficking to obtain wealth in any way, by the earnings of others, while some are waiting their right, or are made of their own, even laboring beyond their strength to gain honor, respect, and riches, seeking for some office for to get glory of man, and to get some office, great respect to the rich, and to such a lowly man, of respect if a poor man passes by he is scarcely noticed, an officer is well respected, and the name of his poverty, and their company is not desired, but the name of his richness, of their dress, and many such and such, and such, and such, and we say that if such deeds are the work of a man, then we must conclude that hell has swallowed down many such men.

But what hath we to do with much of these things, for we know that if a man is just, and doeth the right, will know all these things for himself, but for a man that hath not a desire and heart to do right in all things, that is not the spirit of Jesus.

Chapter.

Justice is also one of the seven attributes, and also one of the two parts that consist to enter into the kingdom of salvation, and by justice we are saved from injustice, for it is evident that if a man is just in all his ways, he need not be afraid of any man, for he is innocent of cheating, defrauding, or wronging any; therefore if a man has a right to expect and hope to be saved, and by the law of the injustice and knavery of others, if it is the very nature of both God and man to stand up in defence of a honest man, to give him or to help him if defrauded, but who will stand in defence of a man yet more, to let him; therefore let all your ways and doings be wholly just and honest in sight of both God and man, and therefore let your eyes be open to the sin of injustice, and also your reputation with a man, and with your fellow man, for what harm has any man to fear from man when both God and man will stand up for him.

But look and see, that in the world is dishonesty in all, even all, and who shall we find the just and honest man, even the man that will take no advantage of his fellow man in any way or case whatever. Where is a man to be found that will not use all his cunning and best endeavors to sell at a high price and buy at a low price, and barter in the same way

Therefore we ask, where shall we find the just man? and if any thinketh he is just, perhaps he will do well to search his heart and then think that over again; for we will not confess any man just who will sell property for more than its real value, or buy for less; for we say that justice will give a penny for a penny and harm no man unjustly.

But hark, do we not hear him say that every man has a right to make a good bargain whenever he can? but we ask, who gave you such a right? we say that the devil has given you such a wrong, but none has given you such a right; for there is no such right existing. The spirit of injustice is your constant companion. And here we find another picture of an unholy saint. (An unholy saint is one sanctified by sin.)

Sixthly

And again we say that mercy is one of the seven attributes of the Creator, and also one of the twelve fruits of the tree of life; or in other words, one of the twelve equal parts that compose the Gospel of Salvation; for it is evident that where the spirit of mercy is, the spirit of cruelty is not; and thus we see by repenting of cruelty and seeking to obtain a merciful temper we shall be saved from this sin. Look and see the feelings of a tender mother over her infant when in distress, and therefrom learn what our feelings ought to be towards all both man and beast when in distress. When this spirit enters our hearts and men begin to go forth weeping, bearing precious seed, then will the Lord begin to build up Zion to be no more thrown down. Then will it be said, These are saints of the most high. This is a saint.

Seventhly.

And again we say that peace is one of the seven attributes and also one of the twelve equal parts, or qualities, which are spirits, that save men from sin; for it is plain that inasmuch as men obtain these righteous spirits they are saved from the evil spirits which are of a contrary nature and lead men to do wickedly, for inasmuch as a man shall obtain wisdom with its companions, knowledge and understanding, is he not saved from foolishness and its companions, ignorance, &c. And inasmuch as men shall obtain the spirit of truth, will they not cease to lie and deceive, &c., and so with all the rest, and this is the gospel plan and the only plan of salvation; for this is all that can be called salvation is to be saved from sin and the effects of sin which is the power of the devil; and how is a man saved from sin when sin remains as it was; or how is a man saved from the paws of a lion when he yet remains in the lions paws; therefore we say if any man would be saved in the kingdom of heaven he must first be saved from sin for there is no other plan whereby to obtain heaven and there is no other plan whereby to be saved from sin, only the plan of which we have spoken; for if a man will seek for and obtain the spirit of peace and live therein and constantly practice peace, will not this save him from strifes,

quarrels, contentions, evil speaking, backbitings and from all things that lead and tends to strife and contentions? but when a man delights in and will practice these evil things, doth not this prove that he hath this sort of a spirit of sin? and as long as a man hath the spirit of contention it is plain that he is not saved from this sin, and this shows that he hath not repented of this sin, for this is the only true and genuine repentance and all that can be called repentance is to forsake and cease to do evil and adopt and do good instead thereof; cease to do wrong and do right instead thereof. And if we live in peace with all men and cultivate peace with all men as much as in us lies will not this cool and appease the wrath of man towards us? and will not this save us from much tribulation? and if we desire peace and take heed that we speak no aggravating words which is not needful should be said or done, will not both God and man stand for us; but if we sin by offensive words or deeds, God will not in this case protect and preserve us and man will afflict us and such as would continue friendly must cease to plead for us for want of reasonable argument in our favor. Therefore we say that he that delights in contentions and war shall have contention and war until he is fully satisfied therewith, for this is the very nature of man to give such their fill of war and strife.

Eighthly.

Meekness is trusting in and depending on God for all needful things, both temporal and spiritual; because we have not wisdom nor yet power to ever think, speak and act in righteousness, nor yet to save ourselves from the power of sin nor yet from those things that depend on ourselves. Therefore it is for our best good to look, to trust in, depend on the Lord in and for all things, even as children depend on their parents for support and protection until they are able to support and defend themselves.

Ninthly.

And again it is needful that we exercise the spirit of humility being humble and of a lowly temper in heart and mind. And humility will save us from all pride both temporal and spiritual, even as meekness saves us from many miswords and deeds and much harm; so will humility save from pride, for humility and pride cannot dwell in the same heart both at once, therefore as humility increases pride must decrease and pride is a sin that is very abominable in sight of both God and man and a sin that we can be saved from only by seeking after and obtaining and exercising the spirit of humility, and pride is a sin that manifests itself in a variety of ways. Firstly, by a desire and love for fine dress, fine and elegant and costly furniture, houses, &c. Secondly, a desire and love for praise of the world, and this shows itself in many ways to gain praise, for superfluities of dress, house furniture, carriages, horses, &c., are for this express purpose to gain respect and praise.— But to leave all this pomposity and foolry without further comment and

look at the rich and fine drest, brother or sister scorning and refusing the company of the poor and meanly drest, because of their poverty; when God has said all should be equal and we say of all such high minded hypocrites, let the sore curses of God pursue them, until, instead of beauty, burning; instead of fine dress, dirty rags; instead of riches, poverty; instead of plenty, hunger; and instead of praise and honor, contempt and disgrace; and we say, amen; and let God and all the holy angels say amen, except they become humble. And again another sort of pride: for the sake of fame do not many seek and obtain some office which they are not able nor yet willing to magnify or at least retain an office when once obtained to the great damage of the church in loss of blessings, and power of the spirit of the Lord? and reflecting on all these things leads us to the inquiry where is the saint? for how can a man be called a saint until he is sanctified? and if sanctified then has he not received the holy ghost to guide him into all truth, and if guided into all truth then of necessity he must understand all these things at least of which we have spoken, and if he understands, why doth he not walk therein, and also declare them unto others that they may profit thereby.

Tenthly.

Temperance is a holy quality which is to be temperate in all our thoughts, words and deeds, ever speak carefully, thoughtfully, mildly, calmly and righteously, and let all your actions be governed by the same rule. Avoid all hasty and violent words or actions. Temperance saves us from the sin of intemperance, which is violence and lasciviousness.

Eleventh.

Patience is another holy quality which is to endure losses, disappointments, crosses, afflictions, tribulations, persecutions, &c., without murmuring or complaining. (In your patience possess ye your souls.)

Twelfth.

Charity is another holy spirit or quality. Charity is to be liberal in thought, words and deeds, being good and kind to all, imparting your money and goods to the needy willingly; also your labor when needed. Charity in words will not condemn the truth though new and unheard of before. Charity will search into all things and confess all things that are true. Charity will justify what is right. Charity will save us from falling into the snares of tradition, superstition and bigotry, and therefore from the truth. If the Jews had been charitable they would not have condemned our Lord and his followers. If the Catholics had been charitable they would not have condemned the Protestants, and if the Protestants had been charitable they would not have condemned Joseph Smith jun., for bringing forth the Book of Mormon and others for believing it.

And if the followers of Joseph Smith, jun., have charity they will not condemn us for telling the truth, and if we have charity we will not condemn the next church that shall arise out of this.

But charity is almost a stranger in this world and ever has been, being found only in the bosom of few. When we consider how many have fought against the truth and thereby lost their salvation at different periods of time, then we see how important it is to have charity that will lead us to search into the truth of all things and condemn nothing but is good, but to uphold every good thing, word and work.

Now to speak of blessings promised to those that will forsake all sin. The first blessing is light. The fitness of light is to fully, clearly and rigidly understand all scripture.

The scriptures are given for our instruction and we are not instructed by what we do not understand; look not to man but to God for instruction. Let your whole thoughts, by day and by night, be devoted to meditation to know in what you may forsake it and to save money. Place no confidence in what man shall say; but search the scriptures and know for yourself; read attentively; contemplate calmly on what you read; let your whole soul, mind, might and strength be devoted to know sin in its ways, that you do it no more; and also to know what is right that you may do the right and avoid sin or do when you rightly & clearly understand its precepts; then you will have the fulness of light. When the scriptures are fully understood there will be a perfect and harmonious agreement throughout the whole, both what is given and what shall be given. Perhaps some would object and say that all scriptures cannot be read by any one and understood. Is not such a saying charging God with folly and deceit, to give us scripture for our instruction that we cannot be instructed by because we cannot understand the words spoken to us.

To read the scriptures and not understand the meaning of what we read is like hearing words in our hearing but we are not instructed in.— The cause is we ourselves refuse to hear, that is to say, we do not seek to understand light. But we do not have some code of doctrine, then we seek scripture that will appear to enlighten our chosen code and such scriptures we will read and read and read, we pass by as a dress, to us an ornament and made up with vanity and vanity.

There are some of the many who by the scriptures use to better understand. But we say let any soul, man, woman or child, black or white, of any age, position, rank, condition, we expect all whole soul to seek for the true meaning of scripture that he may be led there by throwing away all other words and sayings of men as of more than nothing, because they cannot be relied on, and let that soul continue steadfastly to meditate by day and by night (except when asleep) when his hands are at work, or be about what he may, let his mind be constantly in

contemplation to know the true meaning of scripture that he may fully know his duty to God and man. In less than six months that soul would be able to teach any man now to be found on the earth and a year would not pass away until he would fully and clearly understand all scripture.

Let it be remembered that no soul can receive light, knowledge and understanding of God but the faithfully obedient, such as will do their duty faithfully in all things according to the light given unto them, and as light grows on the soul so will every holy principle, and, among others, faith will be found and according to your faith so will be your power with God, to heal the sick, open the eyes of the blind, &c., doing such things as our Lord did when he was on the earth preaching this same Gospel. Finally as you are called unto the everlasting Gospel of Christ, with an everlasting covenant as it is in the book of Cov., first ed., sec. 97, par. 5, "therefore care not for the body, neither the life of the body, but care for the soul and the life of the soul and seek the face of the Lord always and bind yourselves to act in all holiness before the Lord that God may add glory to the kingdom" as it is written in Book of Cov., first ed., sec. 14, par. 3, and bretheren farewell. Be good and kind to all both friends and foes; do no harm, speak no hard and greivous words to any nor about any; ever speak good and kind words and do good and kind acts to all, and may the blessing of God rest upon you and be with you, Amen."

The following is the covenant that all members of this church subscribe to with their own hand and thus become members of the Church. Any person after investigating and having faith in this greater work of the Father can copy the covenant and sign their names to the same and send it to Br. F. G. Bishop or Joel Shearer, Council Bluffs City, formerly Knavesville, Iowa. It is advisable for all those that believe in this work to gather to this place as soon as possible, even to Council Bluffs City, except those at Salt Lake City, who can stay there if they choose as that will ere long be the gathering place for all of the flock.

THE HOLY COVENANT AND INSTRUMENT OF SACRIFICE.

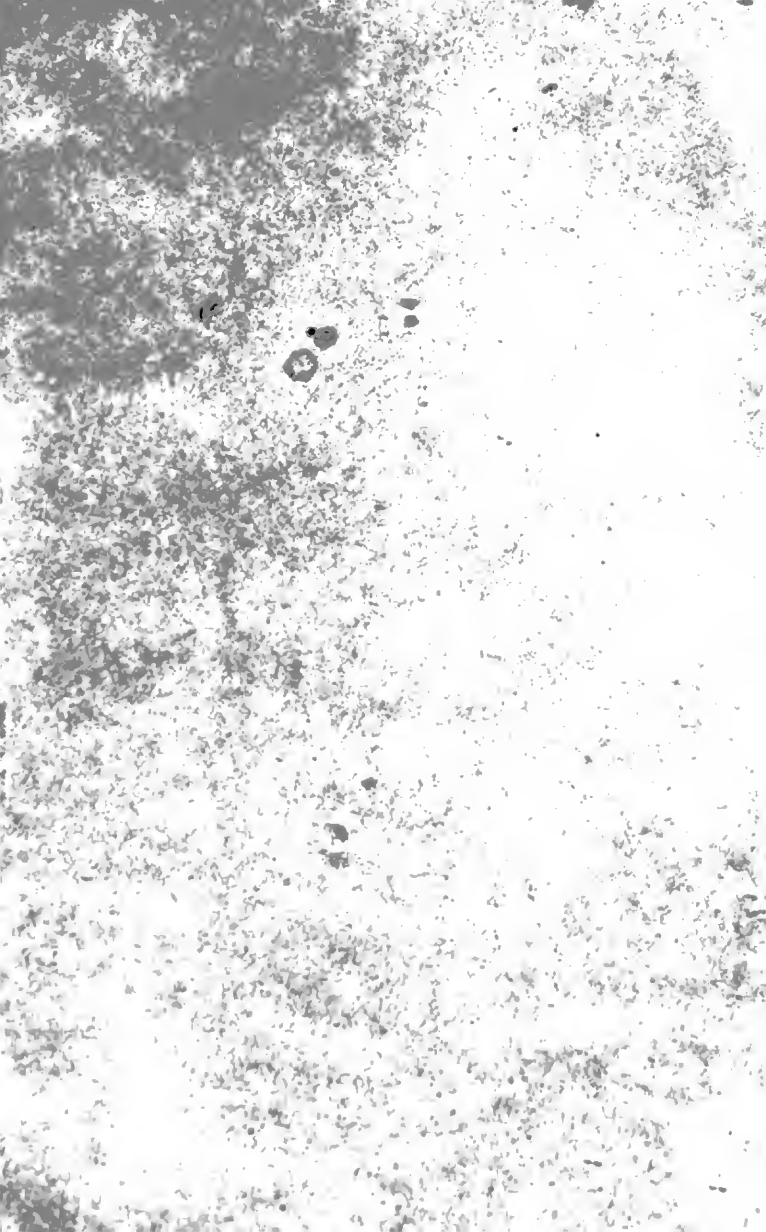
We, whose names are hereunto annexed, being believers in the Book of Mormon, as the stick of Joseph in the hand of Ephraim, as well as believers in the Bible, as the stick of Judah, and looking for the salvation of Zion according to the prophecies that we may avail ourselves of the promise of the Lord to those who fear him, as spoken by the Prophet Malachi, do we most solemnly promise an covenant with each other and with the most high, the God of Israel, that we will serve him faithfully in all things according to the light he gives unto us; and as he requires his people to love one another as themselves, so we sincerely, out of a pure heart, agree to sustain each other as ourselves in all righteousness and truth, and therefore to carry out perfectly the principles contained in the holy covenant, and to become one in the Lord, in order of the stewardship do we subscribe with our own hand to this covenant and instrument of sacrifice.

Therefore, let the God of Israel, and all the holy angels, and these present, witness that I hereby give myself and all I possess as a sacrifice unto the Lord forever. And as evidence of the same I now subscribe with my own hand to this holy instrument of covenant and sacrifice and hereby place myself and all things I possess under the direction of the Lord in the holy order of the stewardship and this that I may be prepared for the great solemn assembly when the ancient of days shall sit and the Kingdom of God is set upon the Earth. Amen.

The reader will see, by reading this work, that this church has published a number of other books relative to this greater work of the Father; such as the Proclamation, Book of Remembrance, Address to the Saints, Zion's Messenger, &c., some of which are now on hand. Should any one, after reading this, desire to read still further or investigate still further, or gain further information on the subject, they will please send in their names and place of residence and request to this place as directed above.

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