

THE OLIVE BRANCH,

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Herald of Peace and Truth to all Saints.

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Proclamation.

To the saints scattered abroad, in all Lands; to those that are afar off, and those that are nigh, the Church of Christ in Kirtland sendeth greeting. Grace, mercy, and peace, from God the Father and Jesus Christ our Lord, both yours and ours.

BELOVED BRETHREN, who have obtained like precious faith with us through the knowledge of our Lord Jesus Christ; Being called with an holy calling, and made partakers with us of the spirit of adoption, whereby we are enabled to say Abba Father, It seemeth good unto us to write unto you, that all saints may know (according to the revelations given unto us) the relation the church of Jesus Christ of Latter Day Saints now sustain before God the Eternal Father, and the relation in which we as saints stand, in relation to it, and to each other. And this duty devolves upon us with more imperative force, in that we have before us the writings of ancient prophets fulfilled, and present revelations given, whereby we can determine with certainty the character of the whole church, (embracing all its parts,) in the presence of the Almighty, we first proceed to show from the Book of Doctrine and Covenants, (first edition,) received by the whole Church in General Assembly convened, August 17th, 1835, as the rule of their faith and practice, that not one condition required of the church by the Lord, as a consideration in the Covenant, by which he had promised them the then designated land of Zion, had by them and church been fulfilled. See Sections 12, page 8; 13: 8, 9, 10; 20: 8; 23: 1; 82: 3, 4, 5; 98: 1; 101: 1, 2, 3; 102: 2. The above quotations show most clearly that the church is not only without any legal claim to that land as their inheritance, but are under condemnation and a curse, as not having organized themselves under the law of Christ, even the celestial law, for the benefit of the poor. See more particularly Sections 23 and 102 on that subject.

The truth being sustained that we as a church have not kept the law given unto us, we next proceed to show that the constituted authorities of the church have fallen into darkness, having also departed from the right way. For the benefit of those who have not the law of the church, we transcribe from the 'Doctrine and Covenants' the evidence of this our position, from the revelation given through the prophet concerning himself Section 30, pages 1-5. "The works and designs, and the purposes of God, cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither doth He turn to the right hand, nor to the left; neither doth He vary from that which He hath said: therefore his paths are straight and His course is one eternal round. Remember, remember, that it is not the work of God that is frustrated, but the work of men: for although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will, and carnal

desires, he must fall, and incur the vengeance of a just God upon him. Behold, you have been entrusted with these things, but how strict were your commandments; and remember, also, the promises which were made unto you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God; although men set at nought the counsels of God, and despise his words, yet you should have remained faithful, and He would have extended his arm, and supported you against all the fiery darts of the adversary, and He would have been with you in every time of trouble. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware, thou wilt fall; but remember God is merciful: therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work. Except thou do this, thou shalt be delivered up, and become as other men, and have no more gift. When thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and has boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning."

Again, Section 11, page 4, last clause: "I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me; and if not, another will I plant in his stead."

We next call the attention of the reader to a revelation given in Nauvoo, Jan. 19th, 1841. "Doctrine and Covenants," page 400, the Lord is represented as addressing the people thus: "If ye labor with all your might, I will consecrate that spot, that it shall be made holy," and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead them, Behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute my holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them. And it shall come to pass, that if you build a house unto my name, and do not the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises that ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."

This revelation is of God, or of men: if of God, the condition on the part of the church was not fulfilled, or the promise of God was of no effect; but if of man, then the cursing, wrath, indignation, and judgments that have fallen on the heads of the devoted people, must be the consequence of the effect of some other cause, than the commandments in the above revelation.

From our own personal knowledge, we bear the testimony, that so far from rebelling, or refusing to hearken to the voice of those that were appointed to lead them, that the encomiums of the master builders were passed upon them in the public congregation almost every Sabbath day. Probably no people, in any age, under the like forbidding circumstances, have erected an edifice to the name of any God, with more diligence, patience, and perseverance, than the people of Nauvoo have done, as a body. No, not even the Jews in their return from their captivity in Babylon, in rebuilding the temple, with their instruments for building in the one hand, and the weap-

ous of war or defence in the other, could have been more zealous. Yet, notwithstanding their obedience to counsel, they have been moved out of their place, smitten, driven, afflicted, and scattered; while a majority of the church still believe, the rulers are guiding the people by the inspiration of the Almighty. This sentiment is predicated on the faith that the prophet Joseph did receive and retain until the day of his death, keys of priesthood, (or in other words, keys of knowledge and power,) by which he could ask, and receive direct revelations from God to direct the church to salvation.

Come then, fellow saints, who believe the above sentiment, and let us reason together. Let us examine those keys of priesthood which the authorities in the valley of the Great Salt Lake profess to hold, by which they can unlock the treasury of the Heavens, and draw out the treasures of wisdom and power; by which they shall be able to deliver the saints in the day of peril and war; and by which they shall be able to foresee the evil, and have wisdom to avert it.

We extract from a revelation, 'Doctrine and Covenants,' second edition, page 407: "And again, Verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed as a counsellor unto my servant Joseph, in the room of my servant Hiram, that my servant Hiram may take the offices of Priesthood and Patriarch, which was appointed unto him by his father, by blessing, and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people; that whoever he blesses shall be blessed, and whoever he curses shall be cursed: that whatsoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph; who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hiram may bear record of the things which I shall show unto him; that his name may be had in honorable remembrance from generation to generation, forever and ever." We believe that it has never been pretended by the rulers of the church in the wilderness, that they possessed more power with God or man than did the prophet and patriarch: and if this be so, though the mantle of Joseph is fallen upon them, that is, the same power, how can they be safe guardians to the church? Let the history of those two anointed ones, the prophet and patriarch, be an ensample unto us. Not Moses and Aaron, or David, or Solomon, lived more entirely in the affections of their people, than did these two lamented men, and if the prayers of thousands of pious saints could have saved them, they had not died. But alas! their keys of priesthood ceased to give them power to enter within the veil; they could not penetrate to understand the council of the heavens; they could not look into the future and read their fate; they knew not until they had passed the threshold of death's door. In that day of distress, when Nauvoo was in peril, when dark clouds and gloominess brooded over that devoted and ill-fated city, it is said that after having disbanded the legion, the two brothers passed the Mississippi as if to flee from their enemies. Joseph is unable to determine their future course for safety. Hiram thinks that they can deliver themselves up to the officer, pass the court in safety, and then retire from the country. Importuned by some of the twelve to return, for the salvation of the threatened city, they yield themselves into the hands of their enemies, under the solemn pledge of the governor's protection. But in this act, they are but as sheep going to the slaughter. The governor's pledge is but as a thread of tow when it toucheth the fire. Mob violence rules, and the prophet and patriarch fall victims to its savage cruelty. Here let humanity weep, and barbarity itself stand confounded at

the tragical scene: two brothers, beloved and admired by thousands, enjoying the highest degree of present and future prospects of domestic happiness, in the bloom of life, cut off in a moment by the ruthless hands of an infuriated mob. Then while their friends might almost challenge the goodness and power of the Almighty for not exerting their principles for their salvation, their enemies, having perpetrated the damning deed that made their wives widows, and their children fatherless, and clothed a whole city in mourning, spreading lamentation not only in this, but in foreign lands, might well say it is enough. And yet, O tell it not in Gath, publish it not among the uncircumcised in heart, proclaim it not among the Gentiles, that in this place, (Kirtland,) a small people have arisen, taking the innocent name of the Church of Christ, professing to build themselves up in great sanctity, and giving evidence of their profession by denying the whole church of Jesus Christ of Latter Day Saints, as the church of God, and every member thereof as saints of God, perpetually through their organ, the Leader, not only denouncing the living, but reproaching the illustrious dead—yes, that very man whom they acknowledge has been the favored agent to bring forth by the power of the Highest, a work, through which has been communicated to them all the light they have received. We will illustrate the character of this professedly pious leader, by a supposed similar case, in a professedly pious Jew; and this we do, not so much for the benefit of the former, (for we think his reform hopeless,) as for the salvation and instruction of the saints, that by the history of those things that are noted in the scriptures of truth, they may know how to estimate the character of the church or kingdom of God as spoken of by Daniel the prophet, that should be set up in the last days. Daniel says that kingdom should not be destroyed, that the kingdom should not be left to other people: and the prophets have given abundant testimony that Israel shall yet be restored to their own land, and that David should be raised up and be a prince over them. A supposed case. A pious Jew is reading the record of his father's history, and in soliloquy reasons thus: Abraham is my father, yet he dissembled, and taught his wife to do likewise, before Pharaoh king of Egypt, and Abimelech king of Gerar, in which places he sojourned, by calling each other brother and sister, begets a son by an Egyptian handmaid of his wife, and after having so done, permits her mistress to evil entreat her and drive her from home, and after the birth of Isaac, he sends his own son Ishmael, of his body begotten, and his mother Hagar to wander from home, in the wilderness of Beersheba; and afterwards, in a fit of insanity or temptation, makes preparations to sacrifice his son Isaac to his God: even him through whom the promise was made, that in Isaac shall thy seed be called, and Isaac also denies his wife before the king of Gerar, feigning himself to be her brother. Jacob, his son, less pious still, makes the necessity of his elder brother Esau, to whom pertained the birthright, his opportunity to obtain his father's first blessing, by purchasing his brother's title to it, by giving him a morsel of meat, then obtains the blessing of the first-born, under the hand of his blind father, by fraud and lying, and to escape the vengeance of his brother flies his country, goes to Haran, marries two daughters of his uncle Laban, and of them and their two handmaids, begets the twelve patriarchs. But the sons of Jacob, the twelve patriarchs, were no better than their fathers. Hear the story. The incestuous Jacob, the first-born, defiles his father's bed, and his second and third sons, Simeon and Levi, were a thousand times more treacherous and cruel than the doctor's camp of warring latter day saints, referred to in the "Organ of his Church, or Ensign of Liberty." The crime of the latter is, the attempt to recover the just and legal possessions, from which they had been exiled by a ruthless mob. The highest and only alledged crime for which the city of Shalem was laid waste was, that Shechem, the son of Hamor, had dealt with Dinah, the daughter of Jacob, as with an harlot. The father and son commune with Jacob in the matter; the father informs him of the passion of his son for his daughter, that he would endow her to be his wife; the son pleads also for himself, prays that he may find grace in the eyes of Jacob and his sons; promises them whatever dowry they should ask, but

entreats them to give him the damsel to wife. But the sons of Jacob answer them deceitfully, and lay a snare for their feet, by which they are unwarily caught. The two sons of Jacob, Simeon and Levi, slay all the males in the city of Shalem with the sword, making all their wives widows, and their children fatherless. And the sons of Jacob came upon the slain and spoiled the city, and took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones and all their wives took they captive, and spoiled even all that was in the house.

Nor did the treachery of the sons of Jacob end here. Judah, the fourth son and patriarch, commits incest with his daughter-in-law, supposing her to be a harlot, which, had she been so, would have been a crime equal in magnitude to that of Shechem, in the case of his sister, and on account of which the whole city of Shalem was destroyed, yet he does not acknowledge himself a transgressor, but in his great piety and zeal, hearing that his daughter Tamar had played the harlot, his lips of kindness say; Bring her forth and let her be burnt. But when she showed himself to be the transgressor, he in a moment becomes very forgiving, and says she is more righteous than himself. He probably should have said less wicked than himself. But the cruelty of the patriarchs or sons of Jacob is not yet satisfied. They coolly premeditate the murder of their brother Joseph, and only so far modify their system of cruelty, as to change their purpose of murder for that of selling him a slave to a company of Ishmaelites; and then dissembling to their father, would fain make him believe his son was destroyed. But the pious Jew continues the history of his fathers; reads of Moses killing the Egyptian, and flying his country, to escape the punishment of his crime, views his people in their journeyings in the wilderness, almost perpetually sinning, till God swore in his wrath they should not enter into the rest of Canaan; and their children, after obtaining that land, often do evil in the sight of the Lord, and are delivered into the hands of their enemies, until Samson is raised up, who an angel had said should begin to deliver Israel. But it seems that during his government of twenty years, he in no case delivered Israel from servitude to the Philistines. But regardless of the law of Moses in taking a wife, he is continually going after strange women, seeks and takes a wife in Timnath, of the Philistines, makes a marriage feast, puts forth a riddle, makes a bet with the Philistines on its interpretation; overcome by the tears and entreaties of his wife, to whom he reveals the secret, he loses the wager, and to pay the loss, murders thirty of the Philistines and takes their spoil to pay the debt or cost of his gambling frolic. Not yet cured of the desire after strange women, he goes down to Gaza unto a harlot, then falls in love with another woman in the valley of Sorek, by whose entreaties his integrity is again overcome; he becomes weak like any other man, is made prisoner by the Philistines, loses his eyes, grinds in the prison house, becomes the sport of the uncircumcised, and dies, with the Philistines, by his own hand. But passing over the history of the cruel act of Samuel in hewing Agag in pieces before the Lord, and none of the Amalekites whom Saul was commanded to slay had any thing to do in the sin of their fathers, in warring with Israel, in their coming out of Egypt, for the war of Saul with that people was more than four hundred years after; passing the wickedness of Saul in slaying the Lord's priests, and attempting to kill David and Jonathan his own son, David is next presented in history as a man after God's own heart, save in the matter of Uriah. But in this, the history of the world perhaps furnishes not the knowledge of a crime of equal enormity, except it be that of killing the Prince of Life. The sin of David in that matter stands in order thus: he humbles Uriah in the dishonor of his family, by the crime of adultery, then sends for his faithful soldier Uriah home, the way by getting him to his own home he might cover his iniquity, and being unable to get him to go down to his house while sober, (reflecting that his fellow soldiers were enduring privation and the toils of the camp,) the king gets him drunk, that he, forgetting the toils of the camp, might enjoy domestic happiness with his family. But drunk or sober, his ill-

togritty to his king and his country is inflexible, and what is his reward? David writes, and gets the confiding Uriah to carry his own death-warrant to Joab. Here then, he sheds not innocent blood merely, not the blood of an ordinary friend or servant, but the blood of a most innocent and virtuous soldier and patriot, who while he was valiantly fighting for his country and king, is by that king dishonored and treacherously slain. Here we cease to particularize the almost countless sins and abominations of Israel as portrayed by the prophets, until the Jews fill up the measure of their iniquity by crucifying the Lord of glory, and for which, and the killing the prophets before, their house is made desolate.

Thus the pious christian Jew, reasoning on the dark picture, drawn in the history of his people, together with the professed christian world in general, comes to the conclusion that the Lord will not have mercy upon Jacob, and gather Israel from all the places whither they have been scattered in the cloudy and dark day; that he will not again plant them in their own land, and feed them upon the mountains of Israel, and raise up David to be a prince and king over them forever. And this they do, in contradiction to a great portion of as plain prophecies, as can be given in our language. See two chapters of the many; Ezekiel 34th & 37th. Not unlike this position in relation to the covenant people Israel is the one taken by Dr. William E. McLellan, the present leader of his professed church of Christ in this place. The Doctor acknowledges the genuineness of the work of the last days in the coming forth of the book of Mormon, and the establishment of the church or kingdom of God, on the sixth day of April, 1830, joined the church in 1831, continued in it until 1836, laboring in it in the ministry two years after, according to his present testimony, it had ceased to be the church of Christ. In his religious course, he next unites with the Methodists, then with a church called the church of Christ, the Bride, the Lamb's wife. Next, in a General Conference, called by Sidney Rigdon, he organizes with a branch of the church, which was called the church of Christ, at Pittsburg, April 6th, 1845, organized by J. J. Strang. But behold! on the tenth day of February, 1847, he, with half a dozen others, profess to obtain by revelation a pattern to build the church anew. His present position now is, according to his own writing, that at the time of getting the Revelation, they were not themselves members of the Church of Christ; and as they are the first members of the Church of Christ by baptism, and as they say none can be of them but by baptism, the argument is incontrovertible, that immediately before their re-baptism, there was no Church of God, or one individual saint in all the world, unless the Doctor can make it appear that saints must be re-baptized to join the Church of Christ, and without which they cannot enjoy salvation. But as the Doctor's race has been so short and dishonorable, we fondly hope that the church will not again be troubled by such another rising up and denying the whole authority of the church, because many of its rulers have turned away from the truth, when there is not one prophecy in all the scriptures, that when the Lord would commence his work in the last days, it would ever go down, till the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—[TO BE CONCLUDED IN OUR NEXT.]

NOTICE.

The Editor having anticipated that this paper would have contained 24 pages, had prepared the matter accordingly: and as that is not the case, we must omit in this number a part of the address to the saints, that we may give the translations of Esdras, containing his view of the Kingdom of God in the last days, and the commandments of the Lord to his scattered people.

In our next, we shall conclude the proclamation, and continue to give extracts of the prophecy of Esdras, and show their perfect and literal fulfillment in relation to the church and the world. We shall most cheerfully correspond with all our friends on this important work by letter. But as the burden of editing and publishing rests at present on a very few in-

dividuals, they will kindly preserve us from the tax of the Post Office Department. Our Advent-friends are invited to correspond with us, in interchanging our views and arguments, in relation to the coming of Christ and the literal gathering of Israel. All communications directed to the Editor, A. Cowles, or the publisher, H. Aldrich.

All subscribers will forward their names, as we cannot forward our papers to any others without paying the postage.

The Word of the Lord to his People.

On the first day of the third month, the angel of the Most High appeared unto me and said: Arise, Esdras, and I will show thee the kingdom of God that shall be established in the last days. And I arose; and he showed me the land of Bethsula, and the people that dwelt therein were numerous, and they were proud and haughty, and their transgressions were many. And the angel said unto me, In the days of this people, the Most High shall call one that is in their midst, to go forth and establish the kingdom of God and preach the gospel unto all nations of the earth, and he shall do as he is commanded, and shall prosper for a time, and proclaim the gospel unto many: when he shall fall into darkness, and by him the people of God shall be turned from the right way, and many years shall not pass away before he shall perish by the hands of his enemies. And the people that he has gathered shall be divided and scattered; they shall not have peace, neither will the Lord lead them, but they shall be in darkness, having transgressed the law and broken all the commandments of God. Then many of them shall be led forth into the wilderness, but not according to the will of God. Therefore they shall not have prosperity, but shall be deceived by those that lead them, and shall be led in a way which they know not: many shall be their tribulations, and their distress very grievous. They shall seek for peace and find none; they shall contend with their enemies, but shall not prevail: they shall be divided and contend with each other, and many shall be slain; they shall seek for a place of rest, but shall not find it. For Satan shall have full power over them, because of their many transgressions; they shall perish by famine, by wild beasts, by pestilence, by the hands of their enemies, and by each other; and the remainder shall become vagabonds and outcasts, who shall wander, as did Cain, in continual fear; for every people shall be their enemies, and they shall not have power to defend themselves, for their judgments and their punishments are just. Then the angel showed me those of the saints who followed not after the abominations of their rulers, and they were scattered abroad in the land of the wicked, and had no shepherd, neither knew they what to do to be saved; and many of them fell into darkness, and Satan had full power over them, so that they returned no more to the right way, but became worse than they were before they knew the truth. But the pure in heart

remained faithful, and I saw that in the third year after the time (of year) that their first leader was slain,* that a few gathered themselves together and established the kingdom anew upon the same foundation. And the angel said unto me, from that time the people of God shall prosper, and their enemies shall have no more power over them, and they shall increase in numbers; for all the pure in heart shall be gathered unto them, and at the time appointed, some shall go forth to the land of their inheritance and establish the kingdom of righteousness, over which the wicked and ungodly shall not be able to prevail: they shall strive against the Saints, but the deceiver shall be confounded, and they that have set themselves up shall be overthrown, for the Lord God of heaven and earth hath spoken it. Amen.

Thus saith the Lord, "Hearken and hear, O, all ye that are called by my name, ye that have known the truth, that have once turned from the ways of Satan and have walked in the right way. Why have ye turned aside from the light, and now stumble in darkness? Why have ye ceased to call upon your God and to worship Him, as you are commanded? Ye have forgotten to observe my laws, and despised my precepts. Ye, who were called to proclaim the words of truth unto the nations, have fallen and become worse than they unto whom ye were sent: Repent, therefore, lest the day and the hour of my judgments overtake you and you are not prepared, for unless you cease to do evil and assemble yourselves together and establish my laws in the land that is given unto my saints, ye shall in no wise escape, for my hand is upon the nations, and they shall fall, their power shall be confounded, their cities overthrown, their fields shall be desolate, and their rivers dried up, and upon all the nations of the wicked and ungodly shall my judgments be poured out, for their wickedness has increased without measure, and their punishment shall be very terrible. And how shall ye escape, unless ye obey my commandments and separate yourselves from the unrighteous, and assemble in the land that I have appointed for my saints, where they who go there shall have peace, plenty and prosperity. Therefore, fear not men, neither be dismayed because of their numbers, for I, your God, will be with you, and in all works of righteousness, you shall be prospered. For unto you who are called by my name, is given the everlasting gospel to proclaim unto all the people of the earth. Therefore obey, and your reward shall be very glorious; but if you are unfaithful, and do not this work, your punishment is sure, and your end shall be very terrible. And that you may be gathered a righteous nation, (without sin,) I have appointed the land

* It appears from this statement, that this establishment of the Church anew will take place before the 27th of June, 1848, or within three years after the year commencing June 27th, 1844.

of peace where the righteous shall flourish and the wicked have no abiding place. And they who go there shall be my people, and I will be their God: they shall have my laws and none other; the unjust laws and oppressions of men shall not be known there; neither shall deceit and fraud have place amongst them. From this place they shall preach the gospel throughout the whole earth, and gather up the pure in heart from among men, and the righteous from amongst the nations; therefore, harden not your hearts in unbelief, and reject not my words; for if ye do, then shall ye be cut off by the judgments that are to be poured out upon all mine enemies; and know ye that nothing shall fail that I have spoken, but all shall be fulfilled that has been prophesied by all my prophets from the beginning, that in the days in which ye live the wicked shall perish, and the righteous be gathered and built up unto me a holy nation unto whom the word of life shall be revealed and in whose midst there shall be peace, plenty, and length of days. Choose ye, therefore, the way in which to go, for the time is nigh, even now, when the saints must begin to separate themselves from the ungodly, and the righteous from the wicked. Stand no longer idle, O ye my people, for the work is great and the reward very glorious. In those days, when the saints shall go forth to possess their inheritance; the nations of the earth shall be many, some very strong and some very weak, and they that have power, shall oppress the weak, and destroy many, they shall not regard justice, neither love righteousness; their ways shall be full of iniquity, and the just and the upright shall be very few: therefore, the days shall be evil; men shall seek for riches and strive to increase their wealth: there shall be wars and contentions. Nation shall war against nation: and there shall be divisions and strife amongst all people. Many shall be the unrighteous deeds of the inhabitants of Bethsula: they shall not obey the law, neither regard their rulers, but despise both; then every man shall do according to his own will, inasmuch as he hath power: their rulers shall be unrighteous and wicked men, walking in their own ways, not lovers of peace, but of war: therefore, the people shall not prosper, but shall be afflicted, and that which they most fear shall come upon them; they shall war with the nations, but shall not be prospered: they shall war with each, and shall not find peace: their enemies shall be many, and their friends very few, and for all their evil works they shall have their reward, and for all their transgressions they shall be recompensed;—inasmuch as they have oppressed the weak, they shall be oppressed, and as they have destroyed and trodden under foot the poor, even so shall they be trodden under foot and torn in pieces by their enemies.

Then shall the kingdom of righteousness be established in the land of California, where none of the abominations of other nations shall be found, for the perfect law shall be executed there,

and the transgressor shall not go unpunished, neither the guilty be suffered to escape; justice shall be in all their courts, and righteousness in all their councils; deceit and fraud shall be banished from their midst, but truth and equity shall be in all their ways: there shall the poor and the oppressed find a refuge and the weary a resting place: they shall possess their own inheritance, and enjoy the work of their own hands, and none shall be permitted to take it from them. Therefore rejoice, O all ye saints! ye that love truth and abhor deceit, ye that desire righteousness and despise iniquity, all ye that have heard and believed the words of everlasting truth, although ye are scattered among your enemies, despised and trodden under foot; for the day of deliverance is near. Arise, and do the work unto which ye are appointed; gather yourselves together, establish anew the kingdom of your God, proclaim the gospel unto the people in power, and the Lord your God will go with you, and your way shall be prepared before you, and you shall enter into the land of peace and righteousness, and shall build up an everlasting kingdom, which no nation shall have power to overthrow, and against which no hand shall prosper. Let not your faith grow weak, and be not slow to perform the work of righteousness; fear no power but the Lord your God, obey his word, and you shall prosper forever: the wicked and ungodly shall strive to overthrow the saints, but shall fail; the saints shall not have war with their enemies. When the work shall begin to prosper, and the people of God begin to assemble together, Satan shall stir up his servants to fight against them, and they shall strive to overcome the saints and destroy them; they shall endeavor to hedge up the way that they may not go the land of their inheritance; but they shall not prevail. The ungodly shall be stirred up by the power of Satan, and shall strive with all their might to destroy the saints; they shall follow them with the sword, but shall not overtake them. They shall strive to possess the land of peace, but their place shall be in the desert, and their habitation in the wilderness. They shall assemble themselves together, saying, let us go down and possess the land of our enemies and establish our city in the land of the west; yet the imagination of their hearts shall be to do evil continually; they will put their trust in the sword and not in the God of heaven. For this cause they shall be smitten, their power shall become weak, their wisdom shall be vanity; all their attempts to possess the land of the righteous shall fail; they shall all be astonished because of their tribulation, for the hand of the destroyer shall be upon them; they shall be consumed like stubble by the devouring flame, and like chaff before the whirlwind so shall they be scattered. Repent, therefore, all ye who walk in the ways of the ungodly, for unless you do, speedy destruction shall overtake you, for the Most High is a God of justice, who delighteth in truth, before whom

the deceiver is condemned, and those that work evil in the secret chambers shall be despised and brought to nought. Though they say they do not evil, and seek to hide themselves, yet all their iniquities shall be revealed, and all their secret works shall be made known.

At the same time that the righteous go forth to the land of peace, the most powerful nations of the earth shall desire to obtain it, and shall contend with each other, yet they shall not be suffered to prevent the Saints gathering there; and after ten years from the time they establish the kingdom, they shall be considered one of the nations of the earth. The nation that is established there shall not make war upon their enemies, they shall not build strong holds, neither shall they have ships of war; in justice and in peace shall this nation be built up. Therefore fear not, but do as ye are commanded; go forth at the appointed time, trusting in God, and your success is sure; all that oppose the work of righteousness shall fail, and all that strive against you shall perish.

Be bold, and fear not mortal power,
Though dangers threaten every hour,
And forms of death around thee rise,
To keep thee from the promised prize.

Still to thy work and calling true,
Though foes are strong, and friends are few,
Thy God will lead thee safely through,
And you the Land of Peace shall view.

Shall view and dwell thereon, and be
A righteous nation strong and free,
Where peace shall be the saints' delight,
And justice triumph over might.

Thus saith the Lord to all ye that are called Saints. Hear ye, and understand, and obey, for my word is not in vain, neither do I speak for nought. I have appointed the land of California for the refuge of my people: therefore, go ye to that country and establish the kingdom of righteousness, where ye may live under my laws and obey my precepts. My strength is great, and my power is above all nations of the earth, and they can not prevail over the Saints, neither shall they be able to overthrow the righteous; they that do wickedly shall be cast down, and they that work unrighteousness shall be cut off, but they that love truth, peace, and righteousness shall be prospered, they shall not fall by the hands of their enemies, though they be many and very powerful; they shall not be consumed by famine, though all other nations are afflicted thereby; they shall not be overthrown by earthquakes, though all other countries are visited by them; their rivers shall not overflow their land, yet this shall happen to all other people: their works shall be works of righteousness, and they shall therefore be prospered: they that have long been

oppressed and driven by their enemies, shall there find peace; there shall the upright from all nations assemble; they that have long dwelt in darkness shall rejoice in the light; the poor shall be exalted, and the proud and the haughty shall have no place amongst them: then shall the Saints have power over their enemies, yet they shall not fight against them with weapons of war; but my power shall be their defence, and Satan and his servants shall not prevail against it: they shall prosper, although all the nations strive to overthrow them; their enemies shall be many, yet they shall not be permitted to destroy them. In that land which is appointed, shall my saints have peace; they shall have rest from the power of their enemies; their enemies shall war with each other and shall destroy each other; all that they seek to do unto my people shall be done unto them: they shall not prosper in any thing that they undertake against my people; pestilence shall consume their armies, and their ships shall be broken in the sea and be found no more. And in all the land that is given unto the righteous, there shall be no war, neither shall there be pestilence, famine, or tempests, but peace, health, plenty, and continual prosperity shall be there. My kingdom shall be an everlasting kingdom, in which no unrighteousness shall be found forever; therefore be not slow to do the work, for many and very great are the blessings laid up in store for those that remain faithful until it is accomplished. But those that are unfaithful, that are slow to obey, and not diligent in my work, shall not find peace, neither shall they be prospered; darkness and gloom shall surround them, dismay shall fill their hearts, and all that they seek to do shall fail, for only in obeying my laws and keeping my precepts can they prosper: they shall perish and fall that say they keep my commandments, yet keep them not; they that call themselves Saints, and yet do wickedly, they that enter into the secret chambers, that walk in forbidden ways, wherein I the Lord have commanded them not to go, they that oppress the poor, and build costly temples wherein they worship the Prince of Darkness, but not the Lord of Heaven, wherein they follow the imaginations of their own hearts, and practice all manner of wickedness in secret, saying, surely our ways are hid, they cannot be discovered: thus saith the Lord your God; though your ways are in the dark, yet they shall be brought to light; though your works are in secret, yet shall they be made known, all the inhabitants of the world shall know your transgressions, your abominations and works of darkness, yea, these shall all be revealed and made manifest in due season: that in which you put your trust shall be destroyed, your friends shall fail in time of need, your enemies shall have power over you, and the destroyer shall prevail against you: the enemy of all righteousness shall have full power over all ye that call yourselves Saints and yet do all these wicked and ungodly works.

In fear and tribulation shall ye live, and in sorrow shall ye go down to the grave in a strange land: therefore repent and turn from the evil ways in which ye are led, go not after the abominations of those who led astray the people that were gathered in my name. Repent while it is yet to-day, for the hour of visitation cometh, when, if ye are found amongst the ungodly, wo be unto you, for ye shall in no wise escape; for if ye will not obey my commandments and separate yourselves from the wicked and ungodly, you shall receive with them the reward of unrighteousness; even fire and sword, and desolation, earthquakes, tempests, floods, and all manner of destruction. But inasmuch as ye obey my commandments, and gather yourselves in the land of peace, ye shall escape these things. In that land ye shall build unto me a holy temple, which shall never pass into the hands of your enemies, for in keeping my commandments there is peace and safety; and ye who desire to prosper, who desire to have rest from the power of your enemies, all ye who wish to live in peace and enjoy the work of your own hands, cease to do evil, and learn to work righteousness, strive not to obtain riches, for they can not save you, seek not to destroy your enemies, for in so doing you will destroy yourselves, but do as I have commanded all my saints. Be at peace amongst yourselves, and with all men; do good to your enemies, and pray for those that hate you. Execute justice unto all, and in so doing you shall find peace and rest from all your foes, and become a strong nation that shall never be overthrown. Let not your faith be weak, but call upon the Lord your God, and I will give you strength, so that Satan and all his servants shall not be able to prevail against you, and all the blessings that I have promised unto my saints shall in those days be given unto them.

Those of the Saints that remain steadfast in the truth after the idle city is overthrown shall be scattered throughout the land of the wicked, not knowing where to assemble or into what country they should go; therefore they for a time shall wander in darkness, yet they that are faithful shall call upon God, and He will deliver them from the power of the wicked; all they that trust in Him shall in the end find peace and rest from all evils where-with those that obey not are afflicted: Thus saith the Lord: In those days one will I cause to be appointed to go forth and build up the kingdom of righteousness, and he shall call together all those that desire to keep my commandments, all those that love peace and truth, that remain faithful and steadfast, that turn not aside from the right way; all that love righteousness and abhor iniquity, and that will execute justice; all that are pure in heart and that walk uprightly in my sight. He shall warn the ungodly that they may be saved if they repent and obey my commandments; yet if they will not obey them, wo be unto them, for their destruction shall be terrible; they shall be scattered as the

tree, that is smitten by the lightning of heaven; they shall fall as a star from the midst of the firmament into the bottomless pit; they shall be found no more, and the memory of them and their deeds shall be very bitter unto all men.

Many that are warned shall obey; and they shall receive a reward that is very glorious, and they whom Satan has power over because of their transgressions shall not receive the words of truth, but shall go on in darkness, remaining among the wicked, not seeking for the light; their reward will be gloominess, sorrow, and vexation of spirit; they shall remain strangers and wanderers in the land from which I commanded my saints to depart. Therefore, all ye that desire to keep my commandments, obey my words and gather yourselves together; establish anew the kingdom and then go forth to the land that is given unto you for an everlasting inheritance.

(TO BE CONTINUED.)

To Correspondents.

As this herald or messenger to the saints and to the nations is designed to be a standard of truth for the benefit of the church and the world; from this its commencement henceforth, till the righteousness of Zion and Jerusalem go forth as brightness, and their salvation as a lamp that burneth, or in other words, till the law goes forth from Zion, and the word of the Lord from Jerusalem, it seems expedient to us to offer a few thoughts to such as may feel an interest in communicating with us through the medium of our columns, that they may understand our purposes, and govern themselves accordingly.

As the scriptures are given for our instruction in righteousness that the man of God may become perfect, thoroughly furnished to all good works, that by an acquaintance with its principles, he may attain salvation, we remark that the bible contains three parts or principles of knowledge for the salvation of men. They are history, doctrine (or law,) and prophecy. The study of its history gives us a knowledge of cause and effect, of virtue and vice; and the rewards and punishments affixed by the Supreme Ruler as the consequence of obedience or disobedience to his laws. Thus the faith and obedience of our father Abraham, obtained for him the promise that his seed should be as numerous as the stars of heaven, and also the exalted character of the father of the faithful, and the friend of God.

On the other hand, the disobedience and damning sin of David, in the matter of Uriah, procured for him the loss of his first-born, by her whom he had made a widow, war in his own house, the dishonor of his concubines by his own son, in the sight of all Israel, in his rebellion against his father, the loss of his throne for a season, was prohibited the honor of laying the foundation of the house of God, and lost the privilege of his resurrection with the Savior; while other saints arose with him, his soul still retained in Hades, until the next resurrection or the coming of the Son of God, as King of Kings, and Lord of Lords. We have presented the above extremes of virtue and vice, with the recompense of rewards and punishments meted out by the Almighty as the sanction or evidence of the justice and goodness of his laws.

This brings us secondly to a consideration of the doctrine or laws of the Lord, as contained in the scriptures, for the government of his people, by which he measures the characters of men and weighs their actions, apportioning the reward or punishment according to the merit or demerit of those acts. Thus a knowledge of the history and laws or doctrine of the scriptures furnishes us with a key to unlock the treasures of wisdom, or in other words, obtain knowledge of the future, by study in the school of the prophets. But

we shall give a more full explanation of this principle or rule of prophecy, in a future work, for the use of such a school. The third and last principle of salvation in the scriptures of truth, is the knowledge or understanding of the prophecies contained in that book. Prophecy, or the knowledge of, or revelation of future events, has procured the salvation of ancient saints, and certainly cannot be less necessary for our salvation, upon whom the ends of the world are come. By revelation and prophecy in former times, Noah was moved with fear, and builded an ark for the saving of his house, and Lot fled from Sodom, Israel as a nation was delivered from time to time, individuals saved from their enemies; the saints escape in the siege of Jerusalem, and in these last days Zion and Jerusalem are to become places for the deliverance of the saints, and the covenant people of the Lord.

And inasmuch as we have now arrived at a most momentous epoch in the history of our world, when thrones are being cast down, conflicting and deadly strife steeling the heart of man against his fellow man, crimsoning the instruments of death with the hearts' blood of their fellows, pouring forth the vital flood as water, nations distressed and perplexed, men's hearts failing them for fear, every intelligent mind, in his reflecting moments, contemplates the present scene as a prelude to a momentous revolution in our world, in which he views himself, not merely as an idle spectator, but as one whose weal or woe stands inseparably connected with the great event.

With design to benefit mankind, then, this work comes forth, that all who hear may come to the understanding of those principles of salvation, by which they shall be accounted worthy to escape all those evils that are coming on the earth, and to stand before the Son of man.

To all saints, it is the harbinger of peace, truth, and salvation, and to all the world, a warning and admonition. We solicit our correspondents, then, to select all matters they wish communicated to the public through these columns with the greatest care, that they arrive at a knowledge of all matter to be published, whether history, doctrine, or prophecy, that this messenger to the nations may be just and acceptable to God, and beneficial to man in guiding him in the way of salvation.

To our Patrons.

We say, that inasmuch as this work is designed to be perpetuated, and never cease until the kingdoms of this world become the kingdoms of our Lord, and submit to his government, that it is to be a messenger of peace and salvation to all saints, bringing to them the knowledge of history, doctrine and prophecy, in accordance with the Holy Scriptures, proving them true, and that the ancient prophets saw our day, and prophesied of us as they were moved to by the Holy Ghost; and as it was in the days of Noah before the flood, he being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; so likewise, this testimony is to go forth warning the nations of the earth of the speedy revolution of our world and the coming of the Lord to reign with his people on the earth, while to all the people it proffers salvation, by the gathering his saints to Zion, and his covenant people to Jerusalem, the place that the Lord hath appointed for the deliverance of his elect. This work will contain copious extracts from the books of Esdras, which he was commanded to write for the worthy and unworthy in the last days, that those that live in these days may live. See 2d-book of Esdras, 14th chapter, illustrated in the proclamation. We shall also give occasional extracts of the translations from the hieroglyphics as engraven in the history of the travels and discoveries of Catherwood and Stephens in Central America. The prophecies that we have received of the translations of the books of Esdras have thus far proved invariably true. The records thus brought forth by a youth scarcely twenty one years of age, cannot fail to excite an interest in the minds of the wise and learned of this world, as well as the wise to whom it will be given to understand the signs of the times and to obtain salvation. Should any ask, why has the Lord chosen so weak an instrument to perform the work of restoring to the world, the hidden and secret things that the prophets have written aforetime for our learning and the knowledge of kingdoms and governments long since lost to the world? We answer, because what he has decreed shall come to pass; and that which is pleasing to him, he will perform; because he has said (referring to these days) that the pride of man shall be brought down, and the haughtiness of man shall be laid low, and the Lord alone shall be exalted in that day, and that no flesh might glory in his presence, therefore if the wisdom of the wise man perished, and the understanding of the prudent is hid; and the Lord himself has proceeded to perform a marvellous work and a wonder and chosen foolish things or instruments to confound the wise, and weak things to confound the mighty, and things that are despised, yea, things that are not, in the estimation of the

great ones of the earth, to bring to naught those things that are highly esteemed among men; that when this comes to pass, he that glorieth may glory in the Lord, because it hath pleased the Lord out of the mouths of babes and sucklings to ordain or bring forth strength and receive perfect praise. As says the Savior, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight." To this doxology we respond a hearty amen: For thine shall be the kingdom and its power and its glory forever and ever, Amen. And as Daniel said unto the king of Babylon, "the secret that the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers shew unto the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." So say we, the language (contained in the hieroglyphics procured by Stephens and Catherwood, and other antiquarians, of a race long since lost, a knowledge of whose origin, government, laws, politics and religion, all that hear, greatly desire to obtain,) cannot the wise and the prudent in all the learning of this world ever be able to decipher or interpret in our own tongue. But there is a God in heaven, the same unchangeable Jehovah, who remains without variableness or the shadow of turning, who has decreed that all secret things shall be revealed; in whose presence the wisdom of the world is foolishness, and whose foolishness is wiser than men; he it is that hath promised to bring to pass all things of which he hath spoken by the mouth of all his holy prophets since the world began. He it is that hath been pleased to bestow that grace or favor upon an illiterate youth, by which he is enabled to sit down by the scribe, and give the English of those characters by Catherwood, from the hieroglyphics inserted in the history of his discoveries in Central America, with as much ease and assurance as an English scholar can read the English alphabet. It will be remembered by many, that in the year 1841 or 1842 that a gentleman in Kinderhook, Pike County, Illinois, obtained from a mound in that vicinity, six brass plates, on which were engraved ancient characters. Those plates were carried to Nauvoo, and a FAC SIMILE obtained from them by the engraving by Elder Stephen Hadlock. The translation of that record we have also with us. Thus, while the world cannot by their wisdom find out the things of God, the Lord, by or through a weak instrument, one whom the world will despise, will confound the wisdom of the wise, and show that the knowledge of the prudent is nothing worth; and they will be left to marvel to wonder and to perish, while they say, How knoweth the boy those things, having never learned?

Translations, &c.

For the sake of the curious, we insert the translation of those characters on the plates, between pages 352—3, second volume of Stephens & Catherwood's travels in Yucatan, Central America.

The characters over the first figure read thus: The King Ostima, who erected this temple, in honor of the God of walls and towers.

Figure second, over the head, reads thus: The nation of Paansa were governed for thirty years by the most Gracious King.

Over and in front of the face, it reads thus: He ruled over all the country of the Ottomacocs, His dominion extended from the sea to the mountains; and all the tribes of Votan were tributary unto Him, His laws were just, and all the nations of Talpaban were under them.

Prospectus.

The primary matter of this paper will be historical, doctrinal, and prophetic, drawn from the revelations already received and such as may hereafter be received by translation or otherwise, that may corroborate and illustrate the truth of the ancient scriptures. All our patrons and correspondents are invited to aid in rendering this work so interesting and useful that the wise may understand the signs of the times and escape the evils that are coming on the earth and to stand before the Son of man. This paper will be forwarded to subscribers at the ratio of twelve numbers for one dollar. It will be published monthly, or as often as the means for the printing can be obtained. The editorial work will be gratuitous, till a surplus besides the expense of printing is received. It will be continued at all events, life and health permitting, until twelve numbers are issued, so that no subscriber who pays in advance will sustain loss. We contemplate, however, that the saints will unite and sustain this periodical in prospect of the good it may do them, and that many of the Literati will give it a liberal support in order to obtain some knowledge of the history of a people whose language they cannot interpret.

THE OLIVE BRANCH,

OR,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., AUGUST, 1848. NO. 2.

Proclamation.

To the Saints scattered abroad, in all lands; to those that are afar off, and those that are nigh, the Church of Christ in Kirtland sendeth, greeting Grace, mercy, and peace, from God the Father and Jesus Christ our Lord, both yours and ours.

[CONTINUED FROM PAGE 6.]

Before we return to investigate the present character of the Church, we say to our Christian readers, we have not simplified the unrighteous conduct of the Fathers, and made our ludicrous remarks upon them, for the purpose of exciting levity, or feeding a romantic mind. But to show us, that were those men who were highly honored of God and man, in ancient times, (and whose history we read almost without censure,) now living with us, and should perpetrate the like atrocious acts, we should by our creeds consign them to interminable misery. Neither have we made those strictures on their characters to justify ourselves or them. But to beget in the mind of all saints, and all men, a spirit of universal charity and kindness, for all the creatures that God has made, we frankly acknowledge, with the Jewish christian, that all Israel have gone astray, but he should have remembered to have reckoned himself with them, as did Isaiah. We freely confess also, with the pious gentile christian, Dr. William E. M'Lellen, that we, the whole church of Jesus Christ, of Latter Day Saints, as a church, and people, have sinned, and come short of the glory of God. And we think the Dr. would have acted with great propriety, when referring to the iniquities of the Latter Day Saints, if instead of the word they, he had substituted the word we, and numbered himself; also, with the transgressors. We now say to the pious Jew, or Gentile, presumptuous and heaven daring must that man be, to assume the judgment seat, and dictate the order of God's government, in the dispensation of his judgments towards his people, the Jews, or the church of the saints, whether as a people, or as individuals; and if David is to be restored in the resurrection, to be a prince and king in Israel, having committed a most aggravating transgression, who may venture into the cabinet of the Almighty, and direct his judgment in bringing to pass the restitution and restoration of his erring people. Having now shown that it is the prerogative of the Almighty to choose his own manner and measure in correcting his children, whether it be by punishment in this life, or the punishment of the spirit in the world of spirits; or in other words, the giving up the transgressor to the buffetings of satan, for the destruction of the flesh, as in

the case of Joseph and Hiram, that their spirits may be saved in the day of the Lord Jesus, or remitting the punishment of the death of the body, as the Lord did in the case of David, by the mouth of Nathan his prophet, and after death, consign him to the pit, until the day of redemption; we now enquire what was the character of the church at the time of the death of the prophet and patriarch? From the quotation given in the former part of this address, it is evident that they the rulers, many of them had fallen into darkness; they had organized a quorum of authority, not known in the law of the church: this was a council of fifty; ordained kings and priests, constituting an authority that no tribunal in the church could control. The book of doctrine and covenants says, that no member of the church is exempt from a tribunal of the church, consisting of twelve high councillors, and twelve other high priests before the first presidency of the church. An organization then of the members of the church, into a quorum of authority, not amenable to the high council of the church, is a manifest violation of its laws, and changes the order of its highest authority, (see Doctrine and Covenants, sec., 3d, p. 37th.) It is also manifest that doctrines, and practices, have been introduced into the Church, utterly forbidden in the law, and first principles of the Church, which will be illustrated in future Nos. of this work. Suffice for the present address to say, that if the first foundation and doctrines were correct, that darkness has fallen upon the rulers of the church in the wilderness, and it is equally evident that, as the church having become deranged in its government and doctrine under the administration of its first leader, Joseph, those that have arisen since his death, and receiving his order and doctrine as correct, have organized the church according to that pattern, have erred, as in the case of Sidney Rigdon, and James J. Strang; for though these two leaders received the acknowledged law of the church as its doctrine and government, yet they introduced a royal or kingly authority, or government, of the members of the church, not known in the laws of the church, or in subordination to its highest authorities. Thus then have the saints been thrown into darkness, on the character of the church, and have truly been scattered as sheep not having a true shepherd to gather and lead them. There are no less than four different opinions actuating the movements of those that still adhere to the rulers in the wilderness.

1st. Some, who, notwithstanding all the evidence of the corruption of those leaders, do not believe that such abomination exist amongst them.

2d. Those that do believe, but still not knowing what other course to pursue, follow that authority, persuaded that God will make the crooked straight, and preserve the pure in heart.

3d. Those that know that such an order of things does exist, and go into it, verily thinking they are doing God service. The fourth are those that were of old ordained to that condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ; not only drinking of the cup of the wine of their fornication with greediness, but have pleasure in others that do likewise. The last mentioned, are those only that are without the hope of salvation; those that have united with the branches of the Church, have for the most part refrained from going after the abominations of the rulers; of the many also that have ceased to walk with any branch of the Church, and still have retained the faith, but few have turned entirely from the right way; this then being the character of the Church as individuals, we next enquire, are we less saints because we are scattered as sheep not having a shepherd, if we have kept the faith, and have not denied the Lord? Christ came to the lost sheep of the house of Israel, he came to his own, no less his own because they were led by blind shepherds, and are the saints less the people of God, because they have differed in opinion in relation to Paul or Apollos, or Cephas, as the most proper instructor, if indeed we abide in the doctrine of Christ? Suffer us to say then:

to all the saints, as Moses said to two of his contending countrymen, "Sirs, ye are brethren, why do ye wrong one to another?" and as the gospel of Christ from his own gracious lips, would have gathered all his sheep, even all the factions or parties, into one fold, so all ye saints of the most high, to you is this message of deliverance sent. As we have received the words of salvation, we communicate them unto you. In the 14th chapter of the second book of Esdras it is recorded, that the prophet, after having been shown in vision many things, even the coming of the Son of God, and the destruction of the wicked, prays that he may have the gift of the Holy Ghost, that he might write for the benefit of the inhabitants of the latter days, that those that should then live, might live; that the Lord hearkened to his prayer, and commanded him to prepare materials for writing, and employ five ready writers, and that he would light a candle of understanding in his heart, that should not be put out till the writing was finished; that they wrote 204 books, the marginal reading is 904, but the translation says 724, all those books, save the seventy last, were to be given to the worthy and unworthy; but the seventy last, were to be reserved for the wise and those of understanding. James Colin Brewster, having seen those books in vision, and being commanded of the Lord to translate them, commenced that work in the thirteenth year of his age, being born Oct. 20th, 1826, and commencing translating Dec. 27th, 1838. Ten and a part of the eleventh book is now written, extracts from which are compiled in four pamphlets, which he has published at an expense of near one hundred dollars. He has visited us in obedience to a commandment of the Lord in the fourth pamphlet, an extract of which is given in this No., and organized the Church on its first foundation, or first principles. He gave the translation of a chapter in one of the books of Esdras, as he said, in the public congregation; the manner was on this wise: seating himself by the scribe, he gave a part of a sentence from time to time, as the writer could remember, which when finished was read to the people, and exhibited to us new matter and a correct subject, and though this may be marvellous to our readers, nevertheless it is even so; several of us have written some of the translation of Esdras from his lips, even whole pages, and we are constrained to confess that there is in the young man a supernatural power exhibited, that we believe all the wisdom of the world cannot successfully imitate or understand. We here subjoin the translation of a part of the eleventh book of Esdras, entitled "the word of the Lord to his people;" the poetry in the writings is given after the same manner. In our next we shall give prophecies of Esdras concerning Nauvoo and the Church, that our readers may see how exactly they have been fulfilled.

Exposition of the Writings of the Prophet Esdras.

Inasmuch as the writings of Esdras are to be the directory or discipline for the doctrine and government of the church and kingdom of God, that should be set up in the last days, and for which they were given, it becomes necessary that we give an explanation of them, that the wise may understand their origin and design, that they may better appreciate their value as a light to their feet and a lamp to their path, to direct them in the way of salvation. The doctrine of restitution of all things, spoken by the mouth of all the holy Prophets since the world began, who, the same apostle declares, have searched diligently what or what manner of time the spirit of Christ, which was in them, did signify when it testified beforehand the sufferings of Christ and the glory that should follow, 1 Pet. 1: 11. The final restoration of the earth to its former estate, when the morning stars sang together and all the hosts of Heaven shouted for joy, and man to the glory that he shall enjoy therein, through the sufferings of Christ by the power of the gospel, has been the

theme of all the former saints who have spoken, sang and written of the latter day as they were moved by the Holy Ghost. Thus Enoch, by prophetic vision, saw the future, even to the coming of the Lord, with ten thousand of his saints, to execute vengeance on the ungodly. Abraham has the assurance that through his promised seed (Christ) all the families of the earth should be blessed, and through the covenant of circumcision also that he with his literal seed (according to the flesh) should possess all the land of Canaan from the Nile or river of Egypt, to the great river Euphrates. Isaac also blessed Jacob and Esau concerning things to come. Jacob calls together his sons, the twelve Patriarchs, for the special purpose of hearing what should befall them in the last days. He opens his mouth, and in the spirit of prophecy, after delineating their present characters, proceeds to inform them how they would be represented by their posterity in the latter days. The blessing on the head of Joseph in his posterity through his two sons, Ephraim and Manassah, may suffice to show how clearly the old Patriarch saw the work of the last days, and therefore, though blind, yet with the spirit of prophecy upon him, knowing in what manner the two sons would be placed before him to receive his blessing, crosses his arms, thus putting his right hand upon the head of Ephraim, the younger, and then informing his son that he knew what he was doing, thus prophesied Manasseh shall become a people, and he also shall become great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. Now the blessing of the inheritance of the land of Canaan made to Abraham and his seed through Isaac and Jacob, being in common to his posterity, could not admit the fulfilment of the prophetic blessing pronounced by Jacob on the head of Ephraim, that his seed should become a multitude of nations in that land. But Jacob had wrestled with an angel and had prevailed to obtain power as a prince with God and with men, and therefore in blessing his son Joseph, he says, the blessing of thy father hath prevailed above the blessing of my progenitors to the utmost bound of the everlasting hills, they shall be upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren. Moses, with the same prophetic power, in vision exclaims, Blessed of the Lord be his land for the precious fruits of the earth and for the precious things of the mountains and lasting hills, and for the good will of him that dwelt in the bush. He then describes his power and work thus: He shall push the people together to the ends of the earth; they are the ten thousands of Ephraim, they are the thousands of Manassah. David, beholding in vision the glory of Zion in the last days with rapture and delight, exclaims in the 48th Psalm, "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for salvation, the joy of the whole earth, is mount Zion, in the sides of the North, the city of the great King." Isaiah, in his 60th chapter, after describing her light, her glory and her beauty, the material and manner of its building, and the gathering of the saints to it for salvation and deliverance, as a cloud and as the doves to their windows at the approaching storm, thus speaks of her honor and the humiliation of those that had oppressed her: "The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." Thus the prophets contemplated the glory and honor and praise that the city of Zion in the last days should enjoy, and though he prophesied equally plain with the other prophets concerning the restoration of Israel to their former estate, yet the beauty and excellency that should crown the church in the last days seems to have elicited the most prophecy from the inspiration by which he wrote. Ezekiel seems to have had his feelings more intensely fixed on the salvation and gathering of his own people to the land of their fathers after they had been scattered. See Ezekiel, from chap. 34 to the end

of the book: and Jeremiah, and all that followed after having foretold these things. Yet notwithstanding the fathers obtained the promise of the rest of God in the millennial reign of Christ, saw and described that day, acknowledged that they were strangers and pilgrims, not able to obtain that home or rest in their day of probation. Yet they lived, suffered and died, in hope of a better resurrection, in assurance of the promised rest. But the question may arise, What evidence have we that the former day saints saw the connecting links of the chain of events or of causes and effects of which chain they held the one end by faith, the other end fastened or anchored to the rest within the veil, whither the forerunner, Christ, for their salvation hath entered. Because it is inconsistent with the wisdom and goodness of a donor to make a covenant or promise of a benefit either conditional or unconditional, without giving evidence of his power and ability to accomplish it on his part. Otherwise the donee could not labor by faith to obtain it. The strongest conflicting exercises of the principles of faith and despair were exemplified in the trial of Abraham in offering his son, and through which faith he attained the character of the friend of God, and the father of all that should overcome by faith after him. But this trial of his obedience through faith is not required of him until the gospel was preached unto him, by which the doctrine of life and immortality was conveyed to his understanding, and engrafted in his faith. Hence he laid hold of the doctrine of the Resurrection, and accounted that if he offered his son a whole burnt offering, that of his ashes the Lord could re-organize and raise him from the dead, and thus fulfill his promise concerning his seed. Thus the Lord does not suffer his saints to be tempted or tried above that they are able to bear; but will with the temptation provide a way for their escape, that they may be able to endure them.— A prophet might predict the fulfillment of certain events on general principles, without the aid of the Holy Spirit, as in the case of Isaiah: “Say ye to the righteous, it shall be well with him, for he shall eat of the fruit of his doings; woe to the wicked, it shall be ill with him, for the reward of his hands shall be given him.” But when a special event is predicted, which a general course of events will not necessarily bring to pass, it then requires in the prophets the gift of the Holy Ghost, by which power they foresee all the links in the chain of events, connecting the first cause with the last event spoken of; otherwise the prophet could not speak with intelligence in relation to his prophecy. When, therefore, the intelligence of the Holy Spirit is imparted, which has power to bring all things past to remembrance, and to show all things to come, the man of God at the altar of Bethel, by its agency, could break forth: “O, altar, altar, thus saith the Lord, behold a Child shall be born to the House of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee.” Now this prophecy was fulfilled through the agency of the posterity of the line of David, more than three hundred years after, and therefore the knowledge of the acts of the progenitors of King Josiah must have been made known to the man of God. In this we see that a prophet must partake of the principle of the foreknowledge, as well as the power of God, to prophecy understandingly of events that shall transpire through the agency of his creatures.

~~The second evidence we adduce to show that the prophets did foresee the~~ means as well as the end of their prophecy, that is, the intermediate causes and effects that should bring to pass the fulfillment of their prediction, we present the prophecies of Daniel and John the Revelator. Daniel was not only enabled to enter into the knowledge of the thoughts that exercised the mind of the king of Babylon, of what should come to pass in latter times; but also to follow those thoughts in his dream, and not only to make known his dream, but also its signification. His visions also of the principal governments of the world, and their dissolution, till they become as the chaff of

the summer threshing floor, and the wind carried them all away, and the kingdom of God filled the whole earth; or in his own words, "I beheld till the thrones were cast down, and the ancient of days did sit," and one like unto the Son of Man came to him to whom was given a kingdom and dominion, that all nations should serve him. John, the Revelator, is not the less definite in his description of the events that shall usher in the millenium or rest of the people of God. And yet, though the prophets saw and spake of the times of restitution of the earth, and the kingdom of God that should possess it, and consequently saw our day; still we have the knowledge of but one prophet that has prayed for and obtained the privilege of writing for our instruction, and giving us all the principles or rules to direct the saints in the way by which they shall enjoy salvation when the thrones are cast down and the overflowing scourge shall pass over, and the distress of nations as portrayed by Isaiah 24th chap., shall come. The particulars pertaining to that circumstance is recorded in the 2nd book of Esdras, and 14 chap. Having been favored of the Lord to behold by dreams and visions the rise and fall of nations until the coming of the Son of Man, and being commanded to instruct his people, answered, "I will go as thou hast commanded me, and reprove the people which are present. But those that shall be born afterwards, who shall admonish them? But if I have found grace in thy sight, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live." The Lord hearkened to his prayer, and commanded him to prepare materials and call writers for the work, promising to give the Holy Ghost, or in other words, to light a candle of understanding in his heart, which should not be put out till the work was finished, that he should begin to write, having (as this translation is given) written 204 books, all but the seventy last were to come forth in the wickedness of the earth both to the worthy and unworthy. But the seventy last were to be reserved for the wise and those of understanding. Here let the reader notice verses 4th and 5th. The Lord showed to Moses marvellous things, some of which he was commanded to keep secret, so also the knowledge contained in the sealed plates connected with those, from which the book of Mormon was translated, is not to come forth to the wicked. These three testimonies show conclusively that a knowledge is to be revealed for the beauty, perfection and glory of Zion in the last days, that will be hid from the wicked and ungodly.

We close our remarks on this subject for the present, by observing that Esdras wrote or transcribed the revelations and prophecies of the prophets and holy men, as they by the Holy Ghost saw the latter day work, and spoke and sung of the glory that should be manifest at the revelation of Jesus Christ; when the enmity of man and beast shall cease, and there shall be nothing to hurt and destroy, and the kingdom shall be the Lord's. This will account for the numerous songs that are interspersed in the translation of Esdras, referring to ancient prophets as the authors, showing that they were of like passions with us, and spoke and sung of the past, the present, and future, as we do, yet with this important difference, that they by the Holy Ghost spoke and sung of things as they really were and shall be, while much of our composition is based on ideal fables.

Highly Interesting.

We have received Communications from our Brother J. C. BREWSTER, highly important, (which we shall publish in our next.) They contain the account of his commission and commandment to write the words of Esdras, and a prophecy of Esdras of the manner of the overthrow and destruction of our Government and Nation.

The Word of the Lord to his People.

[Continued from page 14.]

For in those days the nations shall commit all manner of abominations; they shall oppress the poor, rob the weak, and destroy those that have no refuge; they shall not regard justice, neither shall they delight in peace; they shall despise that which is right, and love that which is wrong. Therefore they shall receive for all their crimes a recompense, and for all their iniquities a reward.

Sword, famine, and pestilence shall be visited upon them; earthquakes, tempests, and devouring fires shall be upon them, and in their midst their cities shall become a wilderness, and their fertile plains a desolation; they shall sow the seed and in time of harvest their fields shall be empty, and upon all people shall be grief and sorrow and disappointment, because of the judgments that are upon them. Then shall the righteous people stand upon the land of their inheritance in peace, and Satan have no more power over them. And shall be built up and preserved a righteous and a holy nation, over whom the powers of this world shall not have power to prevail at all, forever. And which shall continue to flourish and extend, until the knowledge of God and his righteousness shall cover the earth, even as the winds of heaven; and Satan, and sin, and sorrow, shall have no abiding place.

The word of the Lord to His servants who are commanded to do this work. Therefore; give heed unto my words, and be diligent to obey all my commandments, for the work unto which ye are appointed is very great, and faithful, and true must be those that accomplish it.

Ye that have known the way and have walked therein; that have understood the truth and have rejoiced therein; that have not turned aside after the abominations of the ungodly, but have remained steadfast in the midst of temptations; and have not transgressed the commandments that I have given my saints. Ye are those that shall assemble yourselves together and establish anew my kingdom; and proclaim my words unto all those that will give ear unto you. Many shall rise up against you, yet they shall all be confounded; many shall strive to overthrow you, yet they shall be overthrown; fear not evil doers, neither be afraid of the multitude of your enemies, for the end of their power draweth nigh, and the days when my people shall prosper have come.

And unto all my saints that have remained faithful in the midst of tribulations, adversity and temptation, shall be given power to proclaim my commandments, and wisdom to build up my kingdom, if they obey and commence the work unto which they are called and appointed.

Therefore, be faithful (all ye that remained steadfast in the truth,) in this work, even the building up of my kingdom; the day cometh when, if ye are not found keeping my commandments, and laboring diligently in performing my work, ye cannot escape the judgments and punishments that are laid up in store for the unfaithful and ungodly. Proclaim aloud the truth and make known unto all that will give ear, the desolations that is reserved for the

transgressors, and the peaceable inheritance that is prepared for the righteous. Make known and proclaim unto all the inhabitants of the land that which I have commanded my saints to do; to gather unto the land of peace and build a city and temple unto me, where they shall keep all my laws and obey all my precepts; where they shall execute justice and work righteousness; shall protect the innocent and punish the transgressors; and throughout all their land shall righteousness prevail over wickedness, and justice shall triumph over iniquity.

Therefore, the time is come, is even now, when my word shall be proclaimed without fear, and my saints shall gather together and establish the kingdom anew and prepare to go forth into the land of their inheritance; fear not but declare my word, be faithful, and do as I have commanded, and all that strive against you shall fall and be overthrown; but they that assist continually to do my work shall be prospered.

Let not your faith grow weak because of tribulation, neither be dismayed because of the power of your enemies, for inasmuch as ye continue in the right way, remaining steadfast, and immoveable in the truth and diligent in the proclamation thereof, no evil shall be suffered to befall you, no power of this world, neither shall the power of satan prevail against. But ye shall receive wisdom and understanding, and through all your labors shall be supported by my strength and preserved by my power. And your reward shall in this world be, an inheritance in the kingdom that shall never pass away and in the world to come, life everlasting.

Thus saith the Lord your God, choose ye therefore the things that ye will do, whether ye will do as I have commanded, and commence to do my work and go forth to build up my kingdom and receive, therefore, all the blessings that I have promised unto all my saints; or whether ye will remain amongst the wicked, walking in the way of the transgressors, and be partakers therewith, of all the judgments, punishments and miseries, that I have in store for those that fear me not, that despise my words and set at naught my councils.

The works of righteousness and the works of iniquity have I set before you, the reward of one is peace, plenty and length of days, if ye are not turned back by the temptations of satan, and the tribulations wherewith I prove all my saints; they that are faithful and true shall pass through them in safety, they that are unfaithful and false shall not be able to stand. They that are slothful and slow to perform the work of righteousness, shall receive the reward of the wicked amongst whom they tarry; for if they partake of the pleasures of the wicked, they shall also partake of their pain. They that choose the evil shall receive evil and not good; they shall walk in darkness and stumble because the light of truth is withheld from them, for they shall not receive that which they strive not to obtain.

All ye that love righteousness, give heed unto my words; hearken unto my precepts and obey all my commandments, gather yourselves together and in the House* that was builded unto me shall ye assemble, and from thence shall my word go forth unto the inhabitants of the land; that the pure in heart may be gathered and the righteous go forth to the land of their inheritance, where they shall be established a holy and an upright nation, over whom the powers of this world shall not be able to prevail, where folly and misery and crime shall not extend their power, but wisdom, plenty and righteousness shall fill the land and prevail over all that is evil and unjust.

Therefore, ye unto whom this work is given, (to proclaim my words, gather my people, establish my kingdom and build it up,) be steadfast and fear not man, be faithful and turn not aside, be diligent and delay not; for the time is short, faithful and just, and true are they that do this work, and great, yea, very great, shall be their reward. Amen.

* The Temple of the Lord in Kirkland Ohio.

In the land of California, shall my people find refuge from the evils and troubles that afflict the nations of the earth; there they shall have peace, and enjoy all the blessing that those that remain faithful shall receive. They shall not make war upon those that dwell there; neither shall these have power to make war upon them, for my power shall be their defence, and my glory their salvation.

The pure in heart shall be gathered there from amongst the nations, and the righteous from all the people of the earth; the upright shall see the light of the truth and rejoice therein; they that have been oppressed by the unjust laws of men shall there find liberty. They that have been driven by their enemies, shall there find a resting place. They that have been overthrown by the wicked shall there be built up.

They that have been afflicted shall there find peace and repose, for the reward of the righteous that remain faithful shall be all those things which God has created for their good, and which all other nations strive to obtain, but fail because of their great wickedness.

In that land shall the kingdom of righteousness be built up according to the order that has been given; there shall none be poor, neither shall there be any that are rich. For the riches of the rich are an abomination unto the Lord who created all men that they might enjoy equally those things that He has made for their good; and amongst His saints none shall be permitted to possess that which belongeth not unto them. The word of the Lord shall be proclaimed unto all the people throughout the land, and those that believe shall assemble together at the House of the Lord, and there shall prepare and depart from thence to the land of peace.

They who dwell in that country shall receive the word of the Lord with joy and assist to build up the kingdom of righteousness, and many tribes shall receive therein an everlasting inheritance where their enemies shall have no more power over them. Thus saith the Lord, I have appointed the place where the Temple is builded unto me, for the gathering of my saints that are scattered abroad in the Nation of Bêthsula*, there they shall establish anew the kingdom of righteousness, and prepare themselves to go forth and build up the kingdom of the west.

They who dwell nearer the land of California, are not commanded to gather unto the House of my name; for I require nothing of my saints that is not for their good; but this I require of all, that they walk uprightly, deal justly and commit none of the deeds of the wicked and ungodly, for they who walk after the ways of the unjust shall not be accepted in my sight, but shall be cast off to perish with the transgressor; they shall not be prospered in any thing that they undertake, but in all things shall be scourged, tormented and afflicted. Obey therefore and sin not, for all that I have spoken shall be fulfilled, and all that I have purposed shall be accomplished. And they that do not as I have commanded them, shall receive all the punishments that I have said shall be poured out upon all mine enemies. Beware therefore, lest ye are led astray by the temptations of satan, for they are many, and he hath great power over the inhabitants of the earth. And many of my saints has he deceived and led into utter darkness, from which they shall return no more, but continue his servants, walking in the ways of wickedness and destruction, despising light and truth, but cleaving unto evil and deceit. Be wise and transgress not, resist satan and yield not to his temptations. Call upon your God in faith, and ye shall have strength to withstand evil, and remain steadfast and faithful in the cause of righteousness forever.

In those times the nations that obey not the commandments of God

United States.

cease to flourish, their prosperity shall be turned unto perplexity and their strength unto weakness; those that have long had power and dominion over the inhabitants of the earth shall be divided; and those whom they have oppressed shall rise up and make war upon their rulers; and many nations shall be rent in twain, and many kingdoms shall be broken in pieces. Then shall the rich be slain and their riches given unto the poor; then shall the great and the mighty perish together; then shall the vineyards and pleasant gardens and the fertile fields be wasted and trodden under foot. Then shall the glorious cities, the abode of kings and nobles, be given unto the hands of the destroyers, thousands shall perish, the mighty shall fall, and all that have borne rule in unrighteousness shall be overthrown. Then those nations that have desired to obtain the land of California, shall be filled with contentions, tumult and confusion, the wicked warring against the wicked, burning their cities, wasting their country and filling the land with violence and death; then those that love riches more than justice, and gain more than the ways of peace, shall see their riches consumed by fire and their abundance destroyed by their enemies, and wasted by those whom they hate; for if they will not obey and gather unto the place of rest, that which they most desire shall be taken from them, and miseries unnumbered shall be poured upon them. Yet the righteous shall flourish and the saints in the land of peace shall prosper continually.

Arise ye Saints, opposed, oppressed,
Down trodden by your numerous foes;
Haste to the Land of Peace and rest,
Though all the powers of earth oppose;
Believe, obey and hasten o'er,
And dwell in peace on that blest shore.

Delay not, for that hour is near,
When judgments on the world shall pour;
When bloodshed, miseries, wo and fear,
Shall waste each Nation's might and power;
Believe, obey and hasten o'er,
And dwell in peace on that blest shore.

There shall a chosen faithful band,
That's long been tried and steadfast stood,
Assemble on that promised land,
Where rolls Cedonia's* silvery flood;
Believe, obey, and hasten o'er,
And dwell in peace on that blest shore.

There shall the Saints from every clime,
Assemble and possess the Land;
Where war and misery, wo and crime,
Shall not prevail against that band;
Believe, obey, and hasten o'er,
And dwell in peace on that blest shore.

Give ear unto my words, and be diligent to perform my work, for violence covereth the earth, and my people can have no rest amongst the people that have broken my laws, transgressed my commandments, and despised my precepts. Therefore go forth and lead my people from their

* Rio Colorado.

midst, partake not of their customs, of their vanities, of their follies, and of their crimes; keep yourselves free, and bind not yourselves by any bonds; seek not to enrich yourselves, for the rich are not acceptable in my sight, and all that seek continually after riches transgress my commandments; they shall not enjoy those blessings that I have in store for those that diligently seek the ways of righteousness and strive to walk therein. Remember all my words, and declare them unto the people, forget not my sayings, but hasten to perform all that I have required of you, for he that is slothful, shall not receive the reward of the faithful, the light that they have shall be turned into darkness, for if they cease to obey, they shall also cease to receive and understand my word. The servants of Satan obey him whom they serve, and if my people remain amongst them, they will be led astray by the temptations of Satan and the deceit and fraud of wicked men.

In the days when all the nations shall have perverted my laws, when all nations have turned from the right way, when they put their trust in walls and towers, and the multitude of their mighty men, when throughout the whole earth the poor are oppressed, and the rich exalted, then will I establish a nation in the land of Bethsula, where none but those that desire righteousness shall stand; they shall have no laws but mine, and they are just and perfect; their rulers shall be those that have been tried and found faithful, that have been tempted and sinned not, that have been persecuted and have not failed, that have been oppressed by their enemies, and have not forsaken the truth; these shall be chosen to establish a nation holy and righteous before me, to call together the pure in heart from the four quarters of the earth, and my people from every country. Many shall be their enemies, yet over all their foes they shall triumph, and over all that oppose they shall prevail.

I saw the righteous scattered wide,
Through all the countries of their foes,
Driven, oppressed, and trampled down,
None pitied, or relieved their woes.
Their enemies o'er them prevailed,
And hope and faith had almost failed.

I looked again—a land appeared,
Of mountains, vales, and fertile plain:
The home, the abode of saints that fled
For refuge from oppression's reign.
The hope, the refuge of the oppressed,
Where all the saints found peace and rest.

No sound of war or strife was heard,
There each possessed a happy home,
None to molest or make afraid,
In peace did they possess their own.
How glorious is that favored clime,
Free from oppression, war and crime.

In that time shall the God of Heaven and Earth set up and establish a kingdom which shall excel all other nations, before which all others shall be as chaff, and their strength vanity. And by the power of God shall this people that is chosen for that work be preserved, and in His strength shall they go forth; many shall Satan stir up against them to hedge up the way, but his power shall be of no avail, and all those whom he has power over to cause them

to fight against the people of God, shall receive trouble and vexation of spirit, for the wrath of God shall upon these be poured out without measure; therefore, take heed, lest ye be found amongst the servants of Satan, and of him whom ye serve shall ye receive your reward. And the servants of God love peace, therefore they, in the last days, shall find it; they love truth and abhor deceit; they love justice and despise unrighteousness; they walk uprightly, keeping the Sabbath day holy, and profaning not the name of the Lord, and calling often upon him for strength to continue in the right way, for he that prayeth not shall fall; for in his own strength no man can resist the temptations of Satan.

He that walketh in the ways of the wicked shall not escape from the land thereof, neither shall he receive the reward of the righteous; destruction and death shall be his portion; but peace and prosperity, the reward of those that seek righteousness. The Most High shall, in those times, (when the earth is filled with violence, and the land of Bethsula with all manner of crimes,) call and appoint one who shall call together the pure in heart, and cause them to assemble at the place appointed, from whence they shall, from time to time go forth to the land that is prepared for an everlasting inheritance of the saints; obey, and delay not, for the work is very great, and faithful and just, and steadfast must they be who accomplish the building up of the kingdom of righteousness, unto which shall be gathered all those that have heard the truth, and amid temptations and tribulations have remained therein. Then shall the poor be exalted and the rich be brought low; then shall the proud be humbled, and the oppressors oppressed; then shall the transgressor be punished and the workers of iniquity be ashamed. For in that land the rulers shall be just and holy men, who fear God, and will not fail to do all that He requireth of them; and all they that obey shall be rewarded, and their reward shall be a peaceable inheritance amongst the people of God. Therefore, give heed unto the words of the Most High, who has revealed unto his servants, that which He has determined to do in the last days; keep all the commandments and do all that is given unto you to perform; and in so doing, you shall be prospered in all that you undertake, and the Lord your God will be with you, and all things shall be made plain before you; all that is for the good of the saints shall be given unto them, but that which is not for their good shall be withheld. Then the power of God shall be shown forth and the saints shall rejoice, for by His power they shall be preserved and protected, and all that seek to build them up, shall be exalted; they that trust in the God of Heaven, shall be upheld and strengthened, and made strong in the way of truth; they shall be supported through all their trials, and in all their labors they shall be rewarded. The saints that go to the land of peace shall keep the Sabbath day holy; they shall call upon the Lord for strength to build up His kingdom, and to be preserved there from the power of Satan; they shall not profane the name of the Lord their God; they shall not seek for riches, for the poor amongst men shall be those that are chosen to perform this work. Then the rich, the mighty, the proud, and the noble shall be left to perish, and none shall help them, for in the day of their prosperity, saith the Lord, they rejected my word and despised my counsels; they oppressed the poor, and robbed the weak; they dressed themselves in fine raiment, and fared sumptuously, but they regarded not the poor, whom they had oppressed, nor the innocent whom they had robbed. Let the proud humble themselves, and the rich give that which they need not unto those that have none; and if they do not this, they shall be visited with fire and sword; they whom they have oppressed and robbed, shall rise up and devour their substance, (that is, those of the poor that follow the imaginations of their own hearts, for all the poor are not my servants,) the poor shall rise up against the rich, and the bondsman against the free, in all the nations of the earth, their

cities shall be filled with the slain, and their pleasant gardens with the dead, their fields shall be wasted and made desolate. Amidst all these things, the saints shall continue to flee to the land of peace; they shall not partake of the sins and contentions of the wicked, neither shall they fall by the hands of their enemies; but in peace shall they do that which the wicked strive by violence and bloodshed to accomplish, for by their own wisdom no man can perform this work, and the wicked shall in this manner be punished for rejecting the truth.

Rejoice, all ye saints, for the day of salvation draweth near, the day when the righteous shall be gathered, the day when the light of truth shall shine forth in all the earth, and the power of God be made manifest unto all flesh. The day when the city of righteousness shall be founded by the faithful and upright of the people of God, those that have remained steadfast and immovable in the truth, those whom the power of Satan has not been able to overthrow, these shall arise and depart from the midst of the wicked, trusting in God, and not in their own power, fearing not man, but hastening to perform the glorious work, to go forth and establish the kingdom of peace and righteousness, where the righteous from all the lands under the heavens, from the four quarters of the earth, shall assemble, where the power of God shall be shown forth for the salvation of His people. There the wicked shall cease to have rule over the righteous, but those that fear God and obey His commandments, shall find rest from all the evils that Satan and his servants have brought upon them. Those that remain faithful shall obtain peace and receive the land of peace for their inheritance, where they who fear not the power of men; but delight in serving the Most High, shall have the desires of their hearts, which is peace and truth, and unfading glory in the kingdom of God, that shall be set up and established, never more to be thrown down or removed, for the God of earth and Heaven hath spoken it. Amen. Then shall the rulers rule in righteousness, and execute the law in equity; then the evil-doers and workers of iniquity shall be confounded, and their power shall cease out of the land. For the day cometh when power and dominion shall be given to the Saints of the Most High God, and their enemies shall fail and be brought to nought; confusion and dismay shall fill all the unrighteous; for all their unrighteousness, and all their ungodly deeds, they shall receive a reward which shall be terrible and just. Pray ye, therefore, that ye may receive light and understanding from Him who ruleth and hath power and dominion forever, that ye may be able to resist all the power and temptations of Satan, and that ye may overcome all that oppose the work of righteousness. For all that serve not God, all that are not seeking righteousness and truth, shall rise up against you, and desire to overthrow the people that will not partake with them of all the abominations of the servants of Satan, but they cannot prosper or prevail against the righteous who keep all the commandments of their God, and labor diligently, with all their might, to do as they are commanded. All those that refuse to obey, and will not do as they are required to do, shall not enjoy those blessings that the faithful and diligent shall obtain; therefore, seek righteousness, and desire holiness and truth, for all the saints shall be made pure and holy before God, if they remain faithfully in the way of righteousness, until they are prepared fully to receive those blessings that are reserved for all who fail not and all those that are undismayed, and shrink not from the opposition of wicked men, and unfaithful saints, who love sin and vanity, more than they do the glorious reward of the servants of the Most High. Be ye not of that number, for their end shall be in darkness, and gloominess, and their punishment just and terrible. Believe and obey, for the unbelief of the people shall overthrow them; those that believe not the words of God will not obey, neither can they receive the things that He has promised the saints.

In these times, when the appointed period shall have come that the Saints

shall possess the Kingdom, even the land that is theirs, for an everlasting inheritance; then the righteous shall begin to assemble themselves together in the country of the unfaithful, then they shall commence the building up of that church which can never be destroyed, for the Saints in those days shall seek diligently for and obtain all those things that are for their good; they shall have power over their enemies, that their foes cannot prevail against them; they shall ask and receive all knowledge and understanding that they desire in righteousness, and that is necessary for their good; they shall be guided in the way of peace and led in the paths of holiness. They shall call upon God in faith, and He will deliver them from all dangers; they shall go forth from the place of the Temple throughout all the land of Bethsula, and preach the gospel to all the inhabitants thereof; many thousands shall believe and repent, and obey the commandments of God. Many shall stand up to resist the truth, but they will all be confounded, and the work shall prosper and spread and flourish, until the kingdom of righteousness is established and the city of rest built up in the land of peace.

Fear not, for the days of oppression shall pass,
And they who now flourish shall wither as grass;
And they, and their deeds, and their memory shall be
The scorn and contempt of the just and the free.

Be bold, and press onward, though dangers arise,
And foes without number contend for the prize,
Thy God will still lead thee, the work will roll on,
And the righteous will gather with joy and with song.

Rejoice, for the day of salvation is near,
When the righteous shall flourish, the wicked shall fear;
Then war and destruction and misery shall come
On all those that dwell in the light of the sun.

Save those that repent and will flee to that land,
Formed, kept, and preserved by the power of his hand,
Where the treasures of earth and the treasures of sea
Are gathered in one for the just and the free.

Where the righteous shall prosper and flourish in peace,
And truth, wisdom and beauty forever increase;
There the poor shall find plenty, the weary find rest,
And the proud and the powerful shall cease to oppress.

All ye whom your foes do oppress and despise,
Hear the words of salvation, and haste to arise;
For the hour draweth near when the righteous shall stand,
A people, a nation, in that glorious land.

Fear not, for the days of oppression shall pass,
And they who now flourish shall wither as grass;
And they, and their deeds, and their memory shall be
The scorn and contempt of the just and the free.

SPRINGFIELD, ILL., March 22, 1848.

Exposition of Words or Names in the Translation.

Bethsula, when representing territory, is North America. Ophir is South America. The Strong Isle is Great Britain. Divam is China. Scythia is Russia. Cedonia is the Colorado. Cedron is the Mississippi River.

Ephraim or the Sons of Joseph, are a part of the Indian tribes. Bethsala, when speaking of nation or of government, represents the now United States.

Inasmuch as these names occur in the Translations already published, it becomes necessary that our readers are made acquainted with their signification.

**The Song of Nathan the Prophet, written for the
Last Days.**

The day is at hand, prepare ye; prepare
For death and destruction are now on the way,
Escape from the wicked, lest their judgments you share,
For night is approaching, escape in the day.

Destruction shall haste and death not remain,
But will spread all their terrors throughout this fair land,
For kings seek for riches and for wide domain,
But they shall soon perish and fall by death's hand.

The isles of the nations which are in the sea,
Shall fear and shall tremble at the sound of war,
When the glory of Israel all nations shall see,
And when they return from the countries afar.

For division shall rend and the sword shall divide,
The strength of the people whose glory is war;
For the end is now come to their glory and pride,
Their destruction shall haste for it comes from afar.

The people that dwell in the land called Gaul,
Shall soon be divided, their rulers shall fight,
Till they in the north with perplexity fall,
And they in the south shall soon be put to flight.

Till Tempinious comes, the king of the south,
Whose terrible engines shall blaze on the Rhine,
For thousands shall wait their command from his mouth,
To fight with their might in the battles dread line.

Next the kings of the east shall their banners display,
Their march shall begin through destruction and woe;
For blood, fire and sword shall still guard them by day,
As they on their course to the westward shall go.

Then a star in the north shall with glory appear,
And they in the south shall tremble and flee;
And through all the land shall be bloodshed and fear,
For death is on the land and destruction at sea.

For Bethsala shall fear when these evils increase,
When their cities are burnt and their armies are slain,
When war is undone, and they find no peace,
But bloodshed and slaughter shall have their domain.

When the land of the South, call'd the fairest of all,
 Shall war with the west, with the north and the east,
 The strong hold shall perish, and thousands shall fall,
 And wild beasts of prey on their bodies shall feast.

Then shall earthquakes in countries much people destroy,
 In the south of Bethsula the ground they shall rend,
 And they shall destroy many thousands a day,
 And streams of bright fire from the earth shall ascend.

Then Ephraim his bows and his darts shall prepare,
 To fight with their enemies and slay all their foes,
 Their eyes shall not pity, their hands shall not spare,
 Because their destruction is terrible woes.

For God will destroy all the wicked on earth,
 He will no longer spare them, but will them destroy,
 By sword and earthquakes, by tempests and dearth,
 And these all their glory and power shall annoy.

Reciprocal.

The parents of the Olive Branch send their sincere respects to those of the Gospel Herald for the kind notice they have taken of our little son, we frankly acknowledge he is very small, but if we remember right he is more fat and plump than their son was when it was born in 1846, and christened under the name of Voree Herald, and as he is nourished with the most tender care, by nurses of "some degree of moral honesty," and having plenty of the sincere milk of the words of ancient as well as modern prophets, we account that our child will soon become a man, yea an invincible giant in strength. We hope, therefore that their son will not mock, because he is the first born and larger, seeing that our son is a promised seed that will bless all the families of the earth, that he will make the wilderness and the solitary places glad, and the desert to bud and blossom as the rose, that he will comfort all the waste places of Zion, making her wilderness as Eden and her desert as the Garden of the Lord: Isaiah 51, 3d. We choose much rather that the two children of the same family may live in peace, and have no contention. Will they let their son come and see us occasionally? We will send ours to Voree as often as we can get him a new dress. It will be our greatest care to teach him truth and righteousness, and if in your presence he behaves with any impropriety, correct him, and if he is unmannerly and quarrelsome, or tells any untruths, flog him.

Preserve your Papers.

It is a matter of regret that it so often happens that in conversation on the history doctrine or prophecy of events, reference is made to some paper or other document by one of the parties, to prove the truth of his sayings. The other party responds, we have the document in the house. Search is made among his papers—but lo! the one then wanted is numbered with the missing. Thus time is wasted, mortification endured and judgment suspended on the question, perhaps, for want of the lost manuscript, especially if it is a document of evidence. Although this periodical is not of itself evidence of its own perfection in carrying out the design as contained in the prospectus, yet we hope to make it so perfect that the history, doctrine and prophecy it contains will be quoted with great confidence by its patrons, proving itself true as time will illustrate it by evidence. We hope, therefore, that all our patrons will put the numbers together in their order stitching them, that they may be preserved in their place.

THE OLIVE BRANCH,

OR,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., OCTOBER, 1848. NO 3

For the Olive Branch.

The Writings of Esdras.

SPRINGFIELD, ILL., August 30, 1848.

The question being often asked, "How are those writings of Esdras obtained?" I have thought proper to write a short article on this subject.

In the Apocrypha we find the books called first and second Esdras. In the fourteenth chapter of the latter, we read that the Prophet's prayer to the Almighty was this: "But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter day may live," and according to his faith it was done, his request was granted, and he was commanded to prepare for the task he had taken upon him. It is recorded that during the next forty days, the five ready writers he was commanded to take with him, wrote from his mouth two hundred and four books, or as the marginal reading has it, nine hundred and four books. Those books, it appears, were written for the express purpose of being a guide to the people in the last days, that those who desired to live might live. But the question at once arises, Where are those books?—where are those writings, that in those latter times were to be a guide unto life, for those that sought it? I answer, those pamphlets that have been published at Springfield, Illinois—the first in 1842, entitled "The Words of Righteousness to all Men;" the second in July, 1845, "A Warning to the Latter Day Saints;" and the third in March, 1848, "The Word of the Lord to His People," contain a part of those ancient writings of Esdras, which I have written since 1838.

The manner in which I obtained them is as follows: When in Kirtland, Ohio, in the year 1837, being at that time ten years of age, I saw a vision, in which I was shown a large round table, and on it a vast quantity of writing, &c. I inquired what was the interpretation, and was told "The round table denotes equality, and the writings are ancient records that are to be written." The vision passed away, and I did not then know any thing about the books of Esdras, and I had not the least idea what those records were.

Time passed on, and in August of the following year, (1838,) when near Dayton, Ohio, I saw in another vision a large number of books in the English language, and was told "these are the lost books of Esdras." I read the titles of some of these volumes. One was "The Words of Righteousness to all Men." The vision then passed from my sight, and I obtained no light as to what was the value of those books, or by whom they were to be written;

in fact, I was not at that time informed whether or not they were to be written.

On the last day of September, 1838, I arrived in Springfield, with my father and the rest of his family. In December following, I saw a third vision, and the angel whom I had seen before, then declared that "It is the will of the Lord that you should commence and write those books of Esdras." At the same time, the first book was presented to me; that is, I saw it again in vision.

On the twenty-seventh of December, 1838, I commenced the book called "The Words of Righteousness to all Men," and wrote a few lines, but could not write so as to render it intelligible to any but myself, so poor a writer was I at that period. I told my father what I had seen, and he was rather inclined to disbelieve. He did not doubt that I had seen the visions, as I related them, but he thought it highly improbable that an all-wise God should command a family as poor and illiterate as we were, to perform so great a work. Said he, "We have not wisdom enough amongst us to write a single book, and if it was written, we would not know whether it was correct or not;" but if he could be satisfied that the Lord required it of us, he was willing to commence and do what we could, but until he was convinced, he did not feel disposed to move. About the same time the intelligence arrived, that on account of the difficulties the church in Missouri had encountered, some of the first and ablest members had denied the faith and joined the mob to fight the Saints. This troubled him, and he reasoned thus: "If those who have been in the work so much longer than I have, who have enjoyed so much greater privileges than I have, and preached the gospel to thousands, cannot stand, and have even joined the enemy and are fighting against the church, how can I be able to stand;" and he was finally led to conclude that he could not stand. As those of greater faith had fallen, it appeared useless for him to indulge the hope that he should be able to endure unto the end. In this frame of mind he went to meeting. The next Sunday, before the sermon commenced, he occupied his time in reading the book of Mormon. When Bro. Johnson began preaching he laid aside the book, and leaning forward with his head on his hands, presently he was in vision. It may be well here to remark that he is not a visionary person, having never been favored with more than three or four visions in his life. At this time he saw before him a table, and on it a number of very large beautiful candles burning most brilliantly. A personage stood at his side, and asked, 'Do you see those lights?' He answered, 'I do.' The personage then said, 'Put one of them out.' He did so. 'Now,' said the guide, 'does that prevent the remainder from burning as brilliantly as before?' He replied, 'It does not.' He was then directed to extinguish another, and then the same question was repeated—'Does this prevent the remainder from burning as brilliantly as before?' And he answered, 'It does not.' This was continued until all the lights were gone but one. The guide then said, 'Does not this burn as brilliantly as at first, and give as much light?' He answered, 'This one certainly gives as much light as it did before, but there is not as much light in the room as when all were burning.' 'That is very true,' replied the guide, 'and so it should be with the saints: they should stand and act as independently of each other, as those candles stood and burned independently of each other.' This satisfied him on this point. He saw the instruction and admonition that it was intended to convey so forcibly illustrated, that he was convinced of the truth of the vision, and never since has the apostasy of high or low had the least effect upon him.

As soon as this vision was passed, he saw another or rather a continuation of the first. The table was still before him, and the guide stood at his side, but now the table was covered with books, papers, writings, &c. 'These,' said the guide, 'are the lost books of Esdras, and you must now go home and commence, and you and your family must do all that is in your power to do, to

bring them forth, and when you have done all that you can, the means shall be furnished to complete the work.'

In obedience to this command he did commence, and as I saw the books in vision, he wrote the words, as I repeated them to him. He had not written any in many years, and could proceed but slowly. The first Sunday after his seeing the vision, we spent all day in writing seventy lines, or little more than one page of the first pamphlet. A short time after, Jonathan Dunham came to this place from Missouri. We employed him, and he wrote about two hundred pages in writing, for which we paid him thirty-six dollars. On account of the prejudices of the members of the church then here, we said nothing about these writings to any but a few. One of these, E. Merriam, came whenever an opportunity offered, and wrote for us. He wrote in all nearly two hundred pages.

About the time he commenced writing, my father took the first book, and went to Nauvoo to show it before Joseph Smith, but he would not even look at it, as he was so pressed by other business that he could not examine it. My father returned, and soon after was reduced so low by a fever, that he was not able to work for nearly a year. During this time, he wrote several small books, as I dictated the matter as it appeared to me.

It was late in the fall of 1840, that the first light was obtained from those writings on the subject of the gathering, or the place of refuge for the saints. Soon after, it became generally known to the branch in Springfield, that we had these writings, and Hyrum Smith visiting this place, my father invited him to his house, and laid it before him. He made no decision, but advised us to lay it before Joseph, at the same time saying, 'We have no right to condemn a gift in a child.'

In June, 1841, my father went to Nauvoo again, taking with him the manuscript we had written. Joseph took the writings, and after keeping them in his possession six days he returned them, saying, 'I have inquired of the Lord concerning this, and have not received an answer.' After this, we continued to write as often as we had time, without neglecting our other business. Many members of the church had by this time heard a part of the writing read, as they came to our house for this purpose; but as yet nothing had been published, our duty in this respect we did not know, and we made it a matter of prayer daily for months, and on the twenty-ninth day of March, 1842, I received the following instruction:

'Thus saith the Lord your God, it is my will that ye should make known the place of safety unto those that shall come to see me, and also the time when they shall gather themselves together to do so, and that ye cause small portions of the books to be printed in several places, that the people may read and understand before the day and the hour when my judgments shall come. Amen.'

'Fear not wicked men, neither Satan, neither secret combinations; for the Lord your God and his son Jesus Christ shall prosper you, in all works of righteousness, if ye remain steadfast unto the end.'

We at once set ourselves about it, and in June following, the pamphlet entitled 'The Words of Righteousness to all Men' was printed. Since that time, we have published extracts from the writings of Esdras as much as our poverty would permit. I will here add that those writings are not altered or revised after they are first written. In the same words that it first written, it is given to the public, without any additions or corrections, except it is to rectify some mistake of the scribe, such as mis-spelling or omitting a word. Some few typographical errors have occurred in the pamphlets that have been published, but with these exceptions, no alteration has taken place in those writings since it was first put upon paper.

From the very commencement of this work, we have carefully noted the many prophecies they contain, and looked for their fulfillment, and in hundreds of instances the events spoken of have taken place in the same manner

that Esdras foretold, and in no case have any of the predictions failed. I think that it may be safely said that no prophecies of ancient or modern times, are so plainly and clearly expressed, and so free from ambiguity, as those of Esdras. Through the medium of this paper, I intend to present to the public the prophecies that have been published, and the fulfillment of the same, and also many prophecies that have not been published, and the events spoken of in them are yet in the future. ⁴

JAMES C. BREWSTER. }

For the Olive Branch.

SPRINGFIELD, ILL., August 21, 1848.

The church being at present divided into such a number of parties, each claiming to be right, and believing all others to be wrong, has given rise to a spirit of contention and strife amongst the members of the various parties, each endeavoring to show to the world that their opponents are wicked, ungodly men, and that those whom they once united with as brethren in the holy bonds of the everlasting covenant, are now changed to all that is sinful and degraded.

A spirit of disunion and discord is abroad in our land, and throughout the whole civilized world. Its effects are seen amongst all nations, and parties, and churches. Governments and societies that have existed for centuries, are being torn in pieces and divided to an extent never before witnessed, and this spirit of discord, this disposition to divide and contend is constantly on the increase, particularly in our own country. If any doubt the correctness of this statement, let him carefully compare the history of the events that have transpired within the last twelve months with that of any preceding year.

The saints of God are commanded to come out and be separate from the world; they are required to live in peace and not to partake of the follies and crimes of the world, lest they are also partakers of the judgments and punishments of those that are under the influence of this spirit of strife and discord. But unfortunately we have been and still are a divided people, divided in belief and in practice, and manifesting in our arguments and disputes with each other, more of the spirit of the world than of Christ, and one would be led to think, by reading the various publications of the church, that we knew but little of the spirit manifested, and the principles taught by our Savior. How far have we not deviated from these principles that we profess to believe, and how long shall we continue to go on in the way of the transgressor? Have we not learned by experience that 'the way of the transgressor is hard?' What have we gained by all the contentions and disputes that have occupied the time and attention of the majority of the church for the last few years? The answer is plain: nothing. But if we ask what we have lost, who can answer? It is impossible for man to tell, when we look upon the present condition of the church in its dispersions, its divisions and disunions, and see the disposition manifested to increase those evils rather than to allay them, does it not appear as if the whole work of the Last Days (commenced in 1830, by Joseph) was about to fall to the ground, and the true order of the Church of Christ be destroyed from off the earth?

How true are the words of the Prophet—'We look for judgment, there is none; for salvation, but it is far from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us, and as for our iniquities we know them.' But the work of God is not to be overthrown by the power of Satan, and in the midst of all these evils a few who had determined to live in obedience to the require-

ments of the gospel, were permitted to again commence upon the same foundation that the church was first built upon, rejecting all that is not in accordance with the principles and doctrines taught in the gospel of our Lord and Savior Jesus Christ.

The invitation has already gone forth to all the members of the Church to lay aside all that is not agreeable to the will of our Heavenly Father, and unite with us in establishing anew the kingdom of our God.

During the period that the church has been thus divided, all of us have more or less gone astray; all have deviated from the ways of righteousness; many have turned entirely from the truth, and have denied the work of the Last Days, and will return no more to the right way: but all that have any desire to be members of the Church of God, are at perfect liberty to come and unite in this work. Personal difficulties have arisen between many of the brethren, private disputes have caused many to regard each other as enemies rather than as brethren of the same church. Perhaps this will prevent some from taking part in this work. We are commanded to love our enemies, bless them that curse us, and do good to those that hate us. If we are required to do thus by our enemies, shall we not forgive those of our brethren that have trespassed against us. Cannot we lay aside our disputes and henceforth live in peace with each other? 'Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.' It is time that we should do as well as say: we have been preaching and teaching by precept long enough. Let us now be determined to set an example before the world worthy of our profession, and in no other way can it be done, but by exercising an humble and a forgiving spirit. The Apostle says, 'Let brotherly love continue.' In our present condition may we not say, let brotherly love increase. All difficulties and disagreements that have occurred during the period of our disorganization are past and beyond our control, and cannot be brought up by a member in this organization against another. All our personal differences and disputes that have taken place in this period must be laid aside at once and forever, if we would live in peace and prosper. 'Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion in his brother's way.' We have faith in the gospel, we have confidence in the promises contained in the word of God, we believe the principles taught therein. The apostle James says, 'Can faith save a man?' and again he says, 'Even so faith, if it hath not works, is dead, being alone. For as the body without the spirit is dead, so faith without works is dead also.' Let us strive to have works as well as faith. We must remember the former commandments to do as well as say: we must 'add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: for he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.'

I think it is an error into which we have fallen, to be continually looking for and expecting something new, and at the same time neglecting what we have already received. If we would grow in grace and in the knowledge of the truth, we must improve that which we have, and walk according to the light that we have received. We are commanded to build upon the same foundation. Let us beware lest we are found building upon some other. Unless we fulfil all former commandments, we have no promise of success or safety. Our cause is the cause of truth and righteousness: a great and an important work is required at our hands, and if we are not weary in well doing, it will be accomplished.

Esdras says: 'Strive not to overthrow one another, for if ye strive to overthrow each other, how can ye be built up? ye cannot be built up, but will be thrown down, and if ye cast yourselves down, who shall lift ye up? I say unto you, that if ye cast yourselves down, ye shall not be lifted up, ye shall not be built up in spiritual things, neither in temporal things; how can ye prosper when one is divided against another? a house divided against itself cannot stand, therefore if ye are divided one against another ye must fall.' We must search dilligently the sacred writings contained in the Bible and Book of Mormon, and be careful to walk according to the light revealed in them, lest it happen unto us as it did unto the Jews, who we read despised that which they had received, and sought for mysteries that they could not understand, and in consequence lost their former light and became a fallen people, but if we improve all that is already given, and are not weary in well doing, we will receive all that is needful in due season, for the promise is "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

JAMES C. BREWSTER.

Translations from Esdras.

Thrice glorious land of fruit and flowers,
Of mountains, vales and plains,
Of chrystal streams and shady bowers,
And trees, shrubs, herbs and grains.

Earth's richest treasures there combine,
Earth's fairest flowers are there,
And saints from every shore and clime,
Shall haste together there.

There shall oppression's iron rod
Fall broken to the ground,
There shall a Nation worship God,
And spread His word around.

For hearken ye, ye people,

The Word of the Lord to His People—Chapter Sixth.

WRITTEN BY ESDRAS.

The Downfall and Destruction of the People of Bethsula.

1. In those times that the kingdom of righteousness is established, shall the great nation of Bethsula be visited with the punishments and desolations that are laid up in store for all the nations that forget God, and that are not mindful to execute justice, and for all those nations that rob the weak and oppress those that cannot defend themselves, for cause their enemies shall be many and their foes very strong.

2. In the seventieth year of their nation shall their fall begin.

In that year shall the law of the nation be broken, and they shall make war upon their enemies, and many shall be slain. In the same time shall there be contentions amongst the people of Bethsula. They shall fight with each other, they shall burn with fire and slay with the sword, and many pleasant places shall be made desolate.

3. And in the fourth year after the commencement of these things, the saints shall establish the kingdom of righteousness. In that year their enemies shall prevail against them, the divisions amongst them shall be great, and their contentions very terrible—storms shall destroy their ships, and fire consume their cities.

Although they shall extend their dominions, yet this shall not preserve them, for because of their many iniquities their destruction cometh. They have oppressed the weak, and robbed those that were less powerful than they. All their wisdom shall become foolishness, and their strength shall be of no avail.

4. And they at length shall be divided into two nations: then will they fight against each other; many thousands shall be slain, many cities shall be burned with fire, the land shall be made desolate, and many shall die for want of bread. In that day shall they be recompensed, and receive the reward for all that they have done, their enemies from afar shall come upon and oppress them, and they shall not have power to stand before them: for this is the judgment that is decreed upon them.

5. And all the Saints that will not obey the word of the Lord and flee to the land of safety, shall receive also with the wicked the reward of their wickedness: they shall not be spared, neither shall they be protected, for they will not obey the commandments of the Lord their God: therefore he will be against them; in darkness shall they stumble, they shall fall without any one to help them.

6. And all manner of evils shall befall the people of Bethsula; they shall be given unto the hands of their enemies, they shall destroy each other, and their enemies shall have full power over them, and men shall stand up amongst them who shall have power over the people, and do according to their own will, and shall destroy many thousands. They shall make the most fertile plains a desert, and the populous cities a desolation.

7. Because of their iniquities shall all these things be, because of their oppressions and their injustice shall they thus be punished, for they have despised the word of the Lord, and set at naught his counsels: when they were warned they would not give heed, and when they were commanded they would not obey: therefore in the days of their prosperity shall their destruction come upon

them; in the midst of their rejoicing shall they lament, and in the midst of victory shall they be visited with defeat; in the midst of their liberty shall a tyrant rule over them, and to escape from all these evils many shall repent and flee to the land of safety, and receive their inheritance with the righteous nation, unto whom wisdom shall be given, that they shall never be overcome or destroyed; for by the power of God shall they be protected, that no power under the whole heavens shall prevail against them, but an everlasting kingdom shall be: even so, Amen.

A Song of Enoch.

TRANSLATED OR COPIED FROM ESDRAS, (842)

Armies shall rush and populous cities burn,
 Destroy the earth and chariots overturn,
 For blood shall flow, like mighty rivers run,
 And all shall fight that dwell beneath the sun.

For all shall fight that do not seek the shade,
 For all that stay through seas of blood must wade.
 For men shall fight and towns shall be destroyed,
 And strongest nations they shall be annoyed.

For bellowing earthquakes soon shall rend the ground,
 And wars shall spread its loudest terrors round,
 Soon fierce Tempinus in the east appear,
 The nations tremble, and the cities fear.

First to the North turns his resistless arm,
 And thousands fall before the dread alarm,
 The trumpets sound, the rattling chariots fly,
 Ten thousands shouting drowned the feebler cry.

His armies glitter through the distant plain—
 Scarcely are numbered, many of them are slain:
 The chariots rattle, and the thunders roar
 Along the coast, and rouse the slumbering shore.

Fiercely he rushes through the genial clime,
 And fierce destruction sweeps along the Rhine:
 Fiercely he rushes, none his power can stay,
 But Gaul receives his unresisted sway.

Ten thousands follow, yea, ten thousands more,
 His fame resounds through all the eastern shore,
 They tremble when they see his rising power,
 To him the nations are a fading flower.

Who can resist his all resistless hand,
 He spreads his terrors through the smiling land;
 The trumpets sound, the rattling chariots fly,
 And dust arising fills the summer sky.

For he shall rise, and in his might shall reign,
 His power increasing o'er a wide domain,

Towards the west he turns his fearless thought,
Which ne'er for peace or safety yet has sought.

He smites the isles, they bend before his rod,
The nations fear, and trembling wait his nod:
Towards Bethsala then he turns his hand,
And seeks the fairest and the happiest land.

Fear now, ye nations tremble, be dismayed,
For all your power and glory soon shall fade,
For fierce Tempenius, with his glittering hosts,
Have spread themselves along your lengthened coasts.

JAMES C. BREWSTER.

The Songs of Enoch--The Signs of the Last Days

First from the earth the word of God shall speak,
Though good, yet feeble, and though just, yet weak,
A few believe, a few his praises sing,
Yet many fight against the truth it brings.

Thousands to it shall turn, and it believe,
And for their faith they shall much receive,
But Satan shall his wicked force employ,
Their peace and happiness for a to destroy.

But they that strive against the work of God,
Shall feel the might of his avenging rod,
For he will sweep them from the face of earth,
By sword and pestilence, earthquakes and dearth.

First in the sky shall brilliant lights appear,
Though none on earth the glittering signs shall fear,
Then rapid whirlwinds lay its path usand low,
And rising rivers next their banks o'erflow.

And earthquakes shake the land in distant climes;
For God will smite the people for their crimes;
The sea shall break beyond its ancient bounds,
And thunders fill the air with hideous sounds.

Signs in the sun and the moon appear,
Signs that shall make the nations weep and fear;
But last of all the Northern sign appears,
With more bright glory, and the nations fear.

For he shall wax so strong that none can stand,
And he shall spread great terror through the land;
For he shall make the sky and earth to shake,
And he the strongest fortress soon shall take.

Then shall the saints into the desert flee,
That they from war and earthquakes may be free,
Therefore be ready and go forth again,
To dwell upon the shore of western main.

[Arise ye that desire safety and peace, and that desire to serve God, and prepare to depart to a land of safety, which lieth beyond the everlasting hill of the west, in the country of California.]

The Word of the Lord to his People.

CHAPTER XIX.

The Word of the Lord to Enoch, concerning the Saints in the last days.

In the earth are many evils and tribulations, and the people are afflicted and distressed and destroyed thereby, and these things will increase, as the wickedness of men increase, and their evil desires and ungodly works prevail over the things that are good and righteous.

I created the world, and the things that are therein, even all that thou seest where Satan has not marred the beauty and excellency of my works. All these I made that man might enjoy length of days, and continual peace and happiness in this world, and life everlasting in the world to come, if they would obey my words, and not transgress the laws that I gave unto them for their own good. But Satan tempted him, and he chose to obey Satan, who sought destruction, rather than to keep my commandments. For this cause came all those evils that fill the earth, and have wasted the riches and abundance thereof; yet the wickedness of the people will continue to increase, until all the transgressors of my law are destroyed by the waters of the great deep, which shall sweep away all mine enemies. But the end of sin shall not be then, for after this they will go on in transgression until they become worse than those whom you now see.

Many nations shall arise by whom my people shall be despised and persecuted, until all men have forsaken the right way except a few, who shall be found amongst those that are afflicted and cast out by their enemies.

Then shall my gospel be established upon the earth by the Savior of all that come unto him truly repenting of all their sins and transgressions. These shall be baptized of water, and then shall they receive my Spirit, which shall be poured out upon all those that will repent and obey my commandments.

This gospel shall be proclaimed to all the kindreds and nations of the earth. Many shall receive and obey my words, and shall rejoice therein.

Then shall Satan stir up all his servants to fight against my people who are scattered abroad amongst the nations that have rejected the testimony of those who proclaimed unto them the words of truth. Then shall they make war upon the saints and prevail against them, even until few shall be found that obey the law of righteousness and execute justice and practice holiness before me.

Then will I cause a work to be brought forth upon the land of Bethsala, and my gospel shall again be proclaimed to the inhabitant of the earth.

But by those who seek to rule over the people, shall my work be set aside, and the imagination of their own hearts shall be taught as my words, until nearly all of my people have turned aside from the right way.

Then will I again commence my work anew amongst the people that were gathered in my name. It shall be commenced and established upon the same foundation, for my work is the same at all times and among all people. I change not, neither is my law or my commandments, except it be by the unbelief and wickedness of the children of men.

My gospel remaineth the same, and in the last days when the time has come for righteousness to prevail, and for the Saints to possess the Kingdom, then shall the gospel again be preached to prepare the way for the establishment of that Kingdom of righteousness, the order and glory of which thou hast already seen.— From that time the Saints shall continue to increase, and the kingdoms of this world, with all the powers and glories thereof, shall fade and vanish away and be found no more forever.

CHAPTER XX.

The word of the Lord concerning his People.

Then shall all things be restored unto my people that hath been withheld from them, because of the unbelief and transgressions of those who were called by my name. Therefore give heed diligently unto those things that are giving for the instruction of all my Saints, even all those who desire to walk uprightly and to fulfil all the law of righteousness, for my gospel is not changed, neither can it be changed by any power or authority; I have given unto my Saints all instruction, and understanding, concerning the true and the right way, that they need not err, neither will they if they desire righteousness, and seek not to pervert the truth.

And they who desire to pervert the truth, shall receive darkness and be covered therewith; they shall not walk in the light because they desire it not. Wo be unto all these, for the torment of the punishment which they shall receive, no man knoweth.

But unto those who with all their hearts desire the truth in the plainness and fullness thereof, will I reveal those things that are hid from all that love unrighteousness; therefore in those days in which the powers of darkness bear rule over the earth in all unrighteousness, when those who desire to be my people and to live under my laws are without a Shepherd, then will I cause them to be comforted even by my word, and the faithful and upright

who fear not those that rise up against them, but put their trust in Him who ruleth in Heaven and earth, and hath power to confound and bring to naught all that rise up in wickedness.

These, though they be few in number, shall establish anew the true church, which shall be called by the name of the Savior and redeemer of all the Saints.

They shall not fall into darkness, but shall go forth and proclaim the gospel and prepare the way for the Saints in that land where there enemies cannot prevail against them; therefore be not turned aside from the right way, for I have decreed that in the last days, ye who desire to behold and enjoy the peace and righteousness of my kingdom, shall have power to establish it in the earth, and I will be your lawgiver, your shield and your salvation. Amen.

Take heed, therefore, ye that will not obey the words of the Most High, for he will not suffer you to reject the truth, despise his counsels, and disobey his holy laws, and escape the just punishment that he has in store for all transgressors; be not forgetful of these things that were written for your instruction, for if ye remember not his words to do them, ye cannot enter into his rest.

Beware therefore lest ye despise that which is good, and cleave unto vanity; for those that obey not his just law, shall receive evil, and no good shall they obtain.

But they that receive the truth, and desire to walk therein, shall receive light and wisdom and understanding, and shall be guided by the power of the Most High in peace and righteousness, and shall obtain an everlasting inheritance in the kingdom whose glory fadeth not away, and whose power and dominion endureth forever and ever. Amen.

CHAPTER XXI.

Therefore, all ye inhabitants of the earth, when ye see the kingdom of righteousness set up in the land of Bethsula, then shall ye know that the time has come for the Saints to possess the earth, and that the time has come, when all the powers that bear rule over the earth; and the inhabitants thereof, shall begin to fall; therefore, when ye hear the gospel of everlasting truth preached unto you, repent and flee unto the Lord where the wicked shall not have power to oppress, for the laws of that land shall be just and in righteousness shall the rulers execute the law, and those that are unjust and unfaithful shall not there have power; therefore all ye who desire righteousness and equity, gather yourselves together, and assemble upon that land, even in that manner, and according to that order, that has been given; for, unless ye faithfully observe all these commandments, ye cannot prosper, for in

unfaithfulness no one shall receive the reward of the faithful, and they that receive not the reward of the faithful, must receive the recompense, even the punishment that the enemies of righteousness and truth have in store for them; seek ye therefore that ye may understand, and strive diligently that ye may perform the will of the Most High which is written, that all may understand, and he hath not commanded you save it be for your own good, neither doth he desire to bring evil upon the children of men, but would that in all things they would obey his just law, and be saved from the evils that afflict the nations of the wicked, and in the last days all that desire and seek after the truth shall have the gospel preached unto them, and they shall receive it in its purity, and in holiness shall they live, and in righteousness shall they be built up. Prepare ye, therefore, all ye that desire to serve the Lord your God, that ye may do this work, and fulfil all that is required of you, for the slothful and those that are not diligent, are no better than those that rise up and oppose the righteous. And their reward shall be the same, that those that fight against the work of God shall receive, therefore ye who commence to do this work, be not dismayed because of the power of those who rise up against you, but remain steadfast, faithful and unmoveable in the right way, for all that you undertake in righteousness shall be accomplished, and no power shall be able to prevail against you, neither shall they be able to prevent the work, though they strive with all their might to accomplish the will of Satan whom they serve. But ye who are the servants of the true and living God shall in righteousness prosper forever.

The words of the Most High to all his Saints.

Hear ye the words of truth and righteousness which I have spoken, for I do not speak anything that is in vain, neither shall anything that I have spoken fail or be brought to naught, but all shall be accomplished, that I undertake, and all shall be fulfilled that I have spoken.

For this cause have I shown thee all these things that I have determined to do in the earth, and thou shalt write them for the instruction of my people, for when they have seen those things take place which I have shown unto you even the overthrow and dispersion of the church, because of their transgressions, then will the honest in heart and those that have remained upright in my sight, then even then shall they desire to receive wisdom and to be instructed in the right way, therefore shall these things that are now shown unto thee be brought forth, that they may see and understand that which they should do.

And these are the words that shall be given unto them. Give ear unto my words, for they are unto all that are called by my

name, if ye desire the truth in its purity, if ye truly desire to be my people, these are the things that ye shall do, and these are the commandments that ye shall observe, and these are the same that my people who are Saints in very deed amongst all nations, and at all times have required of them, and if they do it not they are not worthy to receive the blessings that are promised unto the faithful; ye know my gospel and all that is contained therein, for I reveal my word and my will in plainness, that the pure in heart may not err, and I teach all men to do good, and whatsoever teacheth to do good is of me, but all that teacheth to do evil, if it be only to break the least of my commandments, is of Satan, and beware lest ye receive any of those things, that teach men to do evil, for nothing that is evil shall be practiced amongst my Saints. The power of Satan worketh to divide and to destroy, but my power worketh to unite and to build up, in everlasting righteousness.

Therefore if ye desire to do this work, ye must be at peace amongst yourselves, and inasmuch as possible with all men; ye must lay aside and cease from all contentions, all strife, and all division: for my work is not to divide, or destroy, or tear in pieces; but it is to gather together all the honest and faithful in peace. It is not to cause confusion, but to bring about a peaceable separation of the righteous from the wicked, and all that desire strife and contention, who have not my love in their hearts.

That there may be order in all my works, have I caused men to be appointed and set apart to preach the gospel, and to administer the ordinances that are among the people, and I change them not, for my works are not changed that I have commenced for the salvation of my people. I have set in my church apostles, priests and teachers, and no one shall be ordained to, or hold any of these offices, except it be by the consent of the church.

And when ye meet together, ye shall choose one to preside over the church, and he shall be one who is faithful, and not easily turned aside from the right way.

If ye do these things, then ye shall prosper; but if ye do them not, ye know what is written concerning the disobedient, the unfaithful, and the slothful. Therefore be wise unto salvation, and fulfill all that is required of you, and my word is not to one only, but to all those who have taken upon themselves my name. Search diligently to understand all my words, and that which ye cannot understand fully, let it remain in silence: for it is not according to my will that there should be division and contentions among you, concerning those things which are not fully understood, but it is my will that ye should all cease from contention, and strive in all righteousness to unite and gather my people that are scattered abroad in the land. Be faithful and do as I have commanded, and I will be with you even unto the end.

Prophecy of Esdras.

The writings of Esdras, a part of which have been published, contain many important prophecies concerning the days in which we live, foretelling the judgments that shall befall the inhabitants of the earth; also foretelling the overthrow of the Church at Nauvoo, on account of their wickedness. The word of the Lord to Jeremiah was "When the words of the prophet come to pass, then it shall be known that I the Lord have sent him." Now, it is evident that the words of the prophet, Esdras, have been, and are still fulfilling. To illustrate this more fully, I present the following comparison between the prophecy of Esdras, (contained in a small pamphlet published in this city, July, 1845,) and the history of the events that have since transpired, as given by Brigham Young, in his epistle written at Winter Quarters, December 23d, 1847:

Esdras' Prophecy.

They shall not be spared, but shall be driven out of the land of their inheritance.

And the mighty man shall turn back from the battle, and their swords shall be of no avail, and their enemies shall encompass them round about, and shall enter in, and shall utterly waste and destroy; they shall slay with the sword and burn with fire, until they make the city a desolation and a burying place for the inhabitants that are therein.

They shall build houses, but shall not inhabit them; they shall all be smitten, but shall not all perish.

Upon every hill and in every valley shall they mourn: into whatever land they go, there shall they be afflicted.

They shall in no wise escape, for they are transgressors, they are rebellious, proud and haughty, therefore they shall fall.

Wo to the Idle City, (Nauvoo,) and to the inhabitants thereof, for they are a rebellious people, in whom the Lord God hath no delight, because of their wickedness; they shall not rest, neither shall they have peace; because of their numerous transgressions, they are driven and smitten by their enemies; such is the lot of those who have the light of the gospel and yet draw the sword against their enemies.

Young's Epistle.

Knowing the designs of our enemies, we left Nauvoo, in Feb. 1846.

In September, 1846, an infuriated mob, clad in all the horrors of war, fell upon the Saints, who had still remained in Nauvoo for want of means to remove, murdered some, and drove the remainder across the Mississippi. They were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the demon death.

Many of their houses were burned by the mob, and they were compelled to leave most of those that remained without sale. From that time to this, the Latter Day Saints have been roaming without home from Canada to New Orleans, from the Atlantic to the Pacific. And thousands have since been wandering to and fro, destitute, afflicted, and distressed for the necessaries of life, or, unable to endure, have sickened and died by hundreds.

About thirty arrived here from the Salt Lake, on the 18th, penniless and destitute, having suffered much from cold and hunger, subsisting on their worn out mules and horses; and the Saints in this vicinity have had to depend on their labor for sustenance, which, on account of the absence of those in the government service, the sickness that has prevailed in camp, and the destruction of the cattle by the Indians, consists mostly of corn, and a few garden vegetables.

The reader will see from this how completely the prophecy of Esdras, concerning Nauvoo, has been fulfilled. But this is not all. He also foretells great destruction among the inhabitants of the earth, to be caused by storms, floods, earthquakes and famine; also the destruction of many things that are for the good of men. These predictions may be found in a pamphlet published in 1842,

entitled "The Words of Righteousness to all Men." Let the reader compare these prophecies with the destructions that have befallen the world for the last five years, and if you are not convinced of the truth of them, your unbelief will not result from lack of testimony. For certainly the judgments that have been visited upon the world for the last five years, far exceed in amount and severity all that were ever experienced in twice that length of time before. And these evils are constantly and rapidly increasing. Not a single testimony can be produced to show that any of these prophecies are false, or have failed. On the contrary, hundreds of testimonies can be brought forward to prove that they are true. That many of them have been fulfilled, no one can deny. What reason have we then to doubt the truth of the remainder. All these things were written for our good: as Esdras himself says, they were written "that in the last days those who would live might live."

These writings foretell the evils that the inhabitants of the earth shall suffer in these days because of their wickedness, and make known the place where, and the time when, the kingdom spoken of by Daniel shall be established, the place that shall be truly a city of refuge for the Most High God, where they shall enjoy the rest of which so many of the ancients prophesied. The country designated for the commencement of this great work, is Eastern California, or the valley of the Colorado and Gila river, where the Saints are to gather from all the countries of the earth, and establish and build up the Kingdom of Righteousness, which shall never be left to other people, but shall stand forever. For this purpose, that is, the establishment of this kingdom, these things were first written, and for this purpose, they are brought forth and published to the world. These books contain all that it is necessary for us to know concerning this great work. The place, the time, the law, is all made known, and all that remains for us to do, is to go forward and build up the kingdom according to the order that God hath given.

THE OLIVE BRANCH,

O R,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., NOVEMBER, 1848. NO. 4.

Special Message to the Saints.

For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, till the righteousness thereof, go forth as brightness, and the salvation thereof, as a lamp that burneth, and the gentiles shall see thy light, and all kings thy glory. Isa. 62.

O thou Eternal, Changeless Source of Light and Life,
To all Intelligents imparted ;
Light up in me the Lamp of Light Divine,
Thy feeble worm inspire ;
Midst flatteries and frowns of friends or foes,
To plead thy cause and magnify thy law,
And show thy saints the way of peace,
And tell the world their woes.

Having now issued four numbers of the Olive Branch, in which we have endeavored to embody all the important doctrines that pertain to the salvation of the saints in the last days, in order to make those principles perfectly plain to the understanding of all, and obviate the necessity of any further testimony on the subject of the duty and work of the saints, to save themselves from this untoward generation, and escape the desolating scourges or the seven last plagues that the Almighty will pour forth from the vials of his wrath—(when he shall plead with all flesh, and the slain of the Lord shall be many, from one end under Heaven to the other, and that this generation shall not all pass away till all these things shall be fulfilled)—we have thought it meet to give a synopsis of the Doctrine of salvation for the saints as spoken by the mouths of ancient and modern prophets, being assured of this first, that no prophecy of the scriptures is of any private Interpretation ; but holy men of old spake as they were moved to do by the Holy Ghost, consequently their prophecy is not (to the

man of God) mysterious or ambiguous, but so plain that such a man is furnished by the scriptures with a knowledge of all good works. Now if in this generation thrones are to be cast down, and the ancient of days is to sit, and judgement be given in favor of the saints, and they are to take the kingdom, and if before this great event there are to be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking for those things that are coming upon the earth, and if the saints may be accounted worthy to escape all these things, and to stand before the son of man, it is of the first importance that the saints understand the principles or rules by which they may attain this salvation. Now the principal or ruling power of the earth having passed from the head of the Image (Nebuchednezzar) down to its divided state, as represented by its feet and toes, ten crowned horns or kings, Daniel, the interpreter, says, in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Mark: the kingdom was to be set up in the days of these kings, not after their reign; it was to break in pieces and consume all these kingdoms; consequently must be set up before the thrones are cast down. Again, the stone (kingdom) was cut out from the mountain, and therefore could not at its first existence be as large as the mountain from which it was taken; but it becomes a great mountain and filled the whole earth, consequently, from its commencement, it continued to increase till it triumphed over all other kingdoms, or, as the prophet says, till the kingdom and dominion under the whole heavens shall be given to the saints (or subjects of this kingdom) and all dominions shall serve the king (the Lord of Hosts). Here, we remark, that many do greatly err in the application of the word kingdom, in reference to it, as the possession of the saints. It is represented as being in the saints, the saints are represented as entering into it; again, it is represented as being set up on the earth literally, in the possession of territory, laws for government, officers of justice, exercising such authority over the nations as to rebuke strong ones afar off, causing them to convert their weapons of war into implements of husbandry, and forever cease the study of the destruction of their fellow-man. An easy and scriptural explanation of the word kingdom, when applied to the saints, will preserve us from error in future, in its application. 1st, then, the kingdom of God within you. Romans, 14th, 17th: For the kingdom of God is not meat and drink, but Righteousness, Peace, and Joy, in the Holy Ghost. Here the apostle describes the principles of Righteousness in the saint, and its fruits, which are peace and joy in the

Holy Ghost, as the kingdom of God. Col. 1st, 13th: Who hath delivered us from the power of darkness and translated us into the kingdom of his dear Son. In this expression the apostle would show the relative change of character that himself and his Colossian brethren had enjoyed, from the kingdom or power of Satan, to that of the kingdom of God's dear Son, by the power of the Gospel, through the law of adoption, in obeying the form of doctrine that had been taught them. Here, we may add, that all that will have an abundant entrance administered unto them into the everlasting kingdom of God, are such as shall have possessed and obeyed the principles of the kingdom in the two particulars just mentioned. We now come to the subject of doctrine that pertains to the everlasting kingdom of God, as spoken by the prophet Daniel, yea, and all the Holy prophets, that should be set up on the earth in the last days. Our doctrine, then, is—1st, that it is to be set up at a time when moral darkness pervades the earth, at a time when the spirit of deep sleep is poured out upon the people, on the prophets and rulers also, and the seers also are covered. This marvelous work is to commence at a time when the people are to serve the Lord with lip service only, and their fear toward the Lord is taught by the precepts of men; see Isaiah 29th chapter; see also 60th chapter: It is to be established to become a light to the Gentiles at a time when darkness covers the earth; and gross darkness the people; for thus saith the prophet—arise and shine, for thy light is come, and the glory of the Lord is risen upon thee, for behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And Gentiles shall come to thy light, and kings to the brightness of thy rising. 2d. It shall be established, and its chief city or capital shall become glorious, “in the days of these Kings,” before the thrones are cast down, or the Gentiles destroyed; and while kingdoms and dominions remain, even such as may refuse to submit to the kingdom or government of the everlasting kingdom of God, let us prophecy, or rather read the prophecies of ancient prophets, that all professing Christians believe, for our hearts rejoice in the promises made to the fathers concerning the “restitution of the last days.” Gentiles shall come to the light (of Zion), and kings to the brightness of her rising. Isa. 60: 3. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee, and the sons of strangers shall build up thy walls, and kings shall minister unto thee; for in my wrath I smote thee, but in my favor I have had mercy on thee; therefore thy gates shall be open continually—they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their

Kings may be brought; for the nation and kingdom that will not serve thee shall perish, yea, that nation shall be utterly wasted.—The glory of Lebanon shall come unto thee—the fir tree, the pine tree and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Verse 9th to 15th. And gentiles shall see thy light, and all kings thy glory. 62: 2. Thus saith the Lord God, Behold I will lift up my hand to the gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children, and I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine, and all flesh shall know that I the Lord am thy Savior, and thy Redeemer, the Mighty One of Jacob. Isa. 49: 22, to the end.

Having shown that Zion, or the kingdom of God, must be established while yet the kingdoms of the world continue to exist, we next proceed to show that this is a dispensation of gathering together of the saints for salvation.

Paul shows that the purpose of God is, "that in the dispensation of the fulness, of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. 1: 10. David says, "Out of Zion, the perfection of beauty, God hath shined; our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens above, and to the earth, that he may judge his people. Gather together my saints unto me, those that have made a covenant with me by sacrifice. Ps. 50: 2—5. Lift up thine eyes round about and see all they gather themselves together, they come unto thee, thy sons shall come from far, and thy daughters shall be nursed at thy side; then shalt thou see and flow together, and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come,

they shall bring gold and incense, and they shall shew forth the praises of the Lord; who are these that fly as a cloud and as the doves to their windows? Isa. 60: 4—6, 8.

Here we remark, that Zion always represents the Church, or Kingdom of God, or its location. Having now shown, by the testimony of the prophets, that Zion, or the Church of God, will be a people gathered together in the last days, we will adduce the testimony of the Son of God. See the parable of the grain of mustard seed, the parable of the net cast into the sea, the parable of the supper, the parable of the marriage of the king's son, the parable of the tares of the field, and the parable of the ten virgins (in all of which he refers to the state of the Church, or Kingdom of Heaven, at his coming), and if it does not prove that the Church, as a body, will be gathered together, then words have lost their meaning, and the Savior's own interpretation of his parables invalid.

We next inquire whether this place, or location, into which the saints shall be gathered at the coming of Christ, will be to them a place of salvation and an everlasting inheritance. And here again we call on the holy prophets first for their testimony. Hear them: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel 2: 32.

Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. 51: 11.

But it is mocking the intelligence of the saints, or the Biblical student, to transcribe the prophecies pertaining to the deliverance of Zion. Let a few more references suffice for the present argument. Isa. 54: 11, to the end of the chapter; 60th ch. entire. Nor less evident does it appear by the parables of our Lord, and his interpretation of them, that in the place they shall be gathered at his coming, his people shall dwell in safety. If then the kingdom of God is to be set up (in the days of these kings); if the saints are its subjects, and if it is to be a place of their deliverance from the evils that are coming upon this generation, and their everlasting inheritance, we next inquire after its location. David says it is beautiful for situation, the joy of the whole earth, and that this city of the great King is to be located in the sides of the north; consequently north of the equator, or north latitude; and that he saw it, we have his testimony, Ps. 132. He says, surely I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to my eyes, or slumber to my eyelids, until I find out a place for the Lord, a habitation for the mighty God of Ja-

cob. Lo! we heard of it at Ephrata, we found it in the fields of the wood. Vs. 3—6. Again, Moses says of the power of Joseph, through his two sons Manasseh and Ephraim, that he shall push the people together to the ends of the earth; and as Zion and Jerusalem are to be places of deliverance, the one for the saints, or the children of God, the other for scattered Israel, the covenant people of the Lord, by the promise made to our father Abraham, to himself and his seed, for an everlasting possession, will not this prophecy be literally fulfilled, when the law goes forth from or out of Zion, and the word of the Lord from Jerusalem, to gather the outcasts and dispersed of Israel and Judah to their homes, and bring the saints to Zion with songs and everlasting joy upon their head? We have only to contemplate Jerusalem on the continent of Asia, and Zion beyond the bounds of the Rocky Mountains, on the continent of America, in opposite extremities of the earth, and nearly the same latitude, and all the mystery of this prophecy is solved.

But is Zion to be a wilderness till the saints take possession of it? David says he found in the fields of the wood, exactly answering to the prairies of the west. Isaiah says the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; then shall the lame leap as an hart, and the tongues of the dumb sing, for in the wilderness shall waters break out, and streams in the desert; 35: 6. I will open rivers in high places, and fountains in the midst of the vallies, I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar and the shittah, and the myrtle, and the oil tree, I will set in the desert the fir tree, and the pine and the box tree together. 41: 18, 19. Behold I will do a new thing; now it shall spring forth, shall ye not know it? I will even make a way in the wilderness, and rivers in the desert, the beasts of the field shall honor me, the dragon, and the owls, because I give water in the wilderness, and rivers in the desert, to give drink to my people, my chosen. 43: 19, 20, For the Lord will comfort Zion, he will comfort all her waste places, he will make her wilderness like Eden, and her desert as the garden of the Lord, joy and gladness shall be found therein, thanksgiving and the voice of melody. 51: 3. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. 64: 10. We lastly enquire, will the kingdom of God be established by the agency of the saints? The Book of Mormon says, page 487, but if they (the Gentiles) will repent and hearken unto my words and harden not their hearts, I will establish my church among them & they shall come into the covenant, and be numbered among this, the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come,

that they may build a city which shall be called the New Jerusalem, and then shall they assist my people, that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

The Prophecy of Enoch, translated from the books of Esdras, in a pamphlet entitled a warning to the Latter Day Saints, printed at Springfield, Ill., July 18, 1845, speaking of the time the saints shall go forth to establish the Zion of peace, says, "for the space of ten years after this time, the saints shall not be considered by men, as one of the nations of the earth; but in this time they shall be preaching the Gospel to those who have long dwelt in darkness, and shall change the wilderness to a garden, and the desert to a fruitful field." That Zion in the wilderness is to be made the home, the rest and the salvation of the people of God, through the agency of the saints, is evident from the consideration; that it is to be builded and beautified by the materials of gold, silver, brass, iron and precious stones, the fir tree, the pine, and box tree; also, that it is to be cultivated, where the saints are not only to build houses, and inhabit them, but to plant vineyards & eat the fruit of them, and long enjoy the work of their own hands.

Having now illustrated the doctrine of the salvation of the saints, in this dispensation we see the doctrine of their salvation differs from the doctrine of the gospel of salvation in any former dispensation. The gospel of ordinances and spiritual life, or salvation in Christ, is the same in all ages and generations of the world, and without which, none can be saved in the day of judgment, but the gospel good news, or words of salvation, temporally, differs according to the circumstances that surround us. For instance, in the days that were before the flood, the whole earth had become corrupt save one family, and God had determined to destroy by a deluge, or water, the entire population. But the one, the gospel of their salvation, was, the building of an Ark, but in the days of Lot, Sodom with the other four Cities of the Plain had only, filled up the measure of iniquity, & were doomed to destruction, an escape by fleeing from the overthrow of those cities, was the gospel of his salvation; the gospel of salvation to the saints in the destruction of Jerusalem by the Roman power was, 'when ye see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, then let him that is in Judea flee to the mountains.' Mat. 24: 15; 16.

Now, none will question but the gospel, or words of instruction given in the above instances, was to affect the temporal salvation of deliverance, from the calamities that should come upon the people among whom they dwelt; if then it was to be at the coming of the Son of man as it was in the days of Noah, and Lot, then it must be by a literal separation of the righteous from the wicked.

Now, it is evident that the history of the Scriptures does not

furnish us with the knowledge of the destruction of any nation, by the judgment of the Almighty, without the offer of salvation, and it is equally inconsistent with his goodness, or justice, to inflict the law of death upon his creatures, before he had given to them a law of life, in obedience to which they might live. We believe it is admitted by all who believe in the literal fulfilment of prophecy, that before the revelation of Jesus Christ the second time, without sin to the salvation of his people, that the whole earth is to become greatly depopulated; See Isaiah 24: "By fire and sword as two principal agents of destruction." Isaiah 66: 15, 16. In addition to these calamities the Savior mentions famine, pestilence, and earthquakes in divers places.

Having, now, for the benefit of all saints' embraced in this message, all the doctrines, principles or rules of salvation that the Scriptures present, for their good, that they may escape all the evils that shall come to pass, and stand before the Son of Man, we say as did Peter to his brethren before the destruction of that people: "Save yourselves from this untoward generation." We have endeavored to write with great plainness, not only to satisfy the many enquiring, but that we may show to all that which is noted in the Scriptures of truth. These that are conversant with the Scriptures will readily discover, however, that the references to them in our quotations, is but an abridgment of the testimony of holy men, that have by the Holy Ghost written for our instruction, and as we have now circulated four numbers of the paper, in order that all may know of the doctrine, none will think us illiberal if we discontinue the paper to those who are not subscribers, not having the knowledge that they are esteemed of sufficient interest to command their attention. But as we are assured that all will soon be interested in the great events to which they direct the reader by prophecy, for the good of those that desire to understand the things that belong or pertain to their peace, we would suggest a wish that at whatever place this message shall come, if one alone feels unable to take it, others may assist and thus many may derive the benefit of its instruction, and doctrine; if it shall indeed, be the harbinger of good to the people.— In our next our views of the special events that will bring to pass the fulfilment of general prophecy that await this generation, and special instruction to the saints, will be given.

Written for the Olive Branch.

The Gospel Order, or the Way to become Saints.

The New Testament commences a new order of things from what had been recognized in the Old Testament: it gives us a history of the establishing of a new dispensation, called the gos-

pel dispensation. The gospel dispensation has not yet closed; for we have for our foundation the New Testament given by inspiration. It is a history of Christ and his teachings, as given by those whom he chose to be his witnesses. It also gives us a history of those that Christ chose and ordained to be apostles, and inspired them by the gift of the Holy Ghost to establish his kingdom or church. He taught them for the space of three years personally, and then met with them several times after his resurrection; and promised to send them the Comforter, which promise he fulfilled on the day of Pentecost, at which time they were endowed with power from on high, and God showed to all that were assembled on that day (which is supposed to be not less than six thousand) that he recognized those men; so that all the world could depend upon the things that they taught, for life and salvation; that is, Christ would receive all those that followed their teachings, instructions, and examples. The things that these men thus inspired taught, and the ordinances that they administered, and for what purpose they administered them, have been recorded and handed down for all after generations to follow, with a strict charge not to have them perverted. Down to the present generation the Lord has not given, instituted, or recognized any other order or ordinances other than those given in the first generation of the gospel dispensation. Then we have no other foundation but that order laid down in the New Testament, to build a church upon.

I shall now proceed to examine the teachings of those inspired men. And while we are so doing, there is one thing to be strictly observed; that is, to understand what characters the apostles were addressing; whether saints or sinners. And as all are accounted as sinners, we will see how any came to be saints. See Eph., Chap. 2, beginning at the 19th verse: "Now, therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." See Acts, Chap. 19. Here we learn that while Paul was passing through the upper coasts, he came to Ephesus, and found certain disciples, that had been baptized, but not by any one that believed in the gift of the Holy Ghost, as taught by those that Christ had chosen to lay the foundation: "Then they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, they received the Holy Ghost, and spake with tongues, and prophesied." And thus we learn how they became saints.

Now let us see how far this same principle is carried out. Let us see what answers and instructions these men gave to those that inquired of them, to know what they should do to be saved. See Acts, 2d Chap., 38th verse: "Then Peter said unto

them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." See also Acts, 8th chap., 12th verse. Here we find the Samaritans believing Philip's preaching, and were baptized, both men and women; and at the seventeenth verse, we find Peter and John laying their hands on them, and they received the Holy Ghost. See again 35th verse. Here we find Philip preaching Jesus unto the eunuch: and the eunuch says, "what doth hinder me to be baptized?" And Philip said, "if thou believest with all all thy heart, thou mayest." And he answered and said, I believe that Jesus is the Son of God. And he baptized him. See also Acts, chap. 9, verse 17. Here, in the case of Saul's conversion, he received the Holy Ghost through the laying on of hands. Acts, chapter 16, from the 25th to 35th verses. Here we have an account of a Pagan jailor inquiring what he must do to be saved. The answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "And he was baptized, he and all his, straightway." And thus I have referred you to five examples, showing how, in the commencement of the gospel dispensation, all persons were received into Christ's kingdom or church. And then they were addressed as saints. See the address of all the Epistles. All the instruction we find in the Acts is given to sinners or unbelievers, instructing them the way to become saints.

Now let us sum up the order of the ordinances, as the apostles taught them. First, they required them to believe that Jesus was the Christ, then repent or reform and be baptized in the name of Jesus Christ, for the remission of sins; and then hands were laid on them for the giving of the Holy Ghost. And any number of those thus administered unto by those that had been called of God, were called a church of Christ, and were numbered among the saints.

Now let us see how strict those inspired men were in their charge to the saints, not to alter, add to or take from the ordinances that they delivered unto them. See 1 Cor., chapter 11, 2d verse. Here the apostle charges his Corinthian brethren to keep the ordinances as he delivered them. And again, see Galatians, 1st chapter, from the 6th to the 9th verse. Here the apostle marvels that they are so soon removed unto another gospel, which he says is not another, but there were some that were perverting it. Then he says, "though we, or an *angel from heaven*, preach any other gospel unto you than that which we have preached unto you, let him be *accursed*. As I said before so say I again; if any man preach any other gospel unto you than that ye have *received*, let him be *accursed*." Now I ask who will be so unwise as to take from, or add to, or alter in any manner the ordinances, or any part or particle of the things that

the apostles taught, and receive the curse pronounced by St. Paul, not only upon men, but *angels*. Can all the different orders that preach *escape* the curse, for while they differ one from the other, they certainly cannot all be preaching the same gospel, that the apostles did. See 2d Timothy, chapter 3, beginning at the 14th verse. Here Paul charges Timothy to continue in the things that he had learned and had been assured of, knowing of whom he had learned them. For any person to come to a knowledge of the different orders practiced in this our day (having never seen the apostle's charge) would well enough suppose that Paul charged Timothy thus: Timothy, you need not be very particular about the gospel that you preach, for there are a great many ways for the gospel to be preached, and it mattereth not who you learn it from, for there will be hundreds of churches, all differing from each other, and yet all be right; and they will all be established, or built up in different ways; some with baptism and some without; some will believe in the manifestations of the Spirit as I taught the Corinthian brethren, and some will not believe in the Holy Ghost at all. But never mind, it is all of God, and sound doctrine.

Dear reader, just pause a few moments; reflect, and then with sincerity of heart, say I will take the scriptures for my guide, which Paul tells Timothy are given by inspiration and are able to make him wise unto salvation. See chapter 4, verse 3.—Here the apostle forewarns Timothy (and from what I see and hear, I think he must have had a view of this our day). He says, "for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

Who are the characters that will not endure sound doctrine? I answer, all that make the least change from that order of things taught by Christ and the apostles. For so the apostle complains to his Galatian brethren. Can it be unsound doctrine to carry out every part and particle of the things taught by those inspired men that Christ called, and ordained John 15: 16. "Ye have not chosen me, but I have chosen you, and ordained you?" The question is frequently asked, how can I know the true church? The apostle answers the question at the 28th verse of the 12th chapter of 2d Corinthians. He says, God hath set in the church—first, apostles—secondly, prophets—thirdly, teachers—after that, miracles—then gifts of healing, helps, government and diversities of tongues. Thus the Apostle has given us a full description of God's Church. All that differ from the church here described, are not founded upon the rock Christ Jesus, and must be some other than God's Church. We have already learned that none but those that believed, repented, and

were baptized and had hands laid upon them for the gift of the Holy Ghost were recognized as fellow citizens with the saints. And now let us learn how the Spirit or Holy Ghost manifested itself. See 1 Cor., chap, 12. Here the apostle says there are diversities of gifts, but the same spirit, and diversities of operations, but it is the same God; for to one is given by the Spirit, the word of wisdom; and to another, knowledge; and to another, faith; and to another, the gifts of healing; and to another, discerning of spirits; and to another, divers kinds of tongues; and to another, the interpretation of tongues: all by the self-same Spirit. Thus the apostle has communicated eight different ways that the Spirit of God is manifest in the church, that is, in God's church.

Now let us see what these gifts were given for, and this we can learn in Paul's letter to the Ephesians, chapter 4, beginning at the 8th verse; and at the 12th verse. he says, "For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." And now how long? Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive." What can be plainer? Is not the principle thus taught by the apostle sound doctrine? If it is, then any thing differing from it is unsound doctrine.

Perhaps the reader will say these gifts are done away. I ask, then, has not man done them away? The apostle says God has placed them in the church. And again he says, "covet earnestly the best gifts;" and in the 14th chapter he says, "follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

In the foregoing, I have shown how sinful mortals were taught and instructed by those that had authority so to do; how they could become fellow citizens with the saints, and in the end become heirs and joint heirs with Jesus Christ. I have also shown how any one may know Christ's church from the church of a man. For I cannot admit of but one order laid down in the Bible for a man to follow, to come to Christ: For Christ said, Math. 7: 14, "Straight is the gate and narrow the way which leadeth unto life.

After the apostle had instructed his Corinthian brethren concerning the spiritual gifts, and the manifestations of the Spirit, he says, "Yet show I unto you a more excellent way"—12: 31. Remember that he is talking to saints—those that were sanctified in Christ Jesus. He goes on to say that to be in full possession of charity was more excellent than to be coveting the gifts; for

he says, "without charity, they were as sounding brass and a tinkling cymbal."

I will give you my idea of charity. It is the pure love of Christ; the spirit of Christ. The spirit that he possessed was to forgive all men. See Luke 23: 24—"Father, forgive them, for they know not what they do." Matt. 7: 12, He taught his disciples to pray, "forgive us our debts, as we forgive our debtors." Then charity is the principle of forgiveness. Charity will not seek any revenge; consequently there can be no war by those in possession of charity. Such will sooner give up their lives than offer any resistance, or seek any revenge. Christ our pattern, set the example.

H. ALDRICH.

The Writings of Enoch, concerning the Church of God.

[CONTINUED FROM THE TENTH BOOK OF ESDRAS.]

SPRINGFIELD, ILL., Sept. 1843.

The beginning of prosperity is peace, the continuance thereof is righteousness. If ye work not righteousness and practice, not holiness, the end of your work shall be in darkness. That which is good cannot be hid, and that which is perfect cannot be concealed. All that is for the good of the saints doth the Most High reveal unto them; and if ye will understand His word in its plainness, ye will not go astray. All that cometh from God, enlighteneth the minds of men, and giveth them to understand the ways and the works of the Highest, and is for the instruction and edification of all that will receive thereof.

The beginning of destruction is war and the end thereof is death. Let no man say that it is the will of God that the saints war with their enemies; for whoso sayeth it, is a transgressor, and the truth and the light of it is not in him. Let not the sword prosper; let the hand that draweth it in the name of the Lord be accursed, saith the Almighty. In peace only can my people be built up, and if they transgress, their overthrow is certain and their condemnation great. Be not afraid of your enemies; for by the faith of the saints shall they be bound, that their power shall be of no avail, and all that they desire to do unto you shall be done unto them. In sorrow and in anguish shall those that oppose see the work prosper, and the church of God increase, until all the righteous are gathered and the perfect government established.

Let the earth rejoice, for the truth is about to be proclaimed;

and the wicked shall be astonished and tremble, and the ungodly shall be amazed; but the saints shall be glad, and those that mourn shall be comforted, and those that are afflicted shall find peace and rest. If the servants of God fear to proclaim His word, they shall not be rewarded, but shall be cast off as slothful and unfaithful servants, in whom the Lord God hath no delight. Let those who are called to preach the gospel unto the nations, lift up their voices and warn them to repent and flee from the evil of their ways, and escape the wrath and indignation that is to be poured out without measure upon the wicked. If they persecute you, withdraw from them, and if they will not hearken to your words, wo be unto them; for they shall not escape. Call upon God in faith, and in every trial you shall be supported, and in every danger you shall be preserved.

THE ORDER OF THE CHURCH.

In the church are set several offices that are for the government of the church, that there may be order in the church, and that those who transgress the laws thereof may be punished, and also that order may be preserved in all their actions as a body.

First, let the church choose or elect an officer to preside over the whole. He shall hold his office until he transgresses: or in other words, he shall not be removed by the church, except for transgression, but he can at any time resign if he choose. This first president shall choose two others, or he shall have the privilege to nominate two to be chosen by the vote of the church, to stand as his counselors. These are to preside when the president is absent, and are to assist him in all his duties, and counsel with him, so that he act not rashly in any thing. This council of three forms the first presidency of the church, and they are to see that all things relating to the public affairs of the church are done in order, and that the apostles and elders sent out to preach are properly instructed in their duties, and also that they teach nothing contrary to the principles of righteousness, or any new doctrine that is not received as a part of the faith of the church. The presidency also has power to call a general assembly of the church whenever it is thought proper, and there is business to be done that cannot be delayed until the meeting of the regularly appointed assembly.

The church are also to choose twelve men, who are to be called apostles. Their office is to preach the gospel to all the world, and to organize churches wherever a sufficient number believe. These shall travel into whatever country the Spirit shall lead them, and shall, whenever possible, attend the general assembly, and when they cannot attend, they shall send in an account of their labors, to be read before the church, and to be published.

There shall also be appointed other elders, whose duty it shall be to preach whenever they have an opportunity, and are to be sent out by the direction of the presidency to preach the gospel. These can also organize churches. The difference between the apostles and elders is this: the apostles are to spend all their time in spreading the gospel; the elders are not required to spend all their time, but only a part. These elders are to be divided into classes of seventies. Over each class a president is to be chosen. As many elders shall be appointed as are required for the work. Besides these, there are other offices that are for the purpose of keeping the church in order, and to prevent difficulty amongst its members. The first of these are priests, whose duty it is to teach the church. These also have liberty to preach to the world, when it is necessary; but are not to be sent out to preach the gospel. Their office and business is in the church. Teachers and deacons are also to be appointed: their office is to visit all the members and see that all do their duty and assist them to settle all difficulties that may arise. These are also to see that the poor of the church receive assistance, when they stand in need. It is not necessary that more than one of each of the last named orders (priests, teachers and deacons) be appointed to every one hundred members. The general assembly of the church shall meet once every year. One or more representative shall be sent from each branch. Every member present in the assembly (in good standing) has liberty to vote. Let every one vote according to their own opinion, and let all have perfect liberty, but keep all things in order. Let nothing be done in confusion. Let the church observe this order, and neither add or diminish, and they will prosper: Amen.

The office of the presidents of the elders (or seventies) does not differ from that of the elders, except in this; they shall form a council, before which all difficult cases that cannot be decided by the church in their general assemblies, or which would occupy too much time, shall be brought. But if the parties are not satisfied with the decision of the council, they can lay the case before the general assembly, and this decision shall be final.

The presidents of the elders are required to meet with every general assembly. Those who go out to preach shall teach the people concerning the place of gathering, and show them the order to be established there, and if chosen by any company, they can act as leaders in conducting them to their inheritances. The council of presidents shall consist of at least seven members. Until there is that number, this council may be dispensed with.

Whenever there is a branch organized, let there be appointed an elder, a priest, a teacher or deacon, and wherever there is a branch, meetings must be held regularly. Let all

who are ordained, be faithful and proclaim the word of God unto the world, and warn all to flee from the evils that are drawing nigh, and teach them how they may escape these things.

JAMES C. BREWSTER.

Extract from the Book of the Prophets.

The Word of the Lord to Enoch, concerning the Saints in the Last Days.

“If ye do not fail to do any of the things that I have required of my people, ye shall continue to prosper and shall have power to preach my gospel unto all the inhabitants of the land, and no power that shall rise against you shall be able to prevail, for my wisdom is greater than the wisdom of men or of Satan: and inasmuch as ye continue in righteousness, and remain humble, and live in peace, and refrain from all strife and contentions, I will pour out my blessings upon you, and whatsoever ye ask of me in faith, the same shall be given unto you, if it be not in unrighteousness that ye ask. Consider therefore, and beware lest ye ask for that which ye should not, and asking, ye receive to your destruction. Be not troubled because of your enemies, neither be afraid of those that oppose you, but call upon the Most High in faith, and doubt not, for the fearful and the doubtful are not acceptable in my sight.

Be not easily offended one with another, and in all things seek to strengthen each other in the truth and in righteousness: for unless ye all strive to keep my commandments, ye can not prosper; but inasmuch as ye do, I will uphold and strengthen and preserve you forever. Amen.”

ERRATA.—In 3d No. page 38, 3d line from the bottom instead of (for cause) read, because.

Page 44, eighth line from the bottom for Lord, read land.

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THE OLIVE BRANCH,

O R,

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O., DECEMBER, 1848. NO. 5.

Address to the Saints.

All who read the writings of Esdras, brought forth unto us by Bro. Brewster, cannot but understand that the Lord is calling after all that bear the name of Saints; and will accept of all that will now take hold and do the work that they once commenced to do. All you who have been wandering in darkness because there was no shepherd, the Lord will accept even at this late hour, if you will now commence and keep all his commandments and turn from all the ways of Satan, and from this time forward feel continually after the Lord, and improve upon the gifts that were bestowed upon you, for the perfecting of the Saints.

The Lord will call us to an account some day, and if we have not improved upon our talent, He will say, Wo be unto you, thou unfaithful and slothful servant; because you did not continue in my service all the day, you are not entitled to any reward, save it be the reward of the transgressor.

Some say they cannot do anything because they have no authority to act. Have you lost your priesthood by the death of the president of the church? Inasmuch as such a thought has entered the mind of any, it is a thought of insanity.

Let us reason a little. Did all the officers of these United States lose their office by the death of President Harrison, or did any of the adopted citizens lose their right of citizenship? Certainly not: neither has any member of the church lost their standing by the death of the President of the church; neither has any baptism become null and void by the death or apostacy of any presiding officer.

It certainly is the more necessary that we should be the more active in whatever office we have been ordained to.

Then let every elder, priest, teacher, deacon, and member be active. Stand no longer idle; do, as well as say: and at the end of the harvest, if we are faithful, we shall receive the penny and be applauded as wise servants.

That all may understand, we will give a description of our organization. We learned from the writings of Esdras, and the same has since been published in the Olive Branch, that the call was to Saints, to commence anew upon the same foundation.

We counselled together and agreed that none were acknowledged to be Saints by the Lord, but those that had obeyed the gospel as set forth in the Bible and Book of Mormon. This we had already done. We had those amongst us that had been ordained in the commencement of the church, under President Smith's organization. We then adopted the following:

We, the undersigned, being members of the church of Christ of Latter Day Saints, or Saints of the last days; having received a commandment of the Lord, given by the prophet Esdras, and revealed and brought forth by James Colin Brewster, to whom power has been given of the Lord, to bring forth that record unto his Saints, for their salvation in the last days, do organize ourselves on the first foundation of the church, taking the Bible and Book of Mormon as the standard of our faith and the rule of our practice, in this the church of Christ.

We then chose one to preside, appointed a clerk, and now stand forth as the church of the Savior and Redeemer of all the saints, upon the same foundation that the church did in 1830.*

And now, as we have said in a former address, it is the privilege of all that are called Saints, wherever there is a sufficient number, to choose one to preside over the branch, hold meetings, strengthen and edify each other by improving each his or her gift.

In the word of the Lord to his people, you will learn that the Lord has appointed the place of the Temple, or in other words, Kirtland, for the temporary gathering of the Saints (save those that live nearer California). We deem it the best economy to have the general church record kept at Kirtland.

Every branch and individual saint that is willing to start with us on the first or same foundation, can make out a list of their names, stating what office they hold, if any, and forward them to Kirtland, and they will be put upon the general church record.

The sentence so often found in the writings of Esdras, same foundation, may be construed two ways, (our organization embraces them both); the first is the articles adopted by the church, composed of six members, April 6, 1830. The second is revelation.

The church in 1830 was organized by revelation. The church was established anew on the 26th day of June, 1848, by revelation (composed of nine members); embracing the same principles as did the first organization. The correctness of the position that we have taken has been confirmed unto us through

* See Book of Commandments, published in 1833.

the writings of Esdras. The order of the church published in the fourth number of the Olive Branch has been written by Bro-Brewster since establishing anew.

We adopted the following articles at a special conference since our organization:

Resolved, That we do firmly believe that it is contrary to the doctrine taught by our Savior, to form any secret combination, society or consociation, and that no member of this church can form or join any such society, without violating the commandments contained in the sacred scriptures, which are the foundation of our faith.

Resolved, That the spirit and principle of war is contrary to the commands of our Savior, who said, "Love your enemies, bless them that curse you, do good to them which hate you and despitefully use you, and persecute you." Therefore all members of this church are required to refrain from all participation in war, or warlike preparations, as far as agreeable to the laws of our country.

Resolved, That it is the indispensable duty of all the members of this church to observe the laws of our country as good and peaceable citizens, and that we will not fellowship any who are guilty of the violation of the law, or seek to screen others from the punishment due their crimes.

H. ALDRICH.

Doctrinal.

I have long been convinced that those who profess the religion of Jesus Christ generally are too careless—that we do not feel as forcibly as we ought, the weight and importance of the subject of salvation. Religion is love, and where love is the theme, indifference is death.

Inattention to business and a careless disposition are the certain roads to poverty and shame. Our Divine Master says, "The children of this world are in their generation wiser than the children of light." The children of this world who look only to the perishing things of time as the source of all their happiness, are very careful in the management of small things. If they are induced to believe or even to suspect that there is a flaw in the title to their earthly possessions, they will not rest satisfied until the subject is investigated and the error corrected. The traveller is particularly careful in examining the road, to know if he is traveling the one that leads to his place of destination. He is not ashamed to ask and receive information from a poor, ignorant African, and if his mind is in a state of suspense respecting the right way, he feels neither peace nor rest until the difficulty is removed. But when we turn to those who are called

the children of the light, who should be the light of the world, how astonishing it is to find, them in the important concerns of religion, where an error in judgment may lead to an error in practice and terminate in their ruin in this world and in the world to come, all perfectly confident in their own opinions, not doubting for a moment that they are right, though on that supposition all the rest of the world must be in the wrong. In many instances, the sentiments and belief of different persons are in direct opposition to each other, yet both parties are equally confident that they are right; consequently both cannot receive their impressions from heaven, and that which does not emanate from, cannot lead to God.

It is evidently the design and will of Almighty God, in giving man His revealed word, that all who hear it should attend to the things contained therein. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, for if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great a salvation?" Hence the necessity of attending carefully to the impressive duty enjoined in our text, "examine yourselves." In discharging this important duty, we shall

I. Examine whether there can be any allowance made by a just and holy God, in the day of judgment, on account of our infirmities, or for a failure on any other ground, to comply with the plain requisitions of the gospel of Jesus Christ, with which we have the power to comply; and

II. Examine what the gospel requires of man, when and how its requisitions are to be attended to.

1. Can there be any allowance made in the judgment day, if we fail to comply with the requisitions of the gospel, admitting we had the power to fulfill those requisitions? Christ expressly says, "Heaven and earth shall pass away, but my word shall not away."

Our business is not with those who are ignorant of the gospel of Christ, but with those who have heard and received the fullness of the gospel. To suppose that persons who are favored with the privilege of Christ's church and the revealed word of God can enter heaven without measuring up to the appointed standard, would be to cast a veil of deformity over the attributes and to impeach the character of Almighty God. Would it be wise in any sovereign to enact unnecessary laws and make useless regulations for the government of his subjects? And can we suppose that the infinitely wise God who rules in heaven and earth, at whose fiat all nature waked into existence, moving in obedience to his word and will, would give dependent man a rule to regulate his actions which it would be unnecessary for him strictly and constantly to observe? If a very slight deviation

from the high and holy standard of the gospel can be excused or overlooked, on the ground of God's infinite mercy, or of man's infirmities, then a more important deviation may be passed by, or else the first offence becomes the standard and not the word of God! And if one can be excused who is a very slight delinquent, another may also be excused who is very little below him, and another a shade lower still, &c., until by this process the bottomless pit would be swept of all its incumbents: not one would be left there. The great gulf would be filled up and paved with mercy torn from the insulted justice of God! heaven and hell would be connected together and identified as one place!

When the justice of God fails or is impaired in the slightest degree, his throne must fall. A just God cannot demand more of one than another, under similar circumstances, or give a rule for the government of his creatures which may be evaded or departed from with impunity. The perfections of God forbid the most distant hope that any one at all defective can enter into heaven. Every thing His Almighty hand has formed is perfect. It must necessarily be so. The slightest shade of deformity would cast a dark reflection on his character. Creation bears the impress of perfection, wherever it has not been darkened and deformed by sin. God created the world, with all that is therein, in six days. The work of redemption was the work of thirty-three years.

"Our salvation is of the Lord," and must therefore be perfect and entire, wanting nothing. The purity of God's nature, whose name is holy, renders it impracticable for those who do not reach the gospel standard ever to appear in his presence. God is light, and in Him is no darkness at all. Light and darkness cannot commingle or dwell together. Every deviation from a perfect standard is darkness: it produces greater or less shame, an emotion which cannot be felt or known in heaven, for it would be a state of unhappiness which cannot exist in that holy and happy place.

One of the most cogent arguments to prove that we must be all that the gospel requires of us, is drawn from a consideration of the price paid for our redemption. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." All heaven had to give was paid for our ransom, but if we still remain deficient, it was a price too great! Such an idea would impugn not only the wisdom of God, but every attribute of his character. We must be like gold tried in the fire. The heathen king Belshazzar was weighed in the balance and found wanting: we pray this may not be the unhappy lot of any before whom Jesus Christ has been set forth crucified.

2. What does the gospel require of us, and how and when are its requisitions to be attended to?

The gospel or law of our Lord Jesus Christ is very concise,

and may be expressed in one word, namely, Love. "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind." This is the first and great commandment: And the second is like unto it; "Thou shalt love thy neighbor as thyself." The apostle says, "For all the law is fulfilled in one word, even this; thou shalt love thy neighbor as thyself."

Thus without obscurity and in a few words we have the gospel standard delivered to us by the King himself. All who read this divine standard and continue faithful until death will receive a crown of righteousness, prepared for those that love his appearing. This is the sum and substance of christian perfection. All who receive and obey the exalted and reasonable command will be saints in very deed—will be pure in heart. Where sin exists, the Spirit of God cannot dwell. Therefore in order to love God with all our heart, with all our soul, and with all our minds, and to love our neighbor as ourselves, it is necessary that every stain of sin should be washed away by the purifying blood of Jesus. The natural effect of sin, wherever it exists, is to darken, to harden, and to deform. God is angry with the wicked every day: He cannot look upon sin with the least degree of allowance: therefore it necessarily follows that where sin exists the love required of us cannot be found.

But how and when are these requisitions to be met? By faith in our Lord Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." "To him that believeth all things are possible." It is by faith we are to be made whole and enabled to keep the commandments of our Savior. The work may be accomplished now as well at any future period, yea, just as well as one day or one hour before our dissolution. Truth is a divine, a powerful, a victorious principle, and points not to some future period; it embraces and receives God's word when he says "Now is the accepted time, behold now is the day of salvation." If, indeed, we expect to realize the blessings of the gospel which are present—peace and joy in the Holy Ghost, and a deliverance from sin by our own works, our natural life would be a period too limited to effect the object. For in his own strength no man can resist the temptations of Satan. It is very evident that whatever the gospel requires of us, it requires now, and demands a faithful improvement of what we have at every present moment of our lives. The language of scripture is, "Be thou faithful unto the end, and I will give thee a crown of life." "That which thou hast hold fast till I come." It does not say that it will bear with our remaining complaints, with the remains of our carnal mind till death comes to deliver us from our troublesome and tyrannical foes and make us perfect in God's love. We have no promise for to-morrow in the scripture; there is no command given which suspends the moral obligation it imposes until the succeeding day or some future period. The lan-

guage of heaven is, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." If we could not live so as to be ready now, and continue in a state of preparation every day, to meet the righteous Judge of all the earth, then did Christ speak unmeaningly and unwisely in the above passage, by demanding of us more than it would be possible in us to comply with. In the parable of the wise and foolish virgins it is said that the bridegroom made his appearance at midnight, and none but those who were ready went in with him to the marriage supper: those who had their preparations to make at that unseasonable hour were shut out.

That it is our exalted privilege as well as our duty to live without violating any of the commandments of our Savior, is perfectly consistent with reason as well as scripture. Nothing that is unreasonable is required by heaven or is binding on mortals. Many things may be and are far beyond our comprehension, but they are not incompatible with the true principles of reason, if they emanate from God. It would afford little comfort to a man of refined feelings, who was compelled to suspect that his wife's affection for him was not as pure and as ardent as it should be, were she to say, "I intend to love you fervently just before I die," when all the other objects of her affections were about to be placed beyond her reach. To impose on a just and holy God that which would be insulting to a man, must be a crime of no ordinary magnitude. Suppose the profligate son should say to his honorable and affectionate father, "It is my intention to reform a few days before my death and become as virtuous and as honest as any man on earth." Would this be an honorable sentiment, or at all calculated to soothe the sorrows of his honest, grieved, gray-headed sire?

Does the inspired writer say, "Now are we we sons of God?" And do we wound—and insult our Heavenly Father by saying that at some future period we intend to become righteous and holy, and serve the Lord, as is required of us in His holy word? Are we recognized in the sacred scriptures as the bride, the Lamb's wife? And do we say to our exalted bridegroom, who is the king of heaven and earth, "To-morrow, or at some future period, or at farthest just before we die, when all other objects of pleasure are fading before our dim eyes, we will love thee supremely?" Is not such procrastination a mockery and an insult to the Holy One of Israel? Any thing short of a present and perfect salvation, agreeable to the standard already erected, must be dishonorable to God and degrading to man.

It is possible that many will dissent from the statement, reasonable as it is. Well, we will not fall out by the way. If we could believe that their views and sentiments were more honorable to God, and more consistent with reason and revelation, we would promptly embrace their opinions. As we cannot think

thus, we would say to them, Do not condemn us; believe we are true men, and no spies. We are all brethren, and if you enjoy more of the smiles of heaven and more of the consolation of the Holy Spirit than we do, we will not envy you but rejoice in your prosperity and happiness. If we cannot see and think alike, still there may be a union of feeling. We may, nay, we must love one another, or we cannot be the children of our Heavenly Father.

(TO BE CONTINUED.)

The Gathering of the Saints.

WRITTEN BY J. C. BREWSTER.

This is a subject that from the commencement of the church has been considered one of the greatest importance to its members; and perhaps if rightly understood there is no other subject of any more interest to those who believe in the work of the last days. For seventeen years it has been preached continually that it was our indispensable duty to gather with the Saints in some place of refuge. In the beginning of this work, Independence in Missouri was pointed out as the place where the Saints must assemble for the purpose of finding a place of safety; but they were doomed to disappointment; they were driven from their possessions by the power of a lawless mob, and from that day to this their enemies have possessed the land.

Next, far west in the same State was declared to be the place, and all the Saints were called upon to gather there. After a short period of prosperity their enemies again assailed them, and the Saints assembled there endeavored to resist them by force of arms, but they failed and were expelled from that State. Thus ended the second attempt to establish the church as a temporal body.

We next find them assembling at Commerce, since called Nauvoo, in Illinois, which was chosen as the place for building up the city that was designed to be the home of all the Saints. In a short time their condition became very prosperous, more so than it had been at any of their former places and they confidently declared that they never would be driven from Nauvoo, and that their enemies never would prevail over them again. There they engaged in extensive military preparation, and endeavored to make themselves a terror to their enemies by the power of their arms. There also, at an immense expense, they built that Temple which was the pride and boast of the church, and its magnitude and beauty drew forth the admiration of all beholders.

When the church were first establishing themselves at Nauvoo, I wrote the ninth book of Esdras, entitled "A Warning to

the Saints." I commenced it in the fall of 1841, and finished it the winter following.

This book plainly foretold that the church there was going wrong; it also mentioned several times the secret combinations, works of darkness, &c., which they have since taught and practiced, and foretold that finally they would be driven by fire and sword from their inheritance on account of their transgressions, that notwithstanding all their boasted military power the enemy should prevail and the city be overthrown, &c. Soon after it was written, we commenced reading it to every member of the church that visited us, and continued to do so up to the time of the publication of a part or an abridgement of the book, in July, 1845. But the belief that Nauvoo could not be overthrown was so firmly established in the minds of nearly every member of the church that the warning was not received and its truths were rejected as a thing of nought.

The result of the gathering at Nauvoo is well known: their enemies prevailed over them and the body of the church, guided by the twelve, have fled from their enemies and are now seeking another place of safety in the valley of the Great Salt Lake: the remainder are dispersed throughout the country, and perhaps the number now in this country far exceeds the number of those who have gone to the West.

Besides the places of gathering already mentioned, several others have been pointed out as places of refuge in various parts of the country by those who have since the overthrow of Nauvoo come out as leaders of the church, but none of these are located in situations that are calculated to render them prosperous and flourishing settlements. All these places are (with one exception) inland situations remote from any navigable waters.

That there is a place of gathering for the Saints in this our day, no one can deny who believes in the work of the last days. The book of Mormon plainly says that such shall be the work on this continent; see page 487, third edition. Speaking of the Gentiles it says, "But if they will repent and hearken unto my words and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered with this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem, and then shall they assist my people that they may be gathered in that are scattered upon all the face of the land unto the New Jerusalem. And then shall the power of heaven come down among them, and I also will be in the midst, &c." But it is evident that after all that has been done, the city of peace has not been built and the Saints are still without a resting place. Every thing that has been done is re-

gard to the gathering has failed to be of any benefit to the church, and what has been the cause of all this. It is evidently one of two things: it has either been the work of men without any authority or command from God, or the church have by their transgressions forfeited all claim to the protection of the Almighty in every place they have undertaken to build up. It is also evident that the order for building up the temporal kingdom has never been revealed to any that have attempted to establish it, for it is plain to every observer of what has transpired that neither order or wisdom has been displayed in those places of gathering: on the contrary, it has been a continual display of folly and ignorance, and the result has been confusion, disorder and bloody strife, ending in the overthrow of the church, the ruin of their city and the destruction of their beautiful temple. And according to the predictions of Esdras, the end of their calamities is not yet: his writings point out the place where the Almighty designs to have the Saints gather and build up the city of refuge and enjoy all those blessings of peace and rest that has so long been promised unto the faithful servants of the living God. His writings also reveal the true order of the gathering and the time and manner of establishing the temporal kingdom.

The order thus revealed far exceeds all the systems that have heretofore been brought forward in its simplicity and equity, and the equality and peace it is calculated to produce. The first definite light that we received on this subject was in November, 1840. It was in these words:

“Arise and gird on righteousness as a breastplate and faith as a shield, and flee from the wrath to come with those that do likewise, that turn from the evil of their ways, for the sword is upon the ungodly and the pestilence among those that fear not God: the fenced cities are made desolate and the strong fortress is demolished, blood, fire and vapor of smoke. Upon the river of Bashan, beyond the wilderness of Deluca, shall the righteous have peace; there they shall build and inherit, plant and eat the fruit thereof, while the overflowing scourge shall pass through: Amen.”

This, however, did not show where the place of safety was, but we learn from this that the Saints must go to some place of refuge, and the warning to the Saints, written soon after, showed us that Nauvoo was not the place, and this prevented us from going there, and thus we were saved from the trouble and afflictions that those who did go have had to endure. In April, 1841, we learned from the writings of Esdras where the place spoken of in the above quotation was situated, and that the river of Bashan is the one now known by the name Rio Colorado, or the Colorado of the West, which rises in the Rocky Mountains, in latitude 42° or 43° north, and empties into the Gulf of California near lat. 32° north, and, following its winding, it is

some twelve or fifteen hundred miles in length." The place where the work of the gathering is to commence is on this river, near its mouth. In a future number of this periodical, a description of that country will be given, and also of the country selected by the twelve as their place of gathering, showing the difference between the wisdom of God and the wisdom of men in choosing a place for the gathering of the church. In the valley of the Colorado, the Saints will finally be established in peace and enjoy the rest that remaineth for the people of God, of which so many of the ancient prophets have spoken.

In the third pamphlet, entitled, "A Warning to the Saints," printed July, 1845, the reader will find an extract from the prophecy of Enoch, which speaks particularly of our nation, and says that in its seventieth year it shall begin to fall, &c. The truth of this statement will be shown hereafter. Enoch also says, "In the same year that this nation shall begin to fall shall the kingdom of righteousness arise: the power and authorities of God shall then be given to those who strive to keep the commandments and break not the law, &c. The authority here spoken of, it pleased the Almighty to give unto me on the third of July, 1846, at which time I received in vision the commission to act in this important work in the following words:

"Thus saith the Lord God of both heaven and earth; Arise and do the work unto which thou art appointed. For unto you this day is given the power and the authority to establish and build up the kingdom of righteousness.* Therefore fear not the power of man or Satan, neither secret combinations of wicked men, but go forth and build up the kingdom, and you shall be prospered in all works of righteousness, for thus saith the Lord your God, even Jesus Christ: Amen.

(TO BE CONTINUED.)

The Writings of Enoch--Continued.

WRITTEN SINCE OCTOBER, 1848.

All ye inhabitants of the earth, give ear, for the Lord hath spoken and his servants shall declare it unto you. Let the wicked be astonished and confounded, and the multitude thereof be ashamed, for the wisdom of the Highest is revealed, and his power shall be made manifest unto all men. The Saints shall prosper in the land and the righteous shall flourish in the countries of the west. The just and the upright shall gather there, but the unjust shall be afflicted and tormented, and the workers in darkness shall be brought to nought. In the righteous nation

* The kingdom of righteousness here spoken of is the temporal kingdom.

every man shall possess his own inheritance and none shall take it from him. The laws shall be observed and none shall molest or make afraid, but the righteousness that exalteth a nation shall be there.

Wo to the people of darkness, the generation that will not understand, whose rulers are in the dark and whose guides are blind that they cannot see the light. Their priests offer sacrifice to the gods that are not, and the people are deceived and led in the ways of transgression. Their path leadeth to everlasting destruction; in their eyes the just are condemned and the righteous man is despised. "My glory they shall not see and my salvation they shall not inherit," saith the Lord. Shall this people perish in their sins and no one warn them? shall they be cut off in their iniquity and no man show them the truth? A day of tribulation and gloominess and anguish such as they have not known cometh; it shall not tarry. All shall see the power and the judgments of Him who taketh vengeance on all His adversaries.

Hasten, ye ambassadors of peace, ye messengers of truth and light unto the people: warn the ungodly and gather together and right those who are faithful and that go not astray after the ways of darkness, and who follow not those who guide the people, and are themselves blind; they see not, neither do they perceive the right way.

Let those that are warned warn those that are not, and admonish those that will hearken unto them, for the days of tribulation are near. If ye will escape from the troubles and evils that are approaching, be faithful in the just cause and do all that the Lord requireth of His servants, which has been revealed unto you. Wo unto those who delight in wickedness and glory in that which is not right: their pride shall be brought low even unto the dust, and their glory shall pass away as the morning; darkness shall cover them, and their works shall be their overthrow. All that desire to be exalted shall be brought low and all that desire to rule in oppression shall be trodden under foot by those whom they despise.

The Most High worketh not in the secret councils of men, neither doth He perform His will in darkness, that the children of man may not understand His ways, but His word is light. All may hear and understand if they will, but if they will not hear and receive the truth and the light they must wander in darkness. Let the truth be made known in its plainness, and the light thereof shine forth in its brightness till the land is filled with righteousness and the people with the knowledge of the Lord. Amen.

↪ Circumstances beyond our control have prevented the issue of this number in due season.

Remittances for the Paper.

PRESERVED HARRIS,	\$1,00
SHELDON HURD,	1,00
CYRUS EDDY,	5,00
JOSEPH ROBINSON,	1,00
JOHN DERBY,	1,00
J. C. BREWSTER,	1,00
J. GOODALE,	2,00
LEMON COPLEY,	1,00
NICHOLAS GROOSBECK,	1,00
JEROD TRELS,	1,00
WILLIAM CARR,	1,00
NORMAN G. BRIMHALL,	1,00
JOHN COLE,	50
WILSON LAW,	1,00
WM. SMITH,	1,00

We have also received communications from Brethren John A. Forgeus, Richard Croxal, James McDowall, Hugh Hefringshaw, William Terman, J. Goodale, Robert Kincaid, A. P. Ringer and others, extracts from all of which would enrich the paper and delight us to publish, as they breathe the same spirit that moves us forward, and that is, to bring forth Zion; and therefore they shall be blessed with the gift and power of the Holy Ghost. See Book of Mormon, page 32. But as they have not been requested a place in the Olive Branch by their authors, and as the principles and manner of the renewal of this work has elicited much inquiry among our friends in relation to its power or authority to do the work, we are constrained to introduce that authority and power before the Saints.

Our answer, then, to those that would examine us is, first, that James Colin Brewster, a young man, twenty-one years of age, is a translator of ancient sacred writings for the church, and not of sacred writings only, but of all literary works that have as yet come before him also, whether in the engraving of Catherwood and Stevans in their discoveries in Central America, or on plates of records obtained from the bowels of the earth, as those found in Pike county, Illinois.

We hold that the gift or power of a seer, prophet, revelator or translator cannot be conferred by the imposition of hands, but that the character of such an one may be given by the spirit of prophecy and revelation to a person in the ordinance of the laying on of hands of those that are sealed to that power: 1 Tim. 4: 34. As in the case of our brother, the evidence that he had the gift of seeing in vision distant objects not seen by the natural eye coming to the knowledge of some of the first authorities of the church, after examination, he was taken to the house of the

Lord, and under the hands of the president or patriarch of the church blessed by the spirit of prophecy, with the gift of seer, prophet, revelator and translator. His own relation of the circumstance is as follows: "Soon after this interview [or visit they had received], I and my father were requested by J. Smith, Sen. and Elder Beaman to come to the house of the Lord. We went in and the door was locked: after some conversation with Messrs. Smith, Beaman and Holman, Elder Beaman called upon the Lord: they then proceeded to lay their hands upon my head and pronounced a blessing upon me in the name of the Father, Son and Holy Spirit, and sealed it upon me by the power of the holy priesthood which they held, J. Smith then acting as first president of the church in Kirtland. The prophetic blessing was, that I should be a prophet, a seer, a revelator and translator, and that I should have power given me of God to discover and obtain the treasures which are hid in the earth."

That he is a seer, a revelator and translator, which offices are synonymous in some respects, is, with us, unquestionable. That he is a prophet by the gift of the Holy Ghost, independent of the prophecy given us through his translations, we shall not assume the province to determine. Feeling confident, however, that he will not assume a pretended power or gift that he does not possess, we rest in quiet in that respect. In his manner he is unassuming, in argument cool and collected, preserving a presence of mind in litigation that enables him to exercise the wisdom that he possesses without undue excitement. Innocent in all his manners, even his enemies have not attempted to cast even a shade on his moral character. Indeed the doctrine he inculcated in his article published in this number, is as a mirror, reflecting the purity of his mind. In short, he gives full evidence of the knowledge of the important work to which he is called and of his ability to accomplish it.

The present presiding elder of the church, Hazen Aldrich, entered into the work at an early age of the church, and was ordained an high priest according to its laws. He diligently labored in the ministry as a missionary for years, proclaiming the pure principles of the gospel, the power and blessings of which he had received, uncontaminated by the spirit of speculation and aggrandizement that soon entered the church in Kirtland. Uncompromising with every principle not in accordance with the doctrine of Christ, he turned not aside after those that led the people astray, but maintained his integrity and waited for the salvation of God. His innocent life and manners have obtained for him a reputation for moral virtue that (where he is acquainted) renders his moral character invulnerable to the shafts of even malignity itself. In his counsel is recognized a person the history of whose life in the church is as follows:

He embraced the gospel in 1835, ordained an High Priest un-

der the hands of Joseph Smith, in 1836, moved to Kirtland in 1837, and at the exodus of the first presidency of the church from Kirtland to the Far West, he was made a councillor in the presidency of the stake in Kirtland, moved to Nauvoo in 1840, and at the demise of Colonel Seymour Bronson, a member of the high council, was appointed to fill the vacancy in said council, chosen first councilor in the presidency of the stake at Nauvoo, approved in his office by all the subsequent conferences, till he resigned his office in said council in 1843, and when W. m. Law, one of the first presidency of the church stood up to stay the plague and turn away wrath that afterward destroyed the city, he was called to be his first councilor, at the disorganization of the church, in the quorum of its first authorities by the death of the prophet and patriarch, in a general conference called by the first councilor in the presidency of the church, Sidney Rigdon, convened and organized at Pittsburg, Pa., 1845; he was unanimously chosen first president of the High Priest's quorum, the highest office in the church in that organization, save the grand council of kings and priests. He was ordained under the hand of the first president of the church and kingdom to preside in his stead over the whole church in his absence. See Messenger and Advocate of the Church of Christ for April 15th and May 1st, 1845, Charge to the Presidents of the High Priest's Quorum, page 175, and Ordination of the first President of the High Priest's Quorum, page 186.

Here we remark that no Saint of any party of the church of God will pretend that either President Law or President Rigdon have been legally displaced from the office they held in the first presidency of the church, by any decision of the church. Unless he would manifest consummate ignorance of the circumstances of their trial, or of the law of the church, President Law had neither legal notice of trial or charge, neither had the court jurisdiction in the case. So also with President Rigdon. To the law then how readest thou? See Doctrine and Covenants, Section 3d, par. 35 and 37; "And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church (the twelve high councilors), who shall be assisted by twelve councilors of the high priesthood, and their decision upon his head shall be an end of controversy concerning him." The actors in the farce of their trials know verily that this tribunal was not organized in either case. The question of authority has compelled us to make the foregoing disclosure; not that we have presumed to exercise the authority that may have been conferred on us by the church, for we hold that it is the prerogative of the church to govern in all matters of authority and not the right of its officers or servants to rule in doctrine or government in any manner, independent of the council of the whole church, and though it has pleased the

Lord so to order it that the characters before referred to have been among the first to unite in establishing the church on its first foundation, yet it is not for any wisdom or goodness in us more than in the rest of our brethren that may do this work, that we are first in this matter. Our location has been the immediate cause, and cheerfully, yea gladly will we unite with the church in any general assembly convened, in placing the responsibility of the highest duties of the church on others, when it shall be by the church deemed expedient: indeed the responses of our brethren abroad, in their communication to us, seem to say as did Samuel to Eli the priest, "Here am I," and admonish us that the Lord is calling other men to fill our place in leading the Saints in the way of peace and to become rulers in the kingdom of righteousness.

As concerning us, our only wisdom and sufficiency (to counsel the church) is in Christ, and if he has made us able ministers in this work, and though our moral character before men is irreproachable, yet before God we have nought whereof to boast, yet our work is plain before us and our confidence unwavering. Therefore let no man trouble us, or seek controversy with us. Inmovable is our position and unanswerable will be the arguments in its defence, by any who believe in the literal fulfillment of prophecy. Therefore all such opponents in the final issue need not expect to be reckoned "first best."

In relation to a prophet, we answer, that there is no man, woman, or child that has received the gift of the Holy Ghost, but what is endowed with the power of prophecy in a greater or less degree, because that Comforter will shew them more or less of things to come. Hence, while some place the diadem of authority on some one man, who is to give revelations, irresponsible to the examination and judgment of the church, and to which they are bound to give heed, and then exclaims, "A church without a prophet is not the church for me," we respond, A church with but one prophet, Christ's church can never be. Ed.

(TO BE CONTINUED.)

Exposition of Words or Names in the Translation.

Bethsala, when representing territory, is North America—*Ophir* is South America—*The Strong Isle* is Great Britain—*Divan* is China—*Scythia* is Russia—*Cedonia* is the Colorado—*Cedron* is the Mississippi River—*Ephraim, or, the Sons of Joseph*, are a part of the Indian tribes—*Bethsala*, when speaking of nation or of government, represents the now United States.

Inasmuch as these names occur in the Translations already published, it becomes necessary that our readers are made acquainted with their signification.

THE OLIVE BRANCH,

O R

Herald of Peace and Truth to all Saints.

VOL. I. KIRTLAND, O, JANUARY, 1849. NO. 6.

Issued Monthly at One Dollar per annum. Edited by AUSTIN COWLES. Published by HAZEN ALDRICH.

Doctrinal.

Continued from the December No., and Concluded.

In accordance with the letter, and also the spirit of our text, we will now proceed to examine, not others, but ourselves. We are not qualified to judge others, we cannot see their hearts, we are unacquainted with their motives or with the peculiar circumstances in which they may be placed; therefore we should refrain from scanning their conduct or words with too much rigor, or passing a hasty sentence upon them. Our divine Master forbids this, and plainly directs us to remove the beam from our own, before we attempt to pluck the mote out of our neighbor's eye. The apostle to the Gentiles says: "Therefore thou art inexcusable, O man, whomsoever thou art that judgest, for thou that judgest another doest the same things." Were all mankind governed by this reasonable and honorable rule, the world would soon reflect the image of heaven from its tranquil bosom. Our Lord Jesus said on a particular occasion—"let him that is without sin cast the first stone." Were we all to observe this excellent rule—were we never to reflect on others until we ourselves were faultless, there would soon be universal peace in the Church of Christ. Reader, fellow traveler to the bar of God, observe this rule faithfully, and you will do more than Alexander or Cæsar; you will, through divine assistance, soon conquer your own fallen and depraved heart.

Whatever sentiments we have advanced, or may propose, on the present occasion; we assure our respectable readers that it is not our intention to aim a poisoned arrow of prejudice or malice against their name, or party, or private sentiments. We will not intentionally, or knowingly, violate our good master's rule—"let every man be fully persuaded in his own mind." We are all strangers, in a strange land, and equally dependent on God, and on each other. "Every one of us shall give an account of himself to

God." To our own master we must stand or fall. Let us, therefore, fear, lest a promise being left us of entering into his rest, any of us come short of it.

In investigating ourselves, we will examine our faith. Without faith it is impossible to please God. Faith is the main-spring of the Christian life. If this be weak, the whole system will be enervated and disordered. So very important is this principle, that our salvation or damnation depends on the exercise of it. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." When the trembling jailor cried out, in the bitterness of his soul, "what shall I do to be saved?" the reply was, "believe on the Lord Jesus Christ, and thou shalt be saved." Again, "To him that believeth all things are possible." "According to your faith, so be it unto you." "Thy faith hath saved thee, go in peace." To mention every passage in the word of God that speaks of the necessity and importance of Faith, we should have to transcribe a large part of the New Testament. Unbelief hardens the heart, and renders man miserable. Christ says—"if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." The proper exercise of faith throws a shield of defence around the christian which renders him invulnerable to all the attacks of his numerous and combined enemies, and arms him with a divine energy which overcometh the world. Even in the jaws of dissolving nature it gives him the victory over the king of terrors, and enables him confidently to sing--

"Yet these, new rising from the tomb,
With lustre brighter far shall shine,
Revive with ever-during bloom,
Safe from diseases and decline."

It is thought by many, that as Faith is the gift of God, we cannot exercise it at our discretion—that an immediate and peculiar power or permission must be given by Almighty God, before we can believe or exercise faith in God. The opinion is no doubt correct, but, like many other valuable truths, it has been distorted and wrested to destructive purposes, and thus caused the ruin of many immortal souls. Although there is but one passage in the sacred scriptures which says that faith is the gift of God, and that by no means express: "For by grace are ye saved, through faith, and this not of yourselves, it is the gift of God;" yet, I fully believe it to be true; nay, more: I believe there is nothing good in this evil world, whether it pertains to men or things, but what is the gift of God. Good cannot proceed from an evil source, neither can evil emanate from a good source. Therefore no good thing, no not one, can proceed from our fallen nature, or from the Devil. All that is good must necessarily emanate from

God, through Jesus Christ. I can no more raise my hand to my head of my own independent and inherent power than I can move a mountain. It is by the power of the Almighty alone that we can act or speak or think. "In him we live and move and have our being." Faith is a principle of the utmost importance to every christian—without it no act of devotion can be pleasing or acceptable in the sight of God; it must therefore be the gift of God. But how does he impart this divine principle to man—arbitrarily, or freely? He gives us power to speak, but he does not speak for us. He gives us ground to cultivate, but he does not cultivate it for us. To understand the word of God, his character, the relation we bear to him, and our present condition, must be duly considered. It is unwise and uncharitable to insist on the rigid application of any general principle, or the exclusive interpretation of any expression which will bear two or more rational constructions. You say, "Faith is the gift of God, and you can no more believe or exercise faith, of yourself, than you can make a world." This is all true, but suppose I say that which is equally true: "grain is the gift of God, and I can no more make a grain of corn, of myself, than I can make a world." Now, because this is true, must I wait until God makes windows in heaven and pours down grain into my lap? He can do this with as much ease as he can make it grow in the ground; but as sure as I wait for this to be done, I shall perish for the want of bread. Although God alone can make grain, yet the most ignorant cultivator in the world knows how it is to be obtained. God never fails to bless the honest exertion of man to do good for himself. To suppose that God imparts faith, or the power to believe what he himself has promised to his dependent creature man, in a different way from that in which he bestows all his other good gifts, so that we cannot employ it as we do our words or physical powers, is to cast a shade of deformity over his character, and impute to him conduct which would dishonor the name or reputation of any man on earth. To illustrate this sentiment, let us suppose the case of two individuals, A. & B., neither of whom can live, or move, or speak, without the power of God. A. is a serious person, and wishes to embrace religion; but he is under the impression that as faith is the gift of God, he cannot exercise it until God imparts it in some peculiar way to him; he waits patiently, and, as he believes, honorably, until God communicates this necessary gift; he goes mourning for days, and months, and years, because a merciful God, who has called him to forsake his sins, and come to the fountain opened to the house of David for sin and pollution, whose Spirit has been striving with his spirit for years, does not, according to his mistaken impression, give him faith to believe on the word of Jesus Christ, to the salvation of his soul. B. neither fears God nor regards man. He repairs to a sink of iniquity, drinks himself drunk, wallows in his

shame, degrades the man below the beast, blasphemes the worthy name of God, and ultimately commits murder. Each of these men derives all his vital energy from that God who declares that he is angry with the wicked every day, and stands at the door of the sinner's heart knocking for entrance, and yet, admitting the premises, he gives B. power to drink, and blaspheme his name, and to commit murder, but does not give A. power to believe that he may become a holy, happy, and honorable child of God!! Such a supposition is too absurd for serious thought. The righteous Judge of all the earth acts righteously. Man may, and can believe; and God is just and righteous altogether when he says, "he that believeth not shall be damned." Man has imparted to him not only power to believe freely, but his faith may rise to a high and honorable degree of perfection. We need only call your attention to a case in point to prove this important fact to every reflecting mind. The President and Directors of a certain Bank promise to pay me fifty dollars, on demand, and write this promise down on a very flimsy piece of paper; I receive it, and so strange is my faith, and so perfect my confidence in their word, that I unequivocally declare I have fifty dollars in my possession, nor is there one doubt on my mind respecting the fact. If I had the gold or silver in my hand, I could not be more confident than I am, with this promise in my possession. I exercise this faith or confidence, too, in frail men, who are subject to various contingencies, on every feature of whose existence vanity and uncertainty are written. But when we are called upon to believe in, and rely on, the word of God, who cannot lie, who has all power in heaven, and on the earth, the eternal, the immutable Jehovah, who is seated on the throne of heaven, and occupies the earth as his foot-stool, and who will forever sway the sceptre of eternity, whose love and tender mercies are as boundless as his power, when he speaks and makes us a promise and records it in a sure and honorable place, when he gives his bond, and endorses it with his oath, and seals it with own Son's blood, and delivers it in the presence of a cloud of honorable witnesses, we begin to make excuses. "We cannot believe—faith is the gift of God, therefore we cannot exercise it—we are very frail, we must doubt, it is our nature." Do we not, by such dishonorable conduct and shameful unbelief, write our own condemnation, in characters of blood. To believe the word of the best man on earth, or of any association of men, however honorable and dignified they may be, more firmly than we believe the word of Almighty God, must be highly offensive in his sight, and insulting to his character; but to believe the word of our most ignorant neighbor more sacredly than the word of God, must be a crime of no ordinary character, and yet many of us are guilty of it, and seldom think of it.—God's word declares, in the most positive manner, that he will come at an unexpected hour—that he will come as a thief in the

night; consequently he may come and we should look for his appearing. For he also commands us to be ready, and prepared to receive him. Notwithstanding this, we live as carelessly and contentedly as though no such command had been given, conscious that we are not ready or prepared to meet the righteous Judge. But if one of our most ignorant neighbors informs us that he has heard two men plotting together to burn down our house, in the course of a month, and had not determined upon the night, would any of us lie down, carelessly and composedly, without placing a watch, or making due preparation to ward off the danger. We believe there is not one in a thousand who would be so insensible and foolish as to risk such a danger without preparation or concern about it. And yet the mighty God daily witnesses his holy word trampled upon, and almost entirely disregarded, although the consequences are of infinitely greater importance to us. Man's word is respected and acted upon, whilst the word of God is treated with the most profound contempt and indifference. Let us wake up to a sense of our real condition and danger. We must all stand before the judgment seat of Christ: then shall we learn that God's word, and every iota of it, will stand firm as the pillars of eternity. Who of us now believes unwaveringly the word of our divine Redeemer. It will not do to doubt, "for he that wavereth is like a wave of the sea, driven by the wind and tossed; for let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." We must not disbelieve one word of all that Jesus Christ has commanded, or has promised, else we make him a liar. Who of us really believes that for every idle word we speak we shall have to give an account thereof in the day of judgment. We sometimes think and say that we have not the power at all times to regulate our words and govern our passions, but this will only be a fig-leaf covering; the real cause why we cannot regulate our words and passion is because we do not believe what God has said of himself, or of us. In the presence of great and wise and good men we do restrain our passions and regulate our words, nor do we say anything which we fear will offend them, while we are in their company. Under this view of the subject, our hearts must, in many instances, condemn us. We can, and do, honor man, but how greatly do we dishonor God. "But how shall I progress and be able to exercise that faith which is strong and active, which is not dead, but alive, and which will constantly exert its controlling influence over all my words and works," I hear one inquire. Another says—"I have been for years praying—Lord, increase my faith, and yet my wavering unbelief dishonors God, and destroys my real peace of mind; I weep over my leanness and the weakness of my mind daily. O, tell me how I may be strong in the faith, like Abraham, and then will I also glorify the God of Israel." The inspired writer says:

“show me your faith without your works, and I will show you my faith by my works. For as the body without the spirit is dead, so faith without works is dead also.” Then to ascertain how to gain this important principle, or, at least, to discover why our faith is weak, let us examine our practice, or our works.

“Our faith is dead, it is inactive, because our works are not righteous. We do not live as we ought to live, and therefore we have not the faith or confidence which we desire. Except ye deny yourselves daily, and take up your cross and follow me, ye cannot be my disciples.” “Whomsoever will be the friend of the world is the enemy of God.” It cannot be said to any of us, who neglect these precepts, “well done good and faithful servant;” hence our genuine, living faith is weak. Are we at all times governed by our Redeemer’s words, or precepts? He says—“blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of Man’s sake.” Again, Christ says, “Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that spitefully use you.” Who of us comply with this plain precept? When all manner of evil is said of us falsely, and every insult is heaped upon us, do we love, or bless, or pray for our insulters and persecutors. Do we ever bear such treatment with patience? It will not do for us to say that we cannot comply with the requisitions of Jesus Christ; that would make him unreasonable and unjust. Rather let us say honestly, “such trials are not pleasing to our fallen natures and we will not obey the command of Christ when exercised under them.” This neglect to do the works which we know are required of us is the cause, the only cause, why our faith is weak. “For, if our heart condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment—that we should believe on the name of his Son Jesus Christ, and love one another.

The Gathering of the Saints. [Continued.]

I wish to have the reader understand that the kingdom spoken of in this commandment is the temporal kingdom, or the order of government that is to be established for the saints in these days. The spiritual kingdom or church is already established in the earth; first, on the 6th of April, 1830, and re-established upon the same foundation, June 26th, 1848. The question is often asked, by what authority was the church established anew—who has the right to lead the people of God, &c. In the word of the

Lord to his people, the following prophecy is recorded: "Thus saith the Lord, in those days one will I cause to be appointed, to go forth and build up the kingdom of righteousness, and he shall call together all those that desire to keep my commandments, all those that love peace and truth, that remain faithful and steadfast, that turn not aside from the right way." Again, in another place, Esdras says—"The Most High shall, in those times, (when the earth is filled with violence, and the land of Bethsula with all manner of crimes,) call and appoint one who shall call together the pure in heart, and cause them to assemble at the place appointed, from whence they shall, from time to time, go forth to the land that is prepared for an everlasting inheritance for the saints. It was in obedience to this, the revealed will of the Lord, that I visited Kirtland, with the invitation to all the members of the church to unite in this work. A few received it, and with the determination to build upon the first foundation, which is the gospel of our Lord Jesus Christ, we commenced rejecting all doctrines and principles that are not in accordance with those that are taught in the New Testament and book of Mormon.

In the last named book, we find a rule given by which we can determine what is of God and what is not, with as much ease as we can determine the difference between the daylight and the dark night. Now this being true all that remains to be done in order to know, even with a perfect knowledge, from what source those writings of Esdras proceed, is to *examine* them carefully and honestly, and with the book of Mormon in his hand, and believing it to be the word of God, given for the instruction of the saints, he must be blind, indeed, who says he cannot decide whether these things be true or not, and he who condemns it as false, must also condemn the rule referred to, for it is utterly impossible for any one, however diligently he may search, to find one word in all those writings that teaches aught but righteousness, to love God, and to serve him, and to keep his commandments. And while they teach these things, they reveal the place of safety or the place for the gathering of the saints. The time when the first company shall start is not positively stated, but I think I am safe in saying that none will go until two years after the re-establishment of the church, or until after the 27th of June, 1850, and also that we will arrive at the place appointed before the close of the year 1851; but how long before the close of that year, I am not prepared to say. These conclusions are drawn from the writings of Esdras, and are sufficiently definite for every practical purpose. As for the route we shall travel, Esdras says nothing, and for the present it is immaterial what road we shall take in going there, for it is written that all shall be made plain before us. — The following description of California is copied from a late work entitled—"Scenes in the Rocky Mountains, Oregon,

California, New Mexico, Texas, and the grand prairies," by Rufus B. Sage. (See page 183.)

On referring to the map, a large extent of country will be noticed, bounded on the north by Oregon, east by the Rocky Mountains, south by the lower province and gulf of California, together with the Rio Gila, which separates it from Sonora, and west by the Pacific, situated between latitudes 32° and 42° north, which is now known as Upper California. The entire country is more or less broken by hills and mountains, many of them towering to a height of several thousand feet above the level of the sea, whose summits, clothed with eternal snow, overlook the valleys of perennial verdure, that so often lie around them. The most noted of these are the California or Cascade, which, by intersecting the province from north to south, separates it into two grand natural divisions properly denominated Eastern and Western California. The above range, though higher than the principal chain of the Rocky Mountains, is passable at several points. It is situated inland from the Pacific, at a distance varying from one hundred and fifty to four hundred miles, tracing its way with diminished altitude adown the isthmus which forms the Lower province. Owing to its locality, a description of the Eastern Division seems to come first in order.

This division contains about 330,000 square miles. The northern part is mostly a barren and uninhabitable waste, with a few fertile spots. A minute description of this portion is given by the author of the work just quoted, but will be omitted here. "Between the Colorado river and the California mountains, south of the cheerless desert above described, the prospect is far more flattering, the hills are of varied altitude, and are usually clothed with grass and timber, while comparatively few of them are denuded to any great extent. The landscape is highly picturesque, and pleasantly diversified with mountains, hills, and valleys, which afford every variety of climate and soil. This section is principally watered by the Rio Virgen* and lateral streams, and though little or no rain falls in the summer months, the copiousness of nightly dews in some measure make up for this defect. The superficies of the valleys ranges from one to three feet in depth, and generally consists of sedimentary deposits, and the debris of rocks, borne from the neighboring hills by aqueous attrition, which, mingled with a dark colored loam, compounded of clay and sand, and various organic and vegetable remains, unite to form a soil of admirable fecundity, rarely equaled by that of any other country. The hills, however, are unfit for cultivation to any great extent, owing to their common sterility as well as the abundance of rock in many places, yet they might serve a good purpose for grazing lands. The prevailing rock is said to be sand-stone, lime-stone, mica-slate, trap and basalt. The minerals, copper, iron, coal, salt, and sulphur. Game exists in

great abundance, among which are included antelope, deer (black and white tailed), elk, bear, and immense quantities of water-fowls. Large herds of wild *horses and cattle*, also, are not unfrequently met with. Timber is usually a scarce article, which constitutes one grand fault in the entire section of Eastern California. This evil, however, is partially remedied by a mild climate, and only a comparatively small amount of wood is required for building, fencing, and fuel. Fruits of all kinds, indigenous to the country, particularly grapes, are found in great profusion, and those native only to the torrid and temperate zones, may also be successfully cultivated. Among the grasses, grains, and vegetables, growing spontaneously in some parts, are *red clover and oats*, (which attain a most luxuriant bulk,) flax and onions, the latter not unfrequently equalling in size the proudest products of the far famed gardens of Wethersfield.

We are now naturally led back to the Colorado, and the country lying between it and the Sierra de los Mimbros range on the east. This division embraces much choice land in its valleys, but the hills and high-lands present much of the dryness and sterility incident to the grand prairies. The valley of the Colorado averages from five to fifteen miles broad for a distance of nearly two hundred miles above its mouth. We now come to the south-eastern extremity of the province, bordering upon the Rio Gila, which separates it from Sonora, and lying between the Colorado and the Sierra de los Mimbros range. This tract, though less fertile as a general thing, partakes of much the same characteristics as that on the opposite side of the Colorado, and upon Rio Virgen, south of the Digger country, which was so fully described upon a former page. The soil is not generally so sandy, and the landscape is far more rough and broken. The bottoms of the Colorado and Gila, with their tributaries, are broad, rich and well timbered. Every thing in the shape of vegetation attains a lusty size, amply evincing the exuberant fecundity of the soil producing it. There are many sweet spots in the vicinity of both these streams, well deserving the name of earthly Eden. Man here might fare sumptuously, with one continued feast spread before him, by the spontaneous products of the earth, and revel in perennial spring, or luxuriate amid unfading summer. Yet, notwithstanding the other attractions held out, game is much less plentiful in this than in other parts, probably owing to the warmth of the climate. Winter is unknown; and the only thing that marks its presence from that of other seasons, is the continuation of rainy and damp weather for some two or three months. The entire Eastern Division of California possesses a uniformly salubrious and healthful atmosphere; sickness, so far as my knowledge extends, is rarely known. The natives, for the most part, may be considered friendly, or, at least, not dangerous. Some of them, in the neighborhood of the Gila and the Gulf of California,

are partially advanced in civilization, and cultivate the ground, raising corn, melons, pumpkins, beans, potatoes, &c. These (Indians) live in fixed habitations, constructed of wood and coated with earth, in a conical form, much like the Pawnee huts. The condition and character of these tribes present most flattering inducements for missionary enterprise, and should efforts for their amelioration be put forth by zealous and devoted men, a glorious fruition of their most sanguine hopes might soon be expected. There are no settlements of either whites or Mexicans, to my knowledge, throughout the whole extent of this territory. Indians may, therefore, be considered its only inhabitants, other than the strolling parties of trappers and traders that now and then travel it, or temporarily establish themselves within its limits. Of course, then, this division of California must be considered without a people or a government. The Rio Colorado rises in latitude 42 deg. 30 min. north, and empties into the Gulf of California near latitude 32° north, and, following its windings, it is some twelve or fifteen hundred miles in length. This stream, with its numerous tributaries, is the only river worth naming in Eastern California, and, to a great extent, serves to water that country. Owing to the rapidity of its current, and its frequent falls and cascades, the navigation is entirely destroyed till within one hundred miles of the mouth, at the head of tide water; from this on no further interruption occurs, and the depth is sufficient for vessels bearing several hundred tons burden. The Gila rises in the Sierra de los Mimbros range, and pursues a west south-westerly course, till it discharges itself into the bay of the Colorado. Its whole length is about eight hundred miles, for most of which distance its navigation is impracticable, with the exception of some forty miles or more at its mouth. These two rivers are said to afford immense quantities of fish, especially near their confluence with the Gulf of California. The Gulf also contains a large variety, and exhaustless supplies, of the finny tribe, together with several species of the crustaceous and testaceous order. Among the last named, are lobsters, crabs, clams and oysters. Oysters are very numerous, and include in variety the genuine *mother pearl*."

Another extract from the same work. "By information derived from various sources, I am enabled to present the following statement relative to this interesting people. The Munchies are a nation of white aborigines actually existing in a valley among the Sierra de los Mimbros chain, upon one of the affluents of the Gila, in the extreme north-eastern part of the province of Sonora. They number about eight hundred in all. Their country is surrounded by lofty mountains at nearly every point, and is well watered and very fertile, though of limited extent. Their dwellings are spacious apartments, neatly excavated in the hill-sides, and are frequently cut in the solid rock. They subsist by

agriculture, and raise cattle, horses and sheep. Their features correspond with those of Europeans, though with a complexion perhaps somewhat fairer, and a form equally if not more graceful. Among them are many of the arts and comforts of civilized life. They spin and weave, and manufacture butter and cheese, with many of the luxuries known to more enlightened nations. Their political economy, though much after the patriarchal order, is purely republican in its character. The old men exercise the supreme control in the enactment and execution of laws. These laws are usually of the most simple form, and tend to promote the general welfare of the community. They are made by a concurrent majority of the seniors in council, each male individual, over a specified age, being allowed a voice and a vote. Questions of right and wrong are heard and adjusted by a committee, selected from the council of seniors, who are also empowered to redress the injured, and pass sentence upon the criminal. In morals they are represented as honest and virtuous—in religion they differ but little from other Indians. They are strictly men of peace, and never go to war, nor even as a common thing oppose resistance to the hostile incursion of surrounding nations. On the appearance of an enemy they immediately retreat with their cattle, horses, sheep, and other valuables, to mountain caverns fitted at all times for their reception, where, by barricading the entrances, they are at once secure without a resort to arms. In regard to their origin they have lost all knowledge, and even tradition.”

Such is the description given, by a disinterested traveler, of the country, and its native inhabitants, where the Lord has directed those who love righteousness to assemble and build up His kingdom. Let the reader compare the foregoing with the description contained in the song of Enoch, published in 1843, as follows :—

Where the wide spreading waters reflect the blue sky,
 And refreshing, cool zephyrs forever draw nigh,
 Where the birds play in air and the fish in the deep,
 And in the rough *mountains* the hard minerals sleep ;
 Where the mountains, the vales, and the wide-spreading plains
 Are covered with verdure, with choice herbs and grain---
 Where the righteous may dwell, and the saints have their fill,
 Along the broad river, beyond the high hill.

Another of the inspired writers speaks as follows of this land :

In modern days, when saints are few,
 And wicked men their course pursue,
 When unopposed they pass along,
 A strong, a rich and powerful throng,

A people few, a people weak,
 Upon the shore for peace shall seek,
 And to the king and prince of days
 A city on this land shall raise,
 Whose glory all the world shall see,
 Before which kings shall bow the knee.
 When every other land shall weep,
 And war has spread both wide and deep,
 When cities burn and nations sink,
 And the prond powers become extinct,
 Then shall this land in glory rise
 Above all powers beneath the skies ;
 Regardless of the fire and flood,
 They trust in God's prevailing word,
 But not in numbers, forts or arms,
 Or war's unrighteous, vain alarms.

The place selected by the Twelve for the gathering of the saints is near lat. 40^o north, in a valley on the shores of the Great Salt Lake. The country in which they have settled is occupied by the Utah Indians, a tribe that has not made the least progress in civilization; indeed a part of this nation are represented as "treacherous, and ill-disposed, and dangerous opponents to the whites, wherever any opportunity is afforded." The soil of the valley is said to be good, but Brigham Young states that "it will require irrigation," watering by artificial means, to produce crops, for rain does not fall in the summer months to any extent. Winter is not there unknown, as in the valley of the Colorado, the ground being covered with snow to the depth of several inches during the winter months. The site of the Great Salt Lake city is more than five hundred miles from any navigable water communicating with the Ocean, consequently nothing can be imported or exported, to or from that place, without an overland carriage of from five to seven hundred miles. Timber is also very scarce in that place, there being none within ten miles of the city. These facts are drawn from the writings of the latest and most authentic writers, who have described that country, most of them, from the writings of the Twelve and their followers. Compare the two places and you will see the difference between the works of God and the works of man. You will see the superiority of the wisdom and the ways of the most High over the councils of the ungodly. You will see how much more excellent a place the Lord hath chosen for the gathering of the church, than has been chosen by the Twelve. I therefore call upon all before whom this may come, to relinquish the vain idea of building up a city in the valley of the Salt Lake, and also abandon and cease from the false doctrines and practices of those who lead

astray the people that were gathered in the name of the Lord, and then come and unite in this work with clean hands and pure hearts, and your reward shall, in this world, be an inheritance in the kingdom that shall never pass away, and in the world to come life everlasting.

American Antiquities.---Translation of Hieroglyphics.

For the last fifteen years this subject has been the theme of many gifted writers, and the study of many learned antiquarians, who all agree upon one point, viz : That this continent, or, at least, that part of it now known as Mexico and Central America, has been peopled by a race of men who attained a high degree of civilization, and who employed a kind of hieroglyphical writing in recording events, many fragments of which still exist in Central America and Mexico, upon the Monuments of Copan and Quirigua, the tablets of Polenqua, the Pyramid of Xochacolco, &c. That the mysterious characters found in these places contain the history of their builders, is the opinion of the most intelligent travelers who have visited them. The ruins of seventy ancient cities have been discovered, some of them of great extent, and decorated with symbolical figures and hieroglyphics, amply illustrating the wealth, skill, and civilization of the unknown people once inhabiting them. But after all the researches of the enterprising travelers, and the diligent inquiries of the antiquarian, the subject is still shrouded in darkness, the origin and history of those nations are alike unknown. The modern traveler gazes with admiration and astonishment upon their works, and with intense interest upon the hieroglyphic and symbolic ornaments with which they are adorned, and is finally led to conclude that an original race, created upon this continent, has existed for unknown ages, and who, in power, civilization and enterprise, rivalled the greatest nations of antiquity in the old World, have at last been overthrown, and the knowledge of the language in which their history is written, lost, he fears, forever. "But there is a God in heaven that revealeth secrets," and who has said that all secret things shall be revealed. He has provided a way by which the history of this continent, from the earliest ages, may be brought to light. By means of the gift that God has given me, I have made some discoveries relative to those hieroglyphics, which I believe will prove a Key to the language of the Tolteean nations who erected the vast works found in the Southern portion of North America. The discoveries I have made may be briefly stated as follows:—

1. The hieroglyphics are not alphabetic nor syllabic, but, like

the Chinese mode of writing, each character represents a word, the same character always having the same signification.

2. Several characters were placed together, forming a block, so as to present a more uniform appearance than they otherwise would.

3. They were generally placed in vertical columns, and read from top to bottom; in some instances, however, they are arranged horizontally, and read from left to right.

4. These hieroglyphics were in use among different nations whose spoken languages were not the same, the character in almost every instance, retained their original meaning, though called by a different name.

5. These hieroglyphics were in use at a very early period, and the history of the New World is written in them as perfectly as the history of the old is written in records of antiquity. If I could command the means requisite for the accomplishment of such a work, I would publish a Key to the American hieroglyphics, by the aid of which any intelligent person might become sufficiently acquainted with the ancient languages of the aboriginal nations to decypher the inscriptions on their ruined edifices with the same ease and assurance that the learned antiquarians can read the hieroglyphics of Egypt. I will now present the translation of a few hieroglyphics which are found at Copan, and the copy of them may be found on page 141 of Stephens travels in Central America, &c. In this instance the characters are placed in horizontal lines, commencing at the left hand block of the upper line.

SIGNIFICATIONS.

1 block, 3 characters, A monument erected over the grave of the			
			King,
2	"	3	" Whose name will always be respected
3	"	2	" By the Nations of Peace.—
4	"	2	" Ansibeda, the son of Chima,
5	"	3	" The fifteenth King of Copan.
6	"	1	" The deceased King
7	"	3	" Enlarged his Dominions
8	"	3	" From the sea to the land of Quishe,
9	"	3	" And the River of the South. This vast
			Country
10	"	3	" At his death was left in confusion, without
			law, and without order.
11	"		" His successor established just laws, and
			banished
12	"		" Those that opposed him to the Islands.

In my next I will give the continuation of the translation of the characters on the pages, hoping that it may be proved whether it is correct or not, being myself well satisfied that it cannot be

shown incorrect. I desire that it may be tested, as I believe it will ultimately be the means of throwing a flood of light on the early history of this continent.

J. C. BREWSTER.

Translated from Esdras.

Rise, son of Righteousness, arise,
 With healing in thy wings,
 Illume these long benighted skies,
 And show us better things.
 Make straight and plain the way of peace,
 Thy captive children free,
 Let truth and peace and joy increase
 On earth continually.

Essay on Prophecy. [*Continued from page 96.*]

Whatever the cause may be, it is evident that a universal interest is felt by professing Christians of all denominations, in relation to the events, both political and ecclesiastical, that are moving the foundations of the earth out of their ordinary course, [Ps. 82d, 5th,]—and while they contemplate with increasing anxiety the present aspect of the world, and desire, as did Nebuchednezzar, to know not, as he did, what should come to pass in the latter days, but what shall be the end of the vision now before them, even in this generation, when the stone cut out of the mountain is to fill the whole earth, yet, in the midst of all these ominous events, which they anticipate will revolutionize the world and change its entire government, and introduce a scene infinitely more glorious and grand than any that has dawned upon our world since the creation, when the morning stars sang together, the blind sectarian, whose only fear towards God is taught him by the precepts of men, will gravely tell us that there is to be no more prophets, that the small portion of what has been revealed to man that is contained in the scriptures of the Old and New Testament, furnishes the man of God with sufficient instruction to enable him to escape all the evils that are coming on the earth, and to stand approved before the Son of Man. But before we direct the attention of the honest enquirer after the truth that pertains to the testimony of the scriptures, of truth concerning the marvellous works of the Lord in the restitution that he has promised to bring to pass in the latter days, in the establishing of a universal Kingdom that shall fill the whole earth, and consequently no other dominion can exist on the face of the earth, we

say, that as the Lord hath so kindly condescended to reason with man, in so doing, he has shown that his ways, however inscrutable to our circumscribed knowledge, in many of his works, yet, when comprehended, that principle or rule of his works, which to us may now be most mysterious, will, so far from controverting the present knowledge he has given of the attributes of his character as revealed in his word, and which he has addressed to our reasoning powers, be in perfect accordance with the plain understanding we now have of the attributes of his character, Holiness, Justice, Goodness, and Truth, which are brought to light by the principles of the Gospel. Now the characteristic features of these principles are so clearly revealed in man, by the inspiration of the Almighty, that giveth him understanding, that his justification or condemnation, his happiness or misery, is the result of his obedience or disobedience to them. Here we may analyze the attributes which we ascribe to our Heavenly Father, and show that we do not mistake their signification when applied in our conduct towards each other; thus, holiness, another word for righteousness, is the opposite of unrighteousness, justice is the opposite of injustice, goodness or mercy of unkindness or cruelty, and truth is the opposite of error or falsehood. That these attributes that mark the character of the Deity are inseparably connected, is manifest from the fact that a violation of any one of them is a violation of the principles of the whole; thus, if I tell a falsehood to the injury of another, I violate the principles of truth, of goodness, of justice, and of righteousness towards him in that one act. Hence the saying of our Lord—"if a man keep the whole law, and in one point only offend, he is guilty of all." And why? Verily, because he does violence to every attribute in the glorious character of his adorable and divine law-giver. Hence, also, the command of our Lord—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven;" and an Apostle sums up the whole thus: "the whole Law is fulfilled in this one word—thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore, Love is the fulfilling of the Law." We are, then, brought irresistably to the conclusion that, from the principle of love, in its highest degree of perfection, inspired by the exercise of the infinite wisdom of the Creator, has emanated every principle or rule of action (as law), to govern every intelligent or accountable being in his universal dominion.

[*To be continued.*]

THE OLIVE BRANCH,

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Essay on Prophecy.—[CONTINUED FROM P. 112.]

By this doctrine we learn also that the principles of the law of love would produce universal peace and happiness, as far as its influence is extended in all the creation of God, and that on the other hand, the principles of hatred (its opposite) is the root, has been productive of all the evils, both mental and physical, that have blighted and deformed the beauty, and the excellence of the glorious works of the Infinite God, so that the falling tear, the pensive sigh, the heaving bosom, the orphan's moan, the widow's wail, or the plaintive song, all, all tell us, in accents not to be misunderstood, that an enemy hath entered this fair portion of the creation, and has spread a pestilential influence in every land, and in every clime, fixing on the visage of every animal being, the indelible impress of pain and death, and writing on every tablet, like Ezekiel's Roll, the dolorous sounds of lamentation, and mourning, and woe. When therefore we contemplate that enmity or hatred hath prevailed against love, ever since its first successful attack in the garden of Eden, and will continue to prevail against the Saints till the Ancient of Days shall sit; what marvel is it that the loving kindness of the Lord should open the visions of the future to those holy men, who lived in the first ages of the world, and who were to fail of entering into their rest till they had slept for thousands of years in the dust of the earth. But some of the evidences of the continued revelations, that the Almighty was pleased to give to his people, from the foundation of the world, of the restitution of all things, of which they speak, will serve to show that they not only had the knowledge that the earth would rest from violence, but that then, and not till then, would their redemption from all the evils of sin be perfected, and their enjoyment full. We commence with the history of our father, Adam, who, three years before his death, called together the Head Fathers, or Patriarchs of the families of seven gene-

ations, to wit: "Seth, Enos, Caiman, Mahalaleel, Jared, Enoch, and Methusaleh," who were all high priests, and the residue of his posterity, who were righteous, into the valley of Adam Ondi Ahman, and there bestowed upon them his last blessing, and the Lord appeared unto them, and they rose up, and blessed Adam, and called him Michael, the Prince, the Archangel, and the Lord administered comfort unto Adam, and said unto him: "I have set thee to be at the head: a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time," and that Enoch did behold the latest generation, we have the testimony of Jude, saying, "And Enoch, also the seventh from Adam, prophesied of these, saying, behold the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against him." Nor is Abraham less favored of the Lord to obtain promises, for he not only received the covenant of circumcision, by which he had the promise of all the land from the river of Egypt to the Euphrates, for the everlasting possession of his literal seed; but also, through the righteousness of faith in the promised seed of Christ, not only his literal seed through Isaac, but all the families or nations of the earth should be blessed. Hence by faith he saw the sufferings of Christ, and the glory that should follow, and attained to the character of the Father of the faithful, and the friend of God. Hence also the saying of Christ, "Abraham rejoiced to see my day and was glad." Isaac also blessed Jacob and Esau concerning things to come. Jacob, about to sleep with his fathers, calls his sons and says, gather yourselves together, that I may tell you that which shall befall you in the last days. But the witnesses, who saw by faith the promised restitution afar off, obtained the promise of its enjoyment, increased insomuch that Paul says, the time would fail him to call them up; and he compares them to a cloud of witnesses who all died in faith, not having received the promise.

The foregoing references to the history of the ancient Saints, establish the fact most clearly that they were favored with the spirit of prophecy to discern that the earth was in the possession of an enemy, or ruling power, which would reign until the strong man should overcome all his principalities and powers, bind the strong man, his enemy, and spoil his authority. And consequently that they were as pilgrims and strangers, nor having any enduring inheritance. This being the case, we understand why the Apostle should say that the whole creation groaneth and trav-

aileth together in pain until now. Not only those spirits of just men made perfect, who have put off their earthly house or tabernacle, but we, also, who are of the first fruits of the Spirit, and while we are at home in the body do groan, not that we might be as the spirits of the just have been, who have put off their mortality as corruption; but that we might be clothed upon with our house from Heaven, that mortality might be swallowed up of life. If, then, the whole creation are anxious to enjoy their bodies incorruptible, with what intense, yea, with what inexpressible desire must the souls under the altar 'of them that have been slain for the word of God, and the testimony of Jesus, as well as all the spirits of just men made perfect,' look upon the scenes that are now acting in this world's great theatre, and which will introduce them into its possession as their everlasting inheritance, in the resurrection of their bodies to life eternal! Now if this is the generation in the which these momentous revolutions are to be effected, it is of the first importance that we understand the succeeding events that shall bring to pass the "end of the vision;" this brings us to the subject of prophecy, for the angel said to Daniel that though none of the wicked should understand, the wise should understand. Now they can only understand by the spirit of prophecy, or the study of prophecy. In the ancient schools of prophets it is evident that they not only reasoned from cause to effect, (philosophically,) but physically and morally. Physically thus, when Ahab, with his mighty hosts, aided by that of Jehosaphat, the King of Judah, the whole four hundred prophets of Ahab, were unanimous in the prediction that Ahab would prevail, on the same principle, or rule, that we should predict, that an army of the United States would overcome the like number of untutored Mexicans in battle. Another rule by which men attained the character of prophets, anciently, was the study of prophecy on moral principles. Thus when a nation or kingdom became divided, and violence and anarchy increased among the people, they, from the study of history, could view it as the infallible precursor of ruin. Hence it cannot be supposed that the prophets of the King of Judah were esteemed as false prophets: on the contrary, their predictions in many instances, obtained for them not only a living, but honor also. All the above principles of prophecy may be obtained by the study of prophecy, without the gift of the Holy Ghost; but when the Lord hath determined to do a work independent of natural causes, or above their influence, he then reveals his secret to his servants, the prophets, by the gift of the Holy Ghost, as in the case of the prophecy of Isaiah against Senacherib, the King of Assyria. Having now presented the two principles by which all prophecy is given, that is, by study, or by the immediate inspiration of the Holy Spirit, we will examine the ground on which is predicated the prophecy that according to the chronology of time, the revelation of Jesus Christ from Heaven, with his

mighty angels in flaming fire, to take vengeance on them that know not God, and obey not the Gospel, may be looked for immediately, and continually, until he shall come. This position, obtained by the study of chronology, brings all those who profess to love his appearing, to the conclusion that all the prophecies concerning Jew or Gentile, concerning Zion or Jerusalem, that are to be accomplished before the coming of the Son of Man, have been fulfilled. Now it is evident that among the thousands that have predicted the coming of Christ, on dates that are passed, not one has done it by the Holy Ghost, the Spirit by which the prophets spoke, and wrote, for the Holy Ghost erreth not in showing things to come. Here suffer me not to detract, by my pen, from the excellent spirit of the many that have looked for, and are now waiting in daily expectation of the coming Messiah, for I bare them record, that in moral excellence they are not a whit behind any people with whom I am acquainted; but I make this remark to show how desirable, and necessary it is, that in the greatest and most eventful epoch of our world, when revolutions effecting the eternal interests of our entire race are to be made, and, that, too, by the immediate agency of the great God, we should have the spirit of prophecy to understand the things that belong to our peace. Come then and let us reason together, and passing the doctrine that we may look daily for the appearing of the Son of Man, let us see if the just principles of reason will permit us to do it. Now any prophecy that will conflict with the attributes of the Deity, cannot be true; but the immediate coming of the Lord, to punish with an everlasting destruction, all who know not God, and obey not his Gospel, would conflict with all his attributes; therefore, such a prophecy cannot be true; for how could he judge and condemn nations for not obeying a law they have never received, or not believing in a name, of which, by the Gospel, they have never heard?

To be Continued.

Our beliefs: California, or the country beyond the wilderness of Deluge.

The reader will notice the description of Eastern California, as given in the 6th No. of the Olive Branch, by R. B. Page, is of recent date. To his history we subjoin the description given by Esdras, as translated by James Colin Brewster, and printed in his second pamphlet, at Springfield, Ill., March 20th, 1843, showing a perfect coincidence in his history in all the general characteristics of that country, as given by our Br., as translated from Esdras, long before any particular account had been given by any other writer, thus witnessing the truth of the writings of the prophet Esdras. The reader will also notice that the land of Bashan represents the whole of the Californias in the description given by

Esdras, and that the river Bashan is the Rio Colorado, that empties into the Gulf of California,

“We believe the Gospel that was preached by Jesus Christ and his Apostles, which is contained in the New Testament and Book of Mormon. We believe that God has as much power now to instruct, direct, support and defend his saints, as in former times; and I am willing to believe what he reveals to me, although it may be called a humbug by those who consider themselves in high standing in the Mormon church. I regard it not, but will believe God and not man; and, therefore, will retire beyond the wilderness of Deluca, to the land of California, of which the following is a short, but correct description, which has been shown to me by the gift and power of God.”

The following description is taken from one of the Books of Esdras, for we have ten of those Books, in manuscript, which we could publish if we had sufficient means :

A description of Bashan or California.

CLIMATE.—The climate of this country is generally mild and temperate, though very different in various parts. In the Northern part of Caledonia, the winters are severe; in summer the weather is mild, there being few storms. In some places the air is very dry; but there is much rain in the Spring. The country being very hilly, renders the air warmer in winter, and cooler in summer, than other countries in the same latitude; along the sea shore the air is very dry; further south it becomes warmer, it being warmer in summer and not as cold in winter as in Caledonia. Some of the mountains, being a mile high, are destitute of snow only a few weeks in the summer, which, together with the sea breezes, renders the weather mild and agreeable. In the southern part of California, the heat in summer is excessive, there being scarcely any winter in the valleys.

NATIVE PRODUCTIONS.—The native productions of this country are very numerous. The jet berry found in Caledonia, growing on a bush ten or twelve feet high, is a small black berry of a delicious flavor. The Quinta, or wild squash, which grows on a vine 20 or 30 feet long—the fruit is small, not exceeding 3 or 4 inches in length; though the vine has a disagreeable smell, yet it bears well and is very good food. There is an abundance of wild plumbs, and papaws, otherwise called quishpe. Along the banks of the river Bashan, is a very singular plant called list, which is excellent food when wilted and fried in butter. At the mouth of the river Bashan is a shrub bearing small berries; there is also, wild potatoes, and corn of an inferior quality. To the south of this is found wild rice, sugar cane, and tomatoes, besides a great variety of grapes, among which is the vine of Aulesius.

MOUNTAINS.—The mountains of this country are very nume-

rous. The whole of Caledonia is filled with detached ridges and summits, some of which are from 2,000 to 6,000 feet high.

FORESTS.—The forests of this country are principally in Caledonia. The principal trees are birch, beech, oak, chesnut, hickory, and walnut; in the northern parts are low fir, cedar, and pine; besides these, there is a great number of smaller trees of less value.

ANIMALS.—The animals of this extensive country are as follows:—the buffalo, which go in herds of several thousands; the common deer, and antelope, the wild goat that lives chiefly upon the mountains; the wild hogs, and horses are found in great abundance on the plains, and in the forests the cantacula are found in some places. The elk is common to this country, and the moose is seldom found. The ferocious animals, are the red, grey and black wolves, the black and grisley bears, panthers, two species of wild-cats, besides a great variety of smaller animals, and the widner, a strong, large and ferocious beast.

MINERAL SPRINGS.—There is an iron spring near Kent, and one of copper in the same mountain, and a medical spring near the mouth of the Bashan, for the cure of almost every disease.—There are various other medical springs in this country, many of which are of great use to those who shall go there.

FISHES.—The principal fish of the rivers are shad, trout, catfish, and eels, besides these is the vent, a fish 3 or 4 feet in length, the simda, which is 6 or 7 feet long, besides a great variety of fish unknown to other waters; the elt is a delicious food; the cond is about 20 inches in length, and will weigh from 10 to 15 pounds. There is a great number of shell fish in the Gulf. On the coast of Caledonia is herring in great abundance; also a species of small whale, which furnishes excellent oil.

BIRDS, AND WILD FOWLS.—The principal birds of this country are the same as are common in the same latitude. There are, however, found here two species of parrots, the gier eagle, and the commorant, and several species of smaller birds unknown to the rest of the world, many of which are very beautiful. The wild fowls are as follows—wild turkeys, hens, ducks, geese, pints, and wildoes, and several species of smaller water fowls.

SERPENTS.—Several species of serpents are found in this country, but none are venomous, except the rattle snake, which is found only in a very few places.

MINERALS.—The minerals of this country are very numerous, Iron is found in the mountains of Kent; lead is found North of Camba and also in several places near the Rosco (Rio Martires;) zink and copper near the Calmenta (Yaqui river.) There is a bed of silver near the centre of the Gulf—there are beds of slate stone, and coal—there are quarries of fine marble, some of it is white, others brown, red, and clouded with blue and white. Several other species of stone are found of the best quality. There is a quarry

of native hurr-stone near the mouth of the Bashan. There are also other minerals in this country.

NATURAL CURIOSITIES.—The natural curiosities of this country are very numerous. The principal of these are the plains, some of which are 50 or 60 miles in extent, covered with grass, clover, and grain. Some of the plains are covered with large double clover of a very singular appearance. Others are covered with a short fine grass. There are two or three species of grain found, which, when cultivated, is excellent food for cattle. In some places groves and springs of water are found, but for the most part the plains are without water. This country is full of curiosities, which present a very singular appearance. There is a small lake on one of the mountains of California, which is eight hundred feet above the level of the sea; there is also a rock on which characters are engraved; there are also many singular hills in this country which cannot be mentioned in this book. There are in many places ruins of cities, and fortifications; there are the ruins of a fortification near the mouth of the Bashan; also the remains of a city at the mouth of the Rosco, and in several other parts of the country.

GRAIN.—There is in this country a grain, very much resembling rye; it grows in wet land, and if mown in June, it will be sufficient for the food of all kinds of cattle. There is another, somewhat resembling wheat, but is a much coarser grain; it is found scattered about on the plains; the third species is smaller and much better than the other two: it is found in abundance on the boundary between the states of Calmenta and Caspa, also in the country of Luthina, and several places along the river Bashan, or Colorado of the West.

DIVISIONS.—This country is divided into many small states; there are also many mountains, lakes, rivers, gulfs, bays, islands, and harbors, which cannot be mentioned in this book.

EXTENT OF THIS COUNTRY.—This country measures from the lower point of Vintress to the Northern boundary of Ominda, one thousand nine hundred and fifty miles, and from the mouth of the Rosco eastward to the mountains of Vintroy, (Rocky Mountains,) is one thousand miles.

They that are saved, shall go there; they shall build and inherit, plant, and eat the fruit thereof; they shall not fear Satan save it be to hate his works, and fear to do his will, for he is the enemy of all righteousness, and will destroy the righteous if he can.—In this land the wicked shall have no power, for God created this land for the righteous, and they that will seek to keep his commandments shall go there, and they shall preach to the Islands of the sea, and to the nations afar off, and they shall go to Bashan, which is in Bethsula, (North America,) by the sea side; the wicked shall be afraid, for death shall come into the land of the ungodly.

Many signs shall be seen in the heavens before the destruction of this nation, (the United States of America;) there shall be thundering, and lightnings, and storms; the earth shall tremble, and all men shall be afraid, for the day shall become dark as night, and the night light as day; things shall be seen in the sky which will fill men with fear, and their hearts shall fail them because of the things which shall be seen.

There shall be blood, fire, vapor and smoke; but they that fear God, and work righteousness, shall be preserved from all evil, they shall not be destroyed by the wicked, neither cut off by the ungodly, therefore serve God that ye may be saved, for they that serve Satan shall surely fall, they shall not remain with the saints of the Lord.

Trust not in words.

1 Trust not in them that say believe;

For surely they will you deceive;

Trust not in words

For they are vain,

For friendship's end is death and pain.

2 Trust not in promises for lies they be,

Bind not yourselves but stand forth free;

Trust not in friends

For they are vain,

For all that's joined shall be rent in twain.

3 Trust not in arms for weak they be,

Trust not in speed for you cannot flee;

Trust not to hide

For you shall be found

When stern destruction sweeps the ground.

4 Trust not in ships to escape on sea,

Trust not in walls though high they be;

Trust not in towers,

In bolts or bars,

In rising hills, or lofty spars.

5 Trust not in strength of walls or towers,

Trust not to hide in the thickest bowers,

But trust in him

Who rules on high,

Who rides above the stormy sky.