

through the ordinances. He continues to progress in light and truth to the end of his life, if faithful; and then, if he is not guided into all truth, the spirit of God still opens truth after truth to his understanding, till afterwards he finds himself in possession of "ALL TRUTH," or in other words, a "FULLNESS OF TRUTH." He is then perfect as his father in heaven is perfect, and pure as he is pure; being glorified in him, and he in him.

*Ques. 5th.*—What does Peter mean in 1st Peter 3 and 19, and 4, 6?

*Ans.*—He means that Jesus Christ, after his resurrection visited the spirits in prison, who had been confined in chains of darkness and bondage from the flood until Christ's coming, and that he preached the gospel unto them that they might be judged according to men in the flesh; but live according to God in the spirit.—Hence you see that the priesthood is without end; and that it ministers salvation in eternity as well as in time. Here is an illustration of that text which says, that he (Christ) was appointed "to preach deliverance to the captive, and the opening of the prison to them that are bound."

*Ques. 6th.*—It is said in Exodus xxiv, 10, "And they saw the God of Israel, and there was under his feet as it were paved work of sapphire stone, and as it were the body of heaven in its clearness"—also, "They saw God and did eat and drink." But in the first of the Gospel of John, and at the 18 verse, it is said, "No man hath seen God at any time." Is there not here a contradiction?

*Ans.*—There is a positive contradiction, as it now stands; but there was no contradiction when the Scriptures existed in their purity. In the

revelations which God has given in these last days, this matter is made plain. The truth is this: that without the priesthood of Melchizedeck, "No man can see God and live."

*Ques. 7th.*—How can the stars fall from heaven to earth, when they (as far as we know) are much larger than the earth?

*Ans.*—We are nowhere given to understand that all the stars will fall or even many of them; but only "as a fig tree casteth her untimely figs when she is shaken with a mighty wind." The stars which will fall to the earth, are fragments, which have been broken off from the earth from time to time in the mighty convulsions of nature. Some in the days of Enoch, some perhaps in the days of Peleg, some with the ten tribes, and some at the crucifixion of the Messiah. These all must be restored again, at the "times of restitution of ALL THINGS." This will restore the ten tribes of Israel; and also bring again Zion, even Enoch's city;—It will bring back the tree of life which is in the midst of the paradise of God; that you and I may partake of it. [See Rev. ii, 7.] When these fragments, (some of which are vastly larger than the present earth) are brought back and joined to this earth, it will cause a convulsion of all nature; the graves of the Saints will be opened, and they rise from the dead; while the mountains will flow down, the vallies rise, the sea retire to its own place, the islands and continents will be removed, and earth be rolled together as a scroll. The earth will be many times larger than it is now.—"If I have told you of earthly things and ye believe not; what would you think if you were to be told of heavenly things?"

*Ques. 8th.*—What is meant by

that common and popular saying, "The Canon of scripture is full? Why is not the Canon of the law of England full, as well? If you should judge it worth your valuable time to give us answers to the foregoing, I think you will gratify many, as well as your brother in the gospel."

JOSEPH FIELDING.

*Ans.*—Your first seven questions were easily answered, but in this eighth we must confess our ignorance. We are, so little versed in sectarian logic that we know not the meaning of this text; nor indeed, do we know where to find it in sacred writ. We have read all the books of the Old and New Testaments, and also the Book of Mormon, the Book of Jasher, and the book of Enoch, and scores of New Revelations, and yet we have never found this text in either of them. Perhaps it is to be found in the BOOK OF TRADITIONS! If we must venture an opinion on this text, we suppose it to apply to some false system, where the people worship a DUMB AND CHANGEABLE GOD; whom they suppose to have been in the habit of talking with man, in olden times; but who has long since lost his SPEECH, either by old age or some other means, so that they should never hear from him any more. At any rate, we are sure of one thing, viz., that the text cannot apply to the true and living God, nor to the HOLY Scriptures, for they every where hold forth the principle of continued REVELATION, as attainable by all men who seek it in the appointed way. So we conclude that the Canon of Scripture will never be so full as to answer in the place of the Holy Spirit of Revelation, which God has promised to all his children.

MR. SAMUEL HAINING'S

UNJUST BALANCES.

This gentleman has published a tract of 66 pages against the Latter Day Saints. It is printed at Douglas, Isle of Man, and entitled, "Mormonism weighed in the balances of the sanctuary and found wanting."

There is no new ideas or arguments advanced in this work; it takes the old beaten track of all our opponents, viz.:—a strained, undue and almost idolatrous estimation of the Bible, placing the *Old and New Testaments* in the room of *God the Father*—in the room of *Jesus Christ*—in the room of the *Holy Ghost*—and in the room of the *Religion* contained in the *Bible*. According to this man's reasoning, God is dumb—Jesus Christ is dumb—the angels are confined in heaven, and not suffered to minister to the heirs of salvation—and the Holy Ghost (the Spirit of Prophecy and Revelation) is no more to be enjoyed by mankind. Even Apostles and Prophets are not needed any longer: but in the room of all these things "we have a bible, a whole bible, and nothing but the bible."

On the other hand, this gentleman represents the Book of Mormon as a strange mixture of grace and works,—as saying, that man is to be saved, partly by the blood of Christ, and partly by keeping his commandments. To use his own language, he represents the doctrine of the Saints thus: "According to this system" he says "men are justified partly by Christ, and partly by themselves, by faith and obedience united. This system is a strange compound of law and gospel—of grace and works—of the acts of the creature, and of the mercy of the Creator." Such a system