

### To the Saints.

God hath made of one blood all nations, kindreds and tongues that dwell upon the face of the whole earth. He gave, also, one language to all men, so that they would understand each other in their own tongue; but when men had corrupted their ways before the Lord, by shedding innocent blood, and committing all manner of abominations, the heavens were displeased, and the inhabitants of the earth were cursed; some with a skin of blackness, some with darkness, and all with confusion of languages; and that as a punishment, so that their evil deeds might be manifest to themselves, and each other; so that they might carry the marks thereof in their faces, and hear the sound thereof in their ears continually, that if it were possible they might be led to repentance, whereby they might obtain forgiveness for the past, and be restored again to their original oneness and godlike purity, through the redemption there is in Christ Jesus.

But how far have these judgments had their desired effect? Is there any more a oneness of color amongst men now, than there was thousands of years ago? Are not the languages and dialects of men and nations increasing instead of diminishing? And if this increase in diversity of color and language continues, how long will it take to restore the inhabitants of the earth back to their original oneness? Jesus said, "if ye are not one, then ye are not mine;" and the true, extended meaning of this is, *one in all things*; one in language, one in color, one in faith, and one in act; for when all are of one faith, the one faith will produce oneness of action; and all will keep the commandments, and receive a like reward, by restoration back again to the presence of the Eternal Father in the heavens.

These diversified appearances among men, arose through giving heed to the temptations of the devil. Eve was tempted, deceived, and sinned. Adam was tempted, though not deceived; yet "sinned that men might be; and men are, that they might have joy."—If Adam had not sinned, men might not have been, and earth and joy might have remained strangers to each other; for the earth is joyful, when her children rejoice; and when all her children become one again, the earth will rejoice with her offspring in celestial glory.

But all this cannot be brought about in a moment. The citizens of the world have had six thousand years to learn to do better, to do well; but instead of learning wisdom by experience, they grow worse and worse, and more and more foolish and wicked; and instead of being more united, go farther asunder; neither can man restore himself, wholly, by his own acts, from the degradation into which he has fallen; hence the holy priesthood is committed unto man on the earth, to lead him in the right way; and enable him to do that which he, alone, cannot accomplish; and through obedience to this priesthood, all men may, in the end, arrive at the greatest degree of glory and exaltation it is possible to seek for; but, at best, it will take some time to accomplish the object; and with many, and in many things, it will take a long time.

For instance, the descendants of Cain cannot cast off their skin of blackness, at once, and immediately, although every soul of them should repent, obey the gospel, and do right, from this day forward. The mark was put upon Cain, by God himself, because Cain killed his brother Abel, thereby hoping to get the birthright, and secure to himself the blessings which legally belonged to Abel; but Cain could not obtain Abel's birthright by murder, as Jacob obtained Esau's by purchase, by contract, paying a mess of pottage; the same as buying a farm, and paying a stipulated price; by such mutual agreement, the farm changes owners; but if one man kills another for the sake of getting his farm, the farm does not change owners, though the owner be dead; it descends to his heirs.

Cain did not obtain Abel's birthright and blessing, though he killed him for that purpose; the blessing which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with father's soap every day; they cannot wash away God's mark; yet, the Canaanite may believe the gospel, repent, and be baptized, and receive the Spirit of the Lord, and if he continue faithful, until Abel's race is satisfied with his blessings, then may the race of Cain receive a fullness of the priesthood, and become satisfied with blessings, and the two become as one again, when Cain has paid the uttermost farthing.

The Lamanites, through transgression, became a loathsome, ignorant and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should embrace the gospel at once; yet they have the promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightful people; but it will take some time to accomplish this, at best.

Again, when men set themselves at work to take heaven by storm, they were all of one language; and while they remained of one language, they were united in their efforts at building a tower, up which they might travel to salvation; but the effect of diabolism was quickly manifest, when God confounded their speech, so that every man (except Jared and his brother) had to talk for himself, to himself, and in his own tongue, no one else understanding him; and we have not heard of the first job, since that day in which all the inhabitants of the earth have unitedly engaged to labor for its accomplishment; and who not expect to hear of universal man's engaging in building another tower to reach heaven, or in any great enterprise, until the Lord shall restore a pure language, which shall be spoken by all the inhabitants of the earth.

It will take some time to accomplish this; for the Lord will not restore a pure language till he has a people pure enough to receive it with joyful hearts, and use it with thanksgiving; not abusing it as did the Babelites. For the spread of the gospel, the gift of tongues is given to the elders of Israel; and this in part, answers the purpose of a pure language; but when the pure language shall have come, and been received by all, then that which is in part may justly be done away, having accomplished the purpose for which it was sent.

This is not yet, but bye and bye. God works by means, as well as man, although these means are unseen, oftentimes, by man, consequently thought to be miraculous; but the agents of the heavens are all around and about us, and use the means necessary to accomplish the missions which they are sent, according to the law by which they are governed; but as the eyes of the corruptible body are not capable of seeing the acts of spirits and spiritual bodies, many of the works of Jehovah appear miraculous; but this all owing to man's short sight, and ignorance.

While cursings were poured out of the heavens upon those who wrought wickedness, in ancient days, blessings were bestowed on those whose works pleased

the Lord, as was the case with Abraham, whose blessings were to descend to his posterity through Isaac, Jacob, Joseph, Ephraim, &c., to the latest generations; of whom are the saints of the last days; and Ephraim, though younger than Manasseh, obtained the great blessing of Jacob, secured the birthright, and was declared the "first born," and legal holder of the priesthood; and in his descent has the priesthood been restored in this dispensation.

Through this priesthood, the gospel has gone forth to many nations; many have heard the sound thereof; many have embraced it with joyful hearts; have repented and been baptized for the remission of their sins, and are coming forth to the gathering, in the Valley of the Mountains, in accordance with the holy commandment which has been given in this and other dispensations of the gospel—as said the Savior, How often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not; and now your house is left unto you desolate; so will it be in this dispensation to those who do not gather themselves together as they have the opportunity; they will be overthrown in the midst of the nations; just as Lot would have been overthrown with the surrounding wicked, had he not fled out of the city, and gathered himself and family to the mountains.

But why may not the saints be saved, abroad among the nations just as well as at home, and among themselves? Because God has not so ordained it.—We might ask, in return, and with the same propriety, why may not the people be saved by believing and acting upon as many different faiths and creeds as there are saints to act, just as well, as for all to believe and act alike? Because God has not so ordained it. Jesus says, "if ye are one, then are ye mine;" and Satan says, "if ye are not one, then are ye mine." For the saints to be one, it is necessary they should be together; be instructed in the same principles, initiated into the same practices, live under the same laws, become familiar with the same ordinances, as to be prepared for the same admission into celestial glory.

Can this be done while the saints are living in different nations; speak different and unknown tongues; are unacquainted with each other's habits and customs; and while many are obliged to yield obedience to the government where they are, which may not even allow the gospel to be preached in its dominions, much less admit the ordinances of life and salvation to be administered? And if not, there are reasons sufficient why the Lord has commanded his people to gather into one fold, where they can be instructed in their several duties, and become one in all things.

But here the saints are, together, that they may become one; and how shall they accomplish it? By each loving his neighbor as he does himself, and doing as he would be done unto, in thought, in word, in deed. Here we are, gathered from a great variety of nations, of different languages, habits, manners, customs, propensities, professions or occupations, good, bad, and indifferent, just as we learned them from our cradles; therefore let us gather all the good of all nations, and save it, throw the bad away, and improve the indifferent as far as possible, that every thing may be saved that is worth saving,—and leaving the things that are behind, press forward unto perfection.

Now let each do as he would be done unto, not only by imparting of his substance, in gold, silver, merchandize, or any other commodity of a like kind, but in paying his debts, and that promptly to the utmost of his ability; and imparting freely all information that he has.

But, says one, "I have served seven years' apprenticeship to learn to be a joiner, and do you suppose I am going to give the knowledge I have acquired, at a great expense of time and money, to any one, without a reasonable compensation? No, by no means; I can never do that; if my brother wants to learn the trade, let him do as I have done; pay fifty pounds sterling money to me or some good master, and give me seven years' labor and I will show him how to work." While the joiner is telling his story, the blacksmith, the cabinet maker, merchant, tailor, doctor, hatter, lawyer, saddler, cooper, harness maker, miller, sawyer, gardener, farmer, shoe maker, baker, boot maker, millwright, tanner, carrier, match maker, distiller, and the whole et ceteras of professions, are attracted to the spot, and all unite in the decision of the joiner; their knowledge cost them too much, and they can't afford to give it away.

The principle here involved, is in accordance with the custom of the world, generally; and if it be correct and right among saints, it surely ought, and we want to see it prevail. What are all the little particulars, and great sum total with the saints but the building up of God's kingdom? And what have the saints which they have not received? And from whom have they received all good things, but from God? And will some one well versed in the subject, tell us what is the difference between spiritualities and temporalities in God's kingdom, or where one ends and the other begins.

While waiting for an answer, we will suppose the joiner, personifying all the various professions, meets the Prophet, the leader of Israel, and says, will you please to tell me how I can distinguish between an angel of light and an angel of darkness, or between a good and bad angel; for I understand that Satan sometimes transforms himself into an angel of light, and I am afraid I may be deceived; or, the mechanic might enquire by what key he should unlock the door into the celestial kingdom, or the presence of the Father? (for the Prophet has more keys than all these mechanics, when put together.) And the Prophet should reply, I have spent three times seven years to learn these things, and know how to build up the kingdom of God, and get salvation therein, with fastings, and prayers, and travels, and research, and weariness, and watching; and have paid out thousands of dollars beside, to gain the information you desire; and do you think I am going to give that away which has cost me so much? By no means; if you want to know what I know, you must learn the trade as I have. What would you think of such a prophet?

Would not every saint exclaim, I would think the prophet had three times the reason for talking thus, that the joiner or mechanic had; for he has spent three times as much time and means to get his profession? But stop a moment, and consider that neither has spent his own time, for they had no time to spend; it was all the Lord's, and he lent it to them, to gain intelligence, so that they might have a stock to impart to others, freely as they received.

Then as the Prophet has three chances for making excuses for not imparting information, when asked, on account of his expense in time and money; and as neither have the least ground for such excuse, the whole belonging to the Lord, we shall not expect to hear any mechanic or professional among the saints, making apologies for not communicating all the intelligence he has received, whenever he can be any benefit to his fellow man, until he first hears the Prophet making such excuses; and when he says, I served my apprenticeship in England, in Germany, in France, in Italy, in Spain, in Denmark, in Russia, in New England, or China, or anywhere else, and can't give my knowledge away, it will be quite time for mechanics, doctors, lawyers, and priests to make such

apologies; and the banishment of such false ideas from among the saints, will destroy one source of unpleasant feelings, and tend to forward the kingdom of God on the earth.

Every child should learn and practice that trade or profession to which he is by nature adapted. The boy that has a natural genius and taste for blacksmithing, will scarcely ever make a good cooper; and many first rate mechanical geniuses have been obliged to learn their trade, at odd hours, by their own exertions, while supporting themselves by their industry; and perhaps at the same time sustaining a decrepid parent or orphan sister; therefore, let all, no matter from what country, impart freely of their knowledge, and do all the good they can; and not hide their talent in a napkin, lest they be found unprofitable servants.

Let all national distinction be done away from among the saints; for God is doing his part to roll on the time, when those who remain, shall feel that they are of one blood; shall treat each other as brethren, and talk a pure language; and one shall not say, I am for Paul, another for Apollos, and another for Cephas; and I am of England, and I am of France, and I am of Germany; but all shall say, I am from the earth, and for Jesus Christ, and the kingdom of God; and all my labors shall be for its advancement; and what I know, ye may know, also.

Knowledge, like money, rightly improved, increases continually; but, secreted, rusts, and diminishes in value.

It is sometimes said, that the presidency and the elders have prejudices against the saints who are of another nation, English, Danish, Dutch, &c., because they make mention of their follies, which they imbibed in their childhood, arising out of their national peculiarities, and which they have brought with them among the saints. This is a mistaken idea.

The nations have their peculiar nationalities, and national prejudices; and saints, like others, before they heard of the gospel, indulged in these same prejudices; that their nation was more refined; more powerful; more intelligent; had more picturesque scenery; less poverty, or greater nobles than any other; but such things should be done away among saints; they have no place in the minds of their presidency; and when they revert to national characteristics and follies, it is that those follies may be done away; for they remember, continually, our text, and regard him well who doeth well, and the best that doeth the best; and all, who have tasted of the good word of God, and the glories of the world to come, will have little regard whether a brother or sister has been born in Kamskatka or the New Jerusalem, if their life and conversation is as pure as they are capable of making it.

The world is the saints' final home; and with saints, so with nations; those that do the best, are the best; and the way for every saint who would keep up the credit of his nation, is to improve on all instructions and reproofs, emanating from the proper source, and never more suffer jealousy to suggest that their teachers have prejudices against their nation because they refer to their national follies and errors.

[To be continued.]

### SUMMARY,

Continued from Old Mail.

A lady lately appeared at the Opera in New York, decked in jewelry to the amount of 30,000\$.

Some twenty whaling vessels have been lost in the north Pacific the past year.

Some twenty families, bound for the Salt Lake to join the Mormons, have arrived at Socoro, and intend proceeding at once to Utah.—Revellic, Dec. 14; news from Santa Fe.

The La Fayette family have recently come in possession of a fortune of 1,200,000 francs, or 240,000\$. Thus the posterity of the liberal, noble General is made fat.

It is proposed to build a railroad from Cincinnati to Louisville.

Ploughing by steam is introduced into England. Watt fixed a horse power at 33,000 pounds raised one foot per minute.

The Galena lead mines are surpassing every thing of the kind on record; the veins are nearly solid ore, 10 or 12 feet in width.

A late term of the court at New Haven, Conn., granted thirteen divorces. [They must be a very particular people who cannot live peaceably with one good wife each. If all the States are divorcing like Ohio and Connecticut, the Union will not much longer need to get up wars to kill folks, for there won't be any folks to kill.—Ed.]