

"Why," some say, "we thought that the wicked were to be sent to hell to dwell with eternal burnings forevermore." They go to hell and will stay there until the anger of the Almighty consumes them and they become disorganized, as the elements of the fuel we burn are disorganized by the action of fire and thrown back again to their native element.—The wicked will endure the wrath of God and be turned into hell, with all the nations that forget God. What will be done with them there? Those who did not persecute the Son of God in the flesh while acting for themselves and following the direction of their own will, those who did not persecute the Holy Priesthood of the Son of God, those who did not consent to the shedding of innocent blood, those who did not seek to obliterate the kingdom of God from the earth, will by and by, be sought after.

You read about a first resurrection. If there is a first, there is a second. And if a second, may there not be a third, and a fourth, and so on? Yes, and happy are they who have a part in the first resurrection; yes, more blessed also are they than any others. But blessed also are they that will have part in the second resurrection, for they will be brought forth to enjoy a kingdom that is more glorious than the sectarian world ever dreamed of.

The 'Mormon' Elders will tell you that all people must receive this gospel—the gospel of Jesus Christ—and be baptized for the remission of sins, or they cannot be saved. Let me explain this to you. They cannot go where God and Christ dwell, for that is a kingdom by itself—the celestial kingdom. Jesus said, "In my Father's house are many mansions," or kingdoms. They will come forth in the first, second, or some other resurrection, if they have not been guilty of the particular sins I have just mentioned; and they will enjoy a kingdom and a glory greater than they had ever anticipated. When we talk about people's being damned, I would like to have all understand that we do not use the term damnation in the sense that it is used by the sectarian world. Universal salvation or redemption is the doctrine of the Bible, but the people do not know how nor where to discriminate between truth and error. All those who have done according to the best of their knowledge, whether they are Christians, Pagans, Jews, Mohammedans, or any other class of men that have ever lived upon the earth, that have dealt honestly and justly with their fellow beings, walked uprightly before each other, loved mercy, tried to put down iniquity, and done as far right as they knew how, according to the laws they lived under, no matter what the laws were, will share in a resurrection that will be glorious far beyond the conception of mortals.

How many times have I been asked, "Do you believe that such a man as John Wesley will be damned?" I could answer the question either way, for they do not know what it is to be saved or damned. John Wesley is in the spirit world. He did not receive the ordinances of the everlasting gospel in the flesh and consequently is not prepared to hold the keys of the kingdom and be a minister of the great work of God in the last dispensation, but is dependent upon others to attain a celestial glory. Has he gone to hell? No. When the spirit leaves the body, it goes into the spirit world where the spirits of men are classified according to their own wills or pleasure, as men are here, only they are in a more pure and refined state of existence. Do you suppose that John Wesley is lifting up his eyes in hell, being in torment? No. He is talking to those who heard and would not believe him when he was on the earth. He may be asking them whether they do not now see the justice of a reformation from the church of England mode of religion; whether they do not now see that that church had gone astray from the true religion and that he was right. Yes, and they, no doubt, see it as John Wesley does, and are willing to worship God according to the best knowledge they have. As death left him, so judgment will find him, trying to worship God in the best manner he was acquainted with. John Wesley and his true followers will receive a glory far surpassing what they ever thought or dreamed of while under the influence of their greatest inspirations and they will be saved. Are they also damned? Yes, because they have not attained the victory over the enemy of all righteousness. It is the Holy Priesthood of God that gives man the victory in this world, and he begins to reign over the power of the enemy here. The keys of the kingdom of the Son of God outreach and circumscribe the power of the enemy.

Much has been said about the power of the Latter Day Saints. Is it the people called Latter Day Saints that have this power, or is it the Priesthood? It is the Priesthood, and if they live according to that Priesthood they can commence their work here and gain many victories, and be prepared to receive glory, immortality and eternal life, that when they go into the spirit world, their work will far surpass that of any other man or being that has not been blessed with the keys of the priesthood here.

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. I can tell our beloved brother Christians who have slain the prophets and butchered and otherwise caused the death of thousands of Latter Day Saints—the priests who have thanked God in their prayers and thanksgivings from the pulpit that we have been plundered, driven, and slain, and the deacons under the pulpit, and their brethren and sisters in their closets who have thanked God, thinking that the Latter Day Saints were wasted away—something

that no doubt will mortify them, something that, to say the least, is a matter of deep regret to them, namely, that no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding up scene of all things, every man and woman must have the certificate of Joseph Smith, jr., as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I can not go there without his consent. He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as supreme a being, in his sphere, capacity, and calling, as God does in heaven. Many will exclaim—"O! that is very disagreeable; it is preposterous; we can not bear the thought;" but it is true.

I will now tell you something that ought to comfort every man and woman on the face of the earth. Joseph Smith, jr. will again be on this earth dictating plans and calling forth his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps, the presence of angels, or of the spirits of good men, if they cannot endure the presence of the Father and the Son; and he will never cease his operations under the directions of the Son of God, until the last one of the children of men are saved that can be, from Adam till now.

Should not this thought comfort all people? They will, by and by, be a thousand times more thankful for such a man as Joseph Smith, jr., than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved that can be through the redemption. You will be thankful, every one of you, that Joseph Smith, jr., was ordained to this great calling before the worlds were. I told you that the doctrine of election and reprobation is a true doctrine. It was decreed in the councils of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the word of God to the people and receive the fullness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was foreordained in eternity to preside over this last dispensation, as much so as Pharaoh was foreordained to be a wicked man, or as Jesus was to be the Savior of the world because he was the oldest son in the family.

Abraham was ordained to be the father of the faithful, that is, he was ordained to come forth at a certain period, and when he had proved himself faithful to his God, and would resist the worship of idols and trample them under his feet in the presence of their king and set up the worship of the true God, he obtained the appellation of father of the faithful. "For whom He did foreknow, He also did predestinate to be conformed to the image of his Son." He knew, millions of years before this world was framed, that Pharaoh would be a wicked man. He saw; He understood; His work was before Him, and he could see it from the beginning to the end. And so scrutinizing, penetrating, and expanded are his visions and knowledge that not even a hair of our heads can fall to the ground unnoticed by Him. He foreknew what Joseph, who was sold into Egypt, would do. Joseph was foreordained to be the temporal savior of his father's house; and the seed of Joseph are ordained to be the spiritual and temporal saviors of all the house of Israel in the latter days. Joseph's seed has mixed itself with all the seed of man upon the face of the whole earth. The great majority of those who are now before me are the descendants of that Joseph who was sold. Joseph Smith, jr., was foreordained to come through the loins of Abraham, Isaac, Jacob, Joseph, and so on down through the prophets and apostles, and thus he came forth in the last days to be a minister of salvation and hold the keys of the last dispensation of the fullness of times.

The whole object of the creation of this world is to exalt the intelligences that are placed upon it, that they may live, endure, and increase forever and ever. We are not here to quarrel and contend about the things of this world, but we are here to subdue and beautify it. Let every man and woman worship his God with all his heart. Let them pay their devotions and sacrifices to Him, the Supreme, and the author of their existence. Do all the good you can to your fellow creatures. You are flesh of my flesh, and bone of my bone; God has created of one blood all the nations and kingdoms of men that dwell upon all the face of the earth, black, white, copper-colored, or whatever their color, customs or religion, they have all sprung from the same origin. The blood of all is from the same element. Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

You see some classes of the human family that are black, uncouth, uncivil, disagreeable, and low in their habits, wild and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind. The first man that committed the odious crime of killing one of his brethren will be cursed the longest of any one of the chil-

dren of Adam. Cain slew his brother. Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin. Trace mankind down to after the flood, and then another curse is pronounced upon the same race, that they should be the "servant of servants," and they will be until that curse is removed, and the Abolitionists cannot help it, nor in the least alter that decree. How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them and they never can hold the Priesthood or share in it, until all the other descendants of Adam have received the promises, and enjoyed the blessings of the Priesthood and the keys thereof. Until the last one of the residue of Adam's children are brought up to that favorable position, the children of Cain cannot receive the first ordinances of the Priesthood. They were the first that were cursed, and they will be the last from whom the curse will be removed. When the residue of the family of Adam come up and receive their blessings, then the curse will be removed from the seed of Cain and they will receive blessings in like proportion.

I have but just commenced my remarks, and have presented you a few texts, and it is now time to adjourn. The exertion required to speak to you somewhat at length seems to injure me, I will therefore stop.

I bless you all, inasmuch as you have desired and striven to do right, to revere the name of Deity, and to exalt the character of his Son on the earth. I bless you in the name of Jesus Christ. Amen.

THE DEMOCRATIC PARTY:

SPEECH OF HON. JAMES HARLAN, Of Iowa—delivered June 22, 1859, at Des Moines city, before the Republican State Convention.

(CONCLUDED.)

In the Free States, the mass of the laboring people are independent; outside of the great cities, very few are really poor. In our own State, in 1856, but 300, in a population of 619,000 were returned as paupers. In relation to food and raiment there is but little substantial difference between the employer and employed. Nearly all consume foreign goods in considerable quantities; and consequently pay in the same proportion indirect taxes for the support of the government. Also, manufacturing districts, which exist principally in the North, pay large sums of money from year to year, as a duty on raw materials imported, which afterwards, as fabrics, are sold in foreign markets. The duty thus paid becomes an absolute tax on the industry of the North.

It is therefore probable that the enterprising and industrious millions of free people swarming in the North and North-West, pay a relative excess of the receipts at the custom house, approaching in amount the excess of their importations.

The revenues collected through the post offices in each section of the confederacy, presents a disparity still more striking.

Here is an exhibit of the gross receipts and expenditures of the Department from June 30, 1854 to June 30, 1858, and the estimates for 1859 and 1860:

	Receipts.	Expenditures.	Deficiency from the Treasury.
1855,	\$6,642,136.13	\$9,868,342.25	\$3,326,206.12
1856,	6,920,821.66	10,405,286.36	3,484,464.70
1857,	7,353,951.76	11,508,067.93	4,154,106.17
1858,	7,486,792.86	12,722,470.01	5,235,677.15
1859,	7,786,080.00	14,776,520.00	6,990,540.00
1860,	8,000,000.00	20,495,788.00	12,495,788.00

We have seen what probable proportion of these deficiencies, drawn directly from the Treasury, is paid by the people of the Free and Slave States respectively. I now enquire what proportion of the postages is collected and expended in each of the two sections of the Union. As an illustration, take the six New England States and the six Slave States which were of the original thirteen, for the two years ending June 30, 1857 and June 30, 1858:

FOR THE FISCAL YEAR ENDING JUNE 30, 1857.			
Free States.		Slave States.	
Maine	\$154,555.92	Delaware	\$20,379.48
New Hampshire	102,657.86	Maryland	173,192.23
Vermont	100,743.96	Virginia	231,531.59
Massachusetts	579,946.65	North Carolina	75,328.72
Rhode Island	62,077.03	South Carolina	95,503.98
Connecticut	212,492.21	Georgia	153,858.32
	\$1,212,485.63		\$1,035,902.17

FOR THE FISCAL YEAR ENDING JUNE 30, 1858.			
Free States.		Slave States.	
Maine	\$153,152.85	Delaware	\$21,822.03
New Hampshire	105,414.87	Maryland	176,018.63
Vermont	100,379.16	Virginia	242,951.08
Massachusetts	565,632.14	North Carolina	81,405.08
Rhode Island	61,054.47	South Carolina	101,144.66
Connecticut	199,324.42	Georgia	161,616.86
	\$1,184,958.91		\$1,138,579.19

FOR THE FISCAL YEAR ENDING JUNE 30, 1859.			
Free States.		Slave States.	
Maine	\$153,152.85	Delaware	\$21,822.03
New Hampshire	105,414.87	Maryland	176,018.63
Vermont	100,379.16	Virginia	242,951.08
Massachusetts	565,632.14	North Carolina	81,405.08
Rhode Island	61,054.47	South Carolina	101,144.66
Connecticut	199,324.42	Georgia	161,616.86
	\$1,184,958.91		\$1,138,579.19

FOR THE FISCAL YEAR ENDING JUNE 30, 1860.			
Free States.		Slave States.	
Maine	\$153,152.85	Delaware	\$21,822.03
New Hampshire	105,414.87	Maryland	176,018.63
Vermont	100,379.16	Virginia	242,951.08
Massachusetts	565,632.14	North Carolina	81,405.08
Rhode Island	61,054.47	South Carolina	101,144.66
Connecticut	199,324.42	Georgia	161,616.86
	\$1,184,958.91		\$1,138,579.19

This exhibit is unfair for the North, since the six slave States mentioned are the oldest, and perhaps the most wealthy in that section and those mentioned in the North include two new States, and exclude the two great States of New York and Pennsylvania. And yet the people of these six Free States pay their own post office expenses, and a surplus into the Treasury, while the six old slave States pay less than one-half of the cost of carrying their own mails.

As a further illustration, compare the receipts and expenses of the post office system in the nine new States admitted into the Union in the North-West and on the Pacific coast, and an equal number of new States in the South-West, for the year ending June 30, 1858:

	Total Receipts.	Expenses.
Ohio	\$503,019.06	\$780,776.10
Indiana	192,548.23	361,234.65
Illinois	440,865.58	627,628.74
Michigan	165,882.09	274,897.29
Wisconsin	185,228.41	205,953.67
Iowa	156,791.90	213,260.57
California	256,746.42	253,420.57
Minnesota	51,781.46	115,004.60
Oregon	13,576.43	41,502.34
	\$1,966,439.61	\$2,903,678.53

	Total Receipts.	Expenses.
Kentucky	\$140,949.04	\$260,031.19
Tennessee	118,013.61	229,162.71
Mississippi	88,458.48	332,507.78
Alabama	111,091.60	248,749.63
Louisiana	180,042.01	565,190.95
Missouri	190,180.02	448,509.66
Arkansas	35,726.54	244,589.09
Florida	24,683.43	156,898.20
Texas	85,449.40	473,299.92
	\$971,494.32	\$2,956,919.13

The expenses of the Department in the nine Free States in the North-West, exceed the receipts only \$937,238.92; and in the nine new Slave States \$1,982,425.81; or more than two dollars in the Slave States, to one in the Free States.

After a careful review of this subject, no one can be so uncandid as to deny that the burthens of the National Government are laid unequally on the people of the North by the Democratic party; and that this is especially oppressive to the people of Iowa. It is probably an average State of those in the Union, in the consumption of foreign goods. Its population, in June, 1856, had reached 619,000; the census returns, now coming in, indicate an increase up to this time of 30 per cent. over that year; hence our population is now probably about 800,000. The population of the entire confederacy is supposed to be about twenty-nine millions, of which over four millions are slaves—leaving a white population of less than twenty-five millions; hence the white population of an average State is less than that of Iowa.

It can therefore hardly be doubted that the people of this State pay, in indirect taxes to the National Government, one million, seven hundred thousand dollars, of the fifty seven millions of the annual receipts from customs. This is an enormous sum of money to be collected from the people of a new State. But in addition to this indirect tax, the people of this State have paid into the National Treasury, during the last four years, as we have before shown, one million, nine hundred thousand dollars per annum for land, out of which they are struggling to dig a support for their dependent families. Is it wonderful that we feel the pressure of hard times in Iowa, with the Democratic party pressing from your pockets an aggregate of three million, six hundred thousand dollars per annum, to pour into the Treasury at Washington City, to support a government declared by Mr. Toombs, one of the Democratic leaders on the floor of the Senate, to be the most corrupt at this moment of any government on earth. If the party intended to secure the destruction of the government by the oppression of the people, they could not be more profligate in the expenditure of the public treasure. A more grinding tax has never been wrung from a people by any despotism of the old world.

The annual amount paid by the people of Iowa to the National Government for the last four years would yield, if invested at ten per cent. interest, three hundred and sixty thousand dollars a year—a sum more than equal to the annual expenses of your State Government, including the construction of your public buildings, as estimated by those who have been charging the Republicans of the State with extravagance in the administration of its local affairs.

6th. In this emergency, what measure of relief does the Democratic party propose?

They propose to increase the taxes! This is their mode of relief. They propose to increase the rate of duty now paid on foreign goods, and to levy a new tax on commodities now admitted free; giving the preference to those which come in competition with the products of our own workmen in our home market, and imposing it most heavily on goods, such as tea and coffee, brought exclusively from abroad. [See Treasurer's Report for 1857-8, page 7.]

They propose to increase the rates of postage on letters and newspapers from forty to sixty per cent. to be paid as we have seen, principally by the people of the Free States, to enhance mail facilities in the Slave States. Here is the record of the yeas and nays in the U. S. Senate on this proposition:

YEAS—Messrs. Benjamin, Bright, Brown, Cheeney, Clay, Clingman, Crittenden, Davis, Fitch, Fitzpatrick, Green, Gwin, Hammond, Houston, Hunter, Iverson, Johnson of Ark.; Johnson of Tenn.; Jones, Lane, Mason, Pearce, Polk, Reid, Sebastian, Sildell, Toombs, Ward, and Yules—29.

NAYS—Messrs. Allen, Bayard, Blaker, Broderick, Chandler, Clark, Collamer, Dixon, Doollittle, Douglas, Durkee, Fessenden, Foot, Foster, Hale, Hamlin, Harlan, King, Pugh, Rice, Seward, Shields, Simmons, Stuart, Trumbull, Wade, Wilson and Wright—28. (Cong. Globe, part 2, 2nd Session 26th Congress, page 1499.)