

is the power of God, for they who are thus joined together "no man can put asunder," for God hath joined them. It is an additional privilege for that same man and wife to re-enter the Temple of God to receive another wife in like manner if they are worthy. But if he remains faithful with only the one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law, he never will receive, for he cannot. As before stated no man can obtain the benefits of one law by the observance of another, however faithful he may be in that which he does, nor can he secure to himself the fulness of any blessing without he fulfils the law upon which it is predicated, but he will receive the benefit of the law he obeys. This is just and righteous. If this is not correct doctrine then I am in error, and if I am in error I want to be corrected.

I understand the law of celestial marriage to mean that every man in this church, who has the ability to obey and practice it in righteousness and will not, shall be damned. I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. But what will become of him that cannot abide it? Says the Lord, "whoso having knowledge have I not commanded to repent, and he that hath no understanding it remaineth with me to do according as it is written." In other words he that is without understanding is not under the law, and it remains for God to deal with him according to his own wisdom. If a man acknowledges that he is incapable, or disqualified by a lack of knowledge, wisdom or understanding to obey this law, then it remains with God to deal with him according to those principles of justice which are written, or are yet to be revealed, it is not likely however, that he will take his seat with Abraham, Isaac and Jacob, or share in their promised blessings.

This law is in force upon the inhabitants of Zion, and he that is qualified to obey it cannot neglect or disregard it without impunity. But it must be observed in righteousness. The commandment is, "be ye righteous as your Father in heaven is righteous, be ye holy as he is holy."

Why did the Son of God make this requirement of his disciples, seeing that it is so universally believed by the world, that man cannot be righteous at all? Did Jesus require anything inconsistent or impossible? No, he did nothing of the kind. All that he commanded us to do, we can accomplish by the help of the Holy Spirit; but we cannot do it of ourselves. Therefore if we will seek for the Holy Spirit, the gift of wisdom and understanding from God, we may practice these principles of righteousness, and they will make us righteous even as God is righteous, in the sphere in which we are called to act. We will fulfil the law, and receive the blessing, exaltation and reward which will follow; if we do not, we will fail of the reward.

This is very simple reasoning, I admit. Critics would say, these are axioms that need not to be told. If we do wickedly we will be punished; if we do righteously, we then receive blessings at the hands of God.

May God bless you, and keep us all in the paths of righteousness, and enable us to live the religion we have received from Him, is my prayer, in the name of Jesus. Amen.

[For the DESERET NEWS.]
ARE WE OF ISRAEL?

BY ELDER GEORGE REYNOLDS.

CHAPTER VII.

Salvation a Gift to All—God's Covenant with Abraham—Proselytes—The Dispersion—Conclusion.

Before proceeding further we wish to remark, that we trust no one will imagine, from reading these chapters, that we believe that the literal descendants of Abraham will be the only ones saved in the kingdom of God. To the contrary we are fully aware that God has made of one blood all the nations of the earth, and realize that all

men, of every clime and age, may be partakers of the priceless blessings resulting to fallen humanity from the glorious sacrifice on Calvary. We also firmly believe that within the scope of the gospel covenant are provisions, and ways and means, by which the obedient of all races become the recognized children of Abraham, and heirs, by adoption, to all the God-given promises to that patriarch. John told the degenerate Jews of his day who were boasting of their Abrahamic descent, that of the very stones in the road way, if it so pleased him, God could raise up children unto Abraham. All we claim for Israel, no more, no less, is the fulfillment of God's covenant with the father of the faithful which covenant, modern revelation, lays before us in the following language.

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee (Abraham) and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this gospel, shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee, and in thee (that is in thy priesthood) and in thy seed, (that is thy priesthood) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal." (Book of Abraham.)

From this we learn that it has been covenanted by the Eternal One, that Abraham's seed shall bear the message and ministry of God's grace to all nations, and that through him and his seed all the families of the earth shall be blessed, with the blessings of the gospel, which through obedience, bring salvation and eternal life, also that as many as receive the gospel shall be called after his (Abraham's) name, shall be accounted his seed, and shall rise up and bless him as their father.

This last mentioned portion of the covenant was well understood by the Jews and acted upon by them, even though they had cringed from obedience to the fulness of the gospel, and were living under a lesser law of bondage and carnal commandments. The manner in which the Israelites received and treated proselytes is certainly not one of the least interesting features of their polity and history, and may here be glanced at, without wandering far from the question under consideration.

There appears to have been two classes of proselytes recognized amongst the ancient Jews. The first, known as proselytes of Righteousness, or Proselytes of the Covenant, became perfect Israelites, and, according to the Talmud, were admitted to the household of Abraham by circumcision and baptism. The other class were termed Proselytes of the Gate ("the stranger that is within thy gate.") It is said converts of this class were not bound by circumcision and the other special laws of the Mosaic code. It was enough for such to observe the precepts against idolatry, blasphemy, bloodshed, uncleanness and theft, and of obedience, also that precept against eating "flesh with the blood thereof." Of this latter class were converts who embraced Judaism for other than the purest motives; for instance, for the sake of a lover, a husband or a wife, for court favor and promotion, or in dread of some calamity or threatened judgment. Such converts were regarded by the Jews of old very much in the same manner as their counterparts are regarded among the Latter-day Saints. Again, the Jews sometimes spread their faith with the same weapons as those with which they had defended it. The Idumeans, after their conquest by John Hyrcanus, had the alternative of death, exile, or circumcision offered to them. They chose the latter. The Iturians were converted (?) in the same way by Aristobolus. In the days of Jesus, when the light of truth shone but dimly in the Jewish creed, and the vices of the degenerate Jews had been engrafted on those of the profligate heathen,

the Savior cried, "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. xxiii. 13.)

There is one factor that tended greatly to the diffusion of Israelitish blood, that we have scarcely noticed, as it relates far more largely to Judah than to Ephraim. We refer to those who remained settled in foreign countries after the return of the Jews from the Babylonian captivity and during the period of the second temple. At the beginning of the Christian era the dispersed were divided into three great sections, the Babylonian, the Syrian and the Egyptian. From Babylon the Jews spread through Persia, Media and Parthia. The Greek conquests in Asia extended the limits of this dispersion. Large settlements of the children of Judah were established in Cyprus and on the western coast of Asia Minor. These latter, to a very unfortunate extent, adopted the Greek language and Greek ideas. In Africa, Alexander and Ptolemy I established large colonies of Jews at Alexandria, not far from which place a temple was erected to Jehovah after the order of that at Jerusalem. From Alexandria the Jews spread out over the coasts of northern and eastern Africa. How greatly the Jews had become scattered in the time of Christ may be judged from the devout men who came up to worship and keep the passover at Jerusalem, and who listened to the preaching of Peter on the day of Pentecost. They are stated to have been Parthians, Medes, Elamites (Persians), dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene (Tripoli), Crete, Arabians, Romans, Jews and proselytes.

There is also another view of the subject, which we are not prepared to enlarge upon in this article, but which bears the weight of abundant proof. It is, that the Latter-day Saints have been, and are to-day fulfilling the work, that it has been oft foretold Ephraim and his fellows should do. Then if we are doing the work and claim that we are they who should do it, and it being impossible to invalidate our assumption, is not our claim worthy of thoughtful consideration and average respect. God has declared that he will make of his latter-day Israel a nation of kings and priests. In former dispensations (except that lesser authority among the Jews given to the house of Aaron) the priesthood was conferred upon the few, it was a honor of the highest kind, but in the dispensation of the fulness of times, the whole people are to be a race of kings and priests, and not less honorable because of the multitude. To our mind this is a great proof that that people will be of Ephraim. There is a cause for all God's promises, there is one for this. In the order of the higher law, the priesthood belongs to the first-born. Ephraim is God's adopted first-born in all the races of mankind, therefore, by right of that adoption they are a nation of priests, priests of God after the order of Melchisedec, under Jesus our Redeemer the saviors of the world.

To conclude, we believe that there is scarcely a people or nation under heaven in which is not to be found some of the blood of Abraham, leavening with the promised seed all the families of the earth. And this chosen generation will, by right of kindred, administer to all people the word of God, and as saviors will they stand upon Mount Zion, drawing all men into the great Savior of our race, who will stand in their midst, on the right hand of the Father, crowned and exalted as king of kings, and lord of lords, the great apostle and high priest of our salvation. Truly the Lord is fulfilling his promises, Israel has blossomed and budded and filled the earth with fruit, but in the great future he will do it yet more abundantly and gloriously.

Correspondence.

NEW YORK CITY,
August 25, 1878.

Editors Deseret News:

Dear Brethren:—Elders John Nicholson, Oley Ellingson and W. D. Major, Mrs. A. W. Carlson and Miss Clara May arrived in this city this morning, in fair health and

spirits, though somewhat fatigued. The party put up at the Stevens House, where I met them soon after my arrival. The steamer *Wyoming*, on which they take passage for Liverpool, will sail on Tuesday the 27th inst.

Elder Nicholson and myself met with the Saints in Brooklyn this forenoon, and addressed them. We had an excellent meeting, and some strangers present expressed themselves much interested in the principles set forth.

One week ago this (Sunday) morning, Elder Samuel L. Adams, of St. George, accompanied by a young lady, his niece, arrived here. They design sailing on the *Wyoming* with Elder Nicholson and party, but came on a week ahead in order to have time to make some visits, etc.

My being in New York just as these brethren arrived has been to me a very pleasant coincidence, for the sight of their faces was unto me as "the shadow of a great rock in a weary desert." The party will probably improve the time they have to spare before the sailing of the vessel, in sight seeing, etc. of which there is opportunity to do much in this great city.

Your brother in the gospel,
B. F. CUMMINGS, Jr.

Child Mortality.

SALT LAKE CITY,
August 30, 1878.

Editors Deseret News:

With respect for your remarks on "sickness among children" I should be pleased to add, from an extensive observation and home experience, that so soon as our warm days are followed by cool nights, and the first fall rains come, if flannel garments, woollen stockings, and good shoes, are placed on the children, a large per cent of sickness will be saved.

Some time since new flannel was provided, and in this first rain of fall our little ones are clothed in it from neck to ankles.

In arguing the question of child mortality, with an eastern lady, some years since, we drove through 17 blocks, in the month of February, and counted over 25 children bare-footed, or not properly clothed. Her exclamation at the close was, "Its not your climate, or polygamy, but the ways of managing."

The robustness of our children, who survive early childhood years, might suggest the question if this people pass their offspring through the old Spartan test.

Respectfully, S.

Correction.

MOUNT PLEASANT,
Sanpete County, Utah,
September 2, 1878.

Editors Deseret News:

In relating the educational tour of Prof. K. G. Maesser to President John Taylor, Territorial Superintendent of District Schools, and published in Semi-weekly News of August 31; I see there is a mistake in relation to this place. In speaking of Fountain Green, Moroni, Fairview and Mount Pleasant, he says: No schools in session in those places for the summer season, except at Fairview.

I wish to say, Mount Pleasant has a very good school of 70 pupils, under the direction of Eli A. Day, a permanent resident of this place, and a graduate of the University of Deseret.

Respectfully yours,
E. CLIFF,
School Trustee.

[For the DESERET NEWS.]

LUCERNE.

The best time to sow is after the hard frosts are over. Sow with oats or barley; drag in well and level the ground, the grain will protect lucerne while young; sow on top after the ground is ready. I would not recommend more than eight or ten pounds per acre. The seed is small and finds its way into small cracks and cavities of the land, when the moisture will cause it to germinate. The first appearance is a root that starts in a downward direction, and then the shell opens and the small leaves appear. And if the seed is covered too deep it cannot force its leaves to the surface. I would recommend dividing the seed; sow over once, then cross sow with the balance; this will get it more even.

Three good crops can be raised in a season, water well, if practicable before cutting, as this will cause the next crop to start immediately, and not leave the land exposed several days to the scorching sun, after a heavy crop has been removed.

I have fed the article in question for the last 12 years, in all the various stages of its growth, and have noted its effects. When cut too young, much of its nutriment escapes by evaporation, and it is apt to crumble and waste in handling. When cut green for feed, stock require plenty of salt, as it is a plant of quick growth and draws all of the saline matter from the soil. Stock that have had an insufficient quantity of salt are likely to bloat after eating lucerne.

The best time to cut lucerne is after it is gone out of bloom and the seed is about two-thirds grown. I have found it then to be the most substantial feed, and relished best by stock.

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