

DESERET NEWS,

Printed every other Saturday, by
W. RICHARDS,
EDITOR AND PROPRIETOR,
(Office at the Post Office.)

Book & Job work of all descriptions done at this office;
Such as

PAMPHLETS, HAND-BILLS, CARDS,

Blank, Circulars, Labels, Invitations, Hat
and Watch Tips, &c., &c., &c.

The Judge who always anticipated.

As a judge, Lord Avonmore had one great fault; he was apt to take up a first impression of a cause, and it was very difficult afterwards to obliterate it. The advocate, therefore, had not only to struggle against the real obstacle presented to him by the case itself, but also with the imaginary ones created by the hasty anticipation of the judge. Curran was one day most seriously annoyed by this habit of Lord Avonmore, and he took the following whimsical method of correcting it:

"The reader must remember that the object of the narrator was, by a tedious and malicious procrastination, to irritate his hearer into the view he was so anxious to advocate. The judge, however, was so kind as to take together at the house of a common friend, and a large party were assembled, many of whom witnessed the occurrences of the morning. Curran, contrary to all his usual habits, was late for dinner, and at length arrived in the most admirably affected agitation."

"Why, Mr. Curran, you have kept us a full hour waiting dinner for you," grumbled out Lord Avonmore.

"Oh, my dear lord, I regret it much; you must know it is not my custom; but I've just been witness to a most melancholy occurrence."

"My God! you seem terribly moved by it; take a glass of wine. What was it? What was it?"

"If I tell you, my lord, the moment I can recollect myself. I had been detained at Court of Chancery—your lordship knows the Chancellor sits late."

"I do—I do; but go on."

"Well, my lord, I was hurrying here as fast as I could—I did not even change my dress—I hope I shall be excused for coming in my boots."

"Poh, poh, never mind your boots; the point—come at once to the point of the story."

"Oh, I will, my good lord, in a moment. I walked here; I would not even wait to get the carriage ready; it would have taken time, you know. Now there is a market exactly in the road by which I had to pass; your lordship may perhaps recollect the market, do you?"

"To be sure I do; go on; Curran—go on with the story."

"I am very glad your lordship remembers the market, for I totally forgot the name of it—the name—the name—"

"What the devil signifies the name of it, sir? It's the Castle Market."

"Your lordship is perfectly right; it is called the Castle Market. Well—I was passing through that very identical Castle Market, when I observed a butcher preparing to kill a calf. He had a huge knife in his hand; it was sharp as a razor. The calf was standing behind him; he drew the knife to plunge it into the animal. Just as he was in the act of doing so, a little boy about four years old—his only son, the loveliest little boy I ever saw—ran suddenly across his path, and he killed—oh, my God! he killed—"

"The child! the child! the child!" vociferated Lord Avonmore.

"No, my lord, the calf!" continued Curran, very coolly; "he killed the calf, but your lordship is in the habit of anticipating."

The universal laugh was thus raised against his lordship; and Curran declared that, often afterward, a great improvement was derived from the calf in the Court of Exchequer by the recollection of the calf in Castle Market than by all the eloquence of the entire profession.

A wise man once said; a fool judges, and hears afterwards; is that what is meant by anticipated? If so, a good many folks may read the above with profit; if they will.—Ed.

Concise Reply of the Duke of Wellington.

"The gallant Duke" lately met a young clergyman, who being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindus in support of their false religion, gravely proposed the following question:—

"Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately replied:—"Look, sir, to your marching orders—'Preach the gospel to every creature.' (Mark xvi. 15.)"

A young man having entertained a tender passion for a young woman, felt such insurmountable diffidence as to prevent his ever disclosing the same to the fair empress of his heart, resolving on an expedient which would bring the business in an issue. He went to the clergyman and requested the banns of marriage might be published according to law. When the publication was brought to her ears, she was filled with astonishment, and went to him to vent her resentment; he bore the sally with fortitude, observing that if she did not see fit to have him she could go and forbid the banns. After a moment's pause she took wit in her anger and said "as it had been done, it is a pity that the skillful should be thrown away."

The following anecdote, which has been told of many learned men, originated with the painter Barrett. His only pet was a cat and a kitten, and his progeny. A friend, seeing two holes in the bottom of his door, asked him for what purpose he made them there. Barrett replied, "for my cats to go in and out."

"Why?" replied his friend, "you are not one of those?"

"For both?" "You silly man," answered the painter, "how could the big cat get into the little hole?"

"But," said his friend, "could not the little one go through the big hole?" "Egad," said Barrett, "so she could, but I never thought of that."

"Oh, I didn't think,"—Ed.

A preacher was holding forth, and had contrived so to work upon the feelings of his auditors, that the straw on the ground inside of the altar was completely covered with prostrate mourners. Perceiving there were many others present, ready to cast themselves down, who refrained from so doing solely through the lack of straw to lie upon, he cried out in the midst of his exhortation:—"Straw! straw! I want more straw here! Brother Brown, for the Lord's sake, run up to your tent and get more straw! Twenty souls lost for the want of straw!"

Straw is just as good as the anxious seat.

A Movement is on foot to induce the Legislature to pass a law throwing the nurseries of England open to magisterial inspection, without any previous notice. The subject is creating great interest.

[From the Baltimore Weekly Sun Jan 19, 1852.]

Not guilty.—Mr. McCus was tried at the late term of the District Court, Brown, Texas, for the murder of a man named Norbun, and found not guilty. She had shot Forbes on account of the ruin of her daughter.

An exchange paper says:—Those farmers who hesitate about their ability to take a newspaper, are requested to keep one here than usual. The proceeds will pay all costs.

Down East they put a fellow in jail for swindling. The audacious fellow had dried snuff and sold it for salt.

Who has the best time of it, the Pope or the Sultan—the man with no wife, or the one with two hundred and fifty?

New substitute for Oil.

The Commonwealth says that an illuminating fluid has been developed in New York, which will in a great measure supersede spirit lamps, as soon as the Patent Office can settle its doubts. Large quantities of benzole, hydro-carbon which has the property of producing an excellent illuminating gas by being dissolved in moist air, are going up in New York and Brooklyn. The substance is manufactured from tar or mineral coal, and while it can be afforded at half the price of "burning fluid" per gallon, it will yield indefinitely more illumination.—The use of it would require a gasometer and gas fixtures in each house, but the cheapness of the consumption will put movable lamps of every kind nearly out of use.

DESERET NEWS.

Truth and Liberty.

VOL. 2. GREAT SALT LAKE CITY, U. T., SATURDAY, OCT. 2, 1852. [NO. 24]

LIFE OF JOSEPH SMITH.

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Thursday, the 3rd, attended to my studies in the Hebrew school: some misunderstanding took place between Professor Seixas and some of the scholars respecting the sale of Bibles. His feelings were much hurt, apparently, he made some remarks concerning it to each class, at noon he called on the school committee with his feelings much depressed. We gave him all the satisfaction we could in righteousness, and his feelings were measurably allayed. This evening the several quorums met agreeably to adjournment, and were organized according to their official standing in the church; I then arose and made some remarks on the object of our meeting as follows:

1st. To receive or reject certain resolutions that were drafted by a committee chosen for that purpose, at a preceding meeting, respecting licenses for elders and other official members.

2nd. To sanction by the united voice of the quorums, certain resolutions respecting ordaining members that have passed through each quorum separately, without any alteration or amendment, excepting in the quorum of the Twelve. After singing and prayer, President Oliver Cowdery chairman of the committee appointed on the 24th ult., to draft resolutions respecting licenses, arose and made report in behalf of the committee, which was read three times by the chairman. The third time he read the resolutions, he gave time and opportunity, after reading each article, for objections to be made, if any there were. No objections were raised, or alterations made; but an addition was made to the 6th article extending the powers of chairman and clerk pro tem, to sign licenses &c.

I then observed that these resolutions must needs pass through each quorum separately, beginning at the Presidency, and subsequently to must first be thrown into the hands of the President of the Deacons in his council, as equal rights and privileges are my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature. The resolutions passed through the President of the Deacons and his council by their unanimous voice. It was then thrown before the Presidents of the several quorums and their council, in the following order, and in the same manner as before; viz. the Teachers, Priests, Bishop of Kirtland, Bishop of Zion, Elders, High Priests, Seventy, High Council of Zion, High Council of Kirtland, the Twelve, and lastly into the hands of the Presidency of the church, and all the quorums and received their unanimous sanction. The resolutions are as follows.

"Whereas the records of the several Conferences, held by the elders of the church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since its organization, to avoid ever after any inconvenience, difficulty or injury in consequence of such neglect, your committee recommend:

1st. That all licenses hereafter granted by these authorities assembled as a quorum, or by general Conference held for the purpose of transacting the business of the church, be recorded at full length by a clerk appointed for that purpose, in a book to be kept in this branch of the church, until it shall be thought advisable by the heads of the church, to order other books and appoint other clerks, to record licenses as above; and that said recording clerk be required to endorse a certificate under his own hand and signature, on the back of said licenses, specifying the time when, and place where such license was recorded, and also a reference to the letter and page of the book containing the same.

2nd. That this quorum appoint two persons to sign licenses given as aforesaid, one as chairman, and the other as clerk of Conference, and that it shall be the duty of said persons appointed to sign licenses as clerk of Conference immediately hereafter, to deliver the same into the hands of the recording clerk.

3rd. That all general Conferences abroad, give each individual whom they ordain, a certificate, signed by the chairman and clerk of said Conference: stating the time and place of such Conference, and the office to which the individual has been ordained, and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of Conference, such person shall, together with chairman of Conference immediately, sign a license, and said clerk of Conference shall, after the same has been recorded, forward it to the proper person.

4th. That all official members in good standing and fellowship in the various branches of this church, be requested to forward their present licenses, accompanied by a certificate of their virtuous and faithful walk before the Lord, signed by the chairman and clerk of a general Conference, or by the clerk of the branch of the church in which such official member resides, by the advice and direction of such church, to the clerk of Conference whose duty it shall be to fill a new license, as directed in the 3rd article; and that all licenses, signed, recorded, and endorsed, as specified in the first article, shall be considered good, and valid to all intents and purposes, in the business and spiritual affairs of this church, as a religious society, or before any court of record of this or any other country, wherein preachers of the Gospel are entitled to special privileges, answering in all respects as an original record; without the necessity of referring to any other document.

5th. That the recording clerk be required to publish quarterly in a paper published by some member or members of this church, a list of the names of the several persons, for whom he has recorded licenses within the last quarter.

6th. That this quorum appoint two persons to sign as chairman and clerk of Conference, pro tem, licenses for the standing chairman and clerk, who shall be appointed as named in the second article, and also to act in their absence, in signing other licenses, as specified in the foregoing article.

Presidents Joseph Smith junior was nominated as chairman, and Frederick G. Williams, as clerk, and Sidney Rigdon as chairman pro tem, and Oliver Cowdery as clerk pro tem. Voted from the several quorums called in their order, and passed unanimously. President Joseph Smith junior made some remarks upon the resolution offered to the council on the 12th of February, followed by President Thomas B. Marsh, who called a vote of his quorum to ascertain whether they would repeal their amendment of the 13th of February, and nine of the Twelve voted in the affirmative and three, (viz: John F. Boynton, Lyman E. Johnson, and Orson Pratt) in the negative; and the original bill of the 12th of February was passed. Dismissed by prayer 1-2 past nine o'clock.

OLIVER COWDERY, Clerk.

Friday, March 4th, attended school as usual. The sleighing is falling fast, the icy chains of winter seem to be giving way under the influence of the returning sun, and Spring will soon open to us with all its charms.

Saturday, 5th, attended school. In the afternoon the board took fire, and the lumber was principally consumed. This is the fifth or sixth time it has burned this winter, to the best of my recollection.

Sunday, 6th, spent the day at home in the enjoyment of the society of my family, around the social fireside.

Monday, 7th, spent the day in attending to my studies. At evening met with my class at Professor Seixas' room, and translated the 17th chapter of Genesis. After the class was dismissed, I was requested to tarry, with the rest of the committee, to make some arrangements about paying Mr. Seixas for his instruction, and to engage him for another quarter, we did not arrive at anything definite upon the point; however, Mr. Seixas has agreed to teach us three weeks longer, after having a vacation of two weeks, at the expiration of this course, and perhaps a quarter.

Tuesday, 8th, attended school and translated most of the 22nd Chapter of Genesis: after my class was dismissed, retired to the printing office, and translated 10 verses of the third of Exodus with the first and second Psalms, are our next lesson.

Wednesday, 9th, attended school as usual.

Thursday, 10th, attended school in the morning. Afternoon, read Hebrew in the office: at evening went down to the Professor's room to be instructed by him in the language; on account of the storm, the class did not meet.

Friday, 11th, met with the morning class at 9 o'clock; at 10 went into the office and made a division of our class for private studies, for our better accommodation and advancement in the language we are pursuing. Presidents Rigdon, Phelps, and Cowdery, met at the printing office elders O. Pratt, Sylvester Smith, & Bishop Partridge at L. Johnsons: elders McLellan, O. Hyde, and W. Parrish on the flats. This evening our class met at Mr. Seixas room, and spent an hour in our studies, class dismissed and retired, except the school committee, who tarried and made some arrangements with Mr. Seixas about continuing longer with us, and bringing his family to this place. This has been a very stormy day, and the snow is still falling fast, and the prospect is fair for another run of sleighing, which is uncommon for this country at this season of the year.

Saturday, 12th, engaged a team to go to Hudson after Mr. Seixas' family and goods, also a horse and carriage for himself and wife. Cold weather and fine sleighing. I was informed to day that a man by the name of Clark froze to death last night, near this place, who was under the influence of ardent spirits. O, my God! how long will this monster iniquity, and its victims on the earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom become universal, O, come Lord Jesus, and cut short thy work in righteousness. Elder Solomon Hunscock received a letter from Missouri, bearing the painful intelligence of the death of his wife; may the Lord bless him and comfort him in this hour of affliction.

Sunday, the 13th, met with the Presidency and some of the Twelve, and counseled with them upon the subject of removing to Zion this Spring. We conversed freely upon the importance of her redemption, and the necessity of their influence might be more effectually used in gathering the saints to that country; and we finally came to the resolution to emigrate on or before the 15th of May next if kind Providence smiles upon us, and opens the way before us.

Monday, 14th, attended school as usual; Professor Seixas returned from Hudson with his family.

Tuesday, 15th, at school in the forenoon, in the afternoon met in the printing office. Received and waited upon those who called to see me, and attended to my domestic concerns. At evening met in the printing office, and received a lecture on grammar.

Wednesday, 16th, pursued my studies in the Hebrew language; at evening met the quorum of singers in the Temple, they performed admirably, considering the advantage they have had.

Thursday, 17th, at school in the morning; in the afternoon in the office; at evening met with the quorums in the west school room of the Lord's house, to receive or reject certain individuals, whose names were submitted for ordination. Francis B. Wightman, Osman M. Duet, Chapman Duncan, Joshua Bosley, and Heman Hyde, were received, and four were rejected, by the united voice of the assembly.

Friday, 18th, attended school with the morning class. At 10 o'clock went to the school house to attend the funeral of Susan Johnson, daughter of Ezekiel Johnson, she was a member of the Church of Latter Day Saints, and remained strong in the faith until her spirit took its exit from time into eternity; may God bless and comfort her afflicted parents, family, connections and friends. President Rigdon delivered a fine discourse on the occasion and much solemnity prevailed.

Saturday, 19th, read Hebrew with the morning class, spent the day in attending to my domestic concerns, and the affairs of the church; elders Orson Pratt, John F. Boynton, and Lyman Johnson, met the Presidency of the church and verbally withdrew all objections to the first resolution presented to the quorums, by the Presidency on the 12th of February, for the regulation of ordinations.

OLIVER COWDERY, Clerk of Conference.

Sunday, 20th, attended the house of worship. The quorum of high priests, devoted short addresses to the congregation, in a very feeling and impressive manner; one individual was baptized at intermission. In the afternoon, administered the Lord's Supper; as we are wont to do, on every Sabbath; and the Lord blessed our souls with the outpouring of his spirit, and we were made to rejoice in his goodness.

Monday, 21st, at school in the morning. After school went to the printing office and prepared a number of elders' licenses to send by Elder Palmer to the court of Medina County, in order to obtain licenses to marry, as the court in this county will not grant us this privilege. Ten persons were baptized in this place.

Tuesday, 22nd, read Hebrew with the morning class. Five young men were received into the church by baptism in this place to-day. This is a stormy day, the snow is nearly a foot deep, an uncommon storm for this season of the year.

Wednesday, 23rd, attended school; a pleasant day and fine sleighing. Two were received into the church by baptism.

Thursday, 24th, attended school as usual. In the evening met with my class at the printing office, and received a lecture from Professor Seixas, upon the Hebrew language. After we were dismissed, we called at the school room, to hear the choir of singers perform, which they did admirably. Five more were received into the church by baptism, this day.

Friday, 25th, attended school with the morning class, also at 5 o'clock p. m., and received a lecture upon the Hebrew grammar. We have pleasant weather and good sleighing.

Saturday, 26th, at home, attending to my domestic concerns in the morning. After breakfast, met with the Presidency to make arrangements for the solemn assembly which occupied the remainder of the day.

A DISCOURSE, DELIVERED BY PRESIDENT E. YOUNG, IN THE TABERNACLE, G. S. L. CITY, AUG. 8, 1852.

I will read a revelation given to Joseph Smith, junior, and Sidney Rigdon. But previous to my doing so, and commencing upon the subject that I expect to lay before the people this morning, I will say to them, my understanding with regard to preaching the gospel of salvation is this: there is but one discourse to be preached to all the children of Adam; and that discourse should be believed by them, and lived up to.—To commence, continue, and finish this gospel sermon, will require all the time that is allotted to man, to the earth, and all things upon it, in their mortal state; that is my idea with regard to preaching. No man is able to set before a congregation all the items of the gospel, in this life, and continue these items to their termination, for this mortal life is too short. It is inseparably connected, one part with the other, in all the doctrines that have been revealed to man, which is now called the various doctrines of Christianity, of which all professors of religion believe a portion; but severely reject, or desire to reject, other portions of the truth;—each sect or individual, taking to themselves portions of the Bible, portions of the doctrine of salvation, that are the most pleasing to them, rejecting all the rest, and mutilating these doctrines with the tenets of men.

But let a gospel sermon be preached, wherein all the principles of salvation are embodied, and we will acknowledge, at the end of the mortality of this earth, and all things created upon it—at the closing up scene, at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it unto the latest generation of Adam and Eve, and the final finishing up of the work of Christ;—I say, we shall acknowledge that there is a gospel sermon, and that it could not be preached to finite beings, in one short life.

I make these remarks for the purpose of extricating myself from the anxious task of undertaking to set before this congregation, every item of the doctrine of salvation, in all of their various significations, as they are presented in this life, and according to our understanding. I make these introductory remarks to free myself from the great task of finishing the discourse I shall commence. I did not expect to finish it; I do not expect to see the end of it, until the closing up scene. I do not even commence at the beginning of it; I only catch at it, where it comes to me, in the 19th century, for it has been before me; it is from eternity to eternity.

Christ is the author of this gospel, of this earth, of man and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth; that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation; to all things pertaining to this terrestrial globe, we occupy.

This, however, would be contrary to our prejudices, to admit for a moment, that Christ, in his redeeming properties, has power to redeem any of the works of his hands;—any other living creature, but the children of Adam and Eve;—this would not be in accordance with our prepossessed feelings, and long imbibed prejudices, perhaps; but he has redeemed the earth; he has redeemed mankind and every living thing that moves upon it; and he will finish his gospel discourse when he overcomes his enemies, and puts his last enemy under his feet—when he destroys death, and him that hath the power of it—when he has raised up this kingdom, and finished his work, which the Father gave him to do, and presents it to his Father, saying, "I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and I have given to those intelligent beings, that you have created by me, their agency, and it has been built with perfection to every creature of intelligence, to every grade of mankind; I have preserved inviolate their agency; I have watched over them, and overruled all their actions, and held in my hand the destiny of men; and I have finished up my gospel sermon," as he presents the finished work to his Father.

It takes just such a character as the Savior, to preach one gospel discourse; and this was commenced with the commencement of all men upon this earth, or any other; and as it will never close until the winding up scene, and all is finished, and the kingdom is presented to the Father.

I expect only to look into some portions of it, as it comes to me in the 19th century of the christian era. I will now read a revelation that was given to Joseph Smith, junior, and Sidney Rigdon, called

A VISION.

1. Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior; great is his wisdom; marvellous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity he is the same, and his years never fail.

2. For thus saith the Lord, I the Lord am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them; even the things of many generations; their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

3. We, Joseph Smith, jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit, and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about: and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and thro' him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God, and his Christ; wherefore he fought war with the saints of God, and encompassed them round about. And we saw a vision of the sufferings of those with whom he made war, and overcame, for thus came the voice of the Lord unto us.

4. Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born, for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that thro' him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment; and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!

5. And again, we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the church of the first-born: they are they who are the church of the Father has given all things: they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore it is as it is written, they are Gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs; and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet: these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels, to the general assembly and the church of the first-born, and of the first-born: these are they whose names are written in heaven, where God and Christ are the judge of all: these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

6. And again, we saw the terrestrial world and beheld and lo! these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, but afterwards received it: these are they who are honorable men of the earth, who are rebuked by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun: these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

7. And again, we saw the glory of the terrestrial, which glory is that of the lesser, even as the glory of the stars differ from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the terrestrial receive it of the angels, and the angels receive it of the Father, who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the celestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the celestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever: before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first-born, and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the terrestrial world: for those who are of Paul, and of Apollos, and of Cephas: these are they who are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Enoch; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all, these are they who will not be gathered with the saints, to be caught up unto the church of the first-born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome, and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the glory and the inhabitants of the terrestrial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever: for they shall be judged according to their