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

Ques. 56th.—What does Peter
mean in 1st Peter 3, and 19, and 4,
6?

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

Ques. 6th.—It is said in Exodus
xxiv, 10, "And they saw the God
of Israel, and there was under his
feet as it were a sea of em-
phire stone, and as it were the body
of heaven in its clearness"—also,
"They saw God and did eat and
drink." But in the first of the Gos-
pel of John, and at the 18 verses, it is
said, "No man hath seen God at
any time." Is there not here a con-
tradiction?

Ans.—There is a positive contra-
diction, as it now stands; but there
was no contradiction when the Scrip-
tures existed in their purity. In the
revelations which God has given in
these last days, this matter is made
plain. The truth is this: that with-
out the priesthood of Melchizedek,
"No man can see God and live."

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

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

Ques. 8th.—What is meant by
that common and popular saying, "The Canon of Scripture is full? Why is not the Canon of the law of England full?" If you should judge it worthy your valuable time to give us answers to the foregoing, I think you will gratify many, as well as your brother in the gospel, JOSIAH FIELDING.

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

MR. SAMUEL HAININGS.

UNJUST BALANCES.

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

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

On the other hand, this gentleman represents the Book of Mormon as a strange mixture of grace and works,—as saying, that man is to be saved partly by the blood of Christ, and partly by keeping his commandments.

To use his own language, he represents the doctrine of the Saints thus; "According to this system" he says, "men are justified partly by Christ, and partly by themselves, by faith, and obedience united. This system is a strange compound of law and gospel—of grace and works—of the acts of the creature, and of the mercy of the Creator." Such a system