

them, as schismatic. It files seven objections against the new organization.

1. It is no legitimate division of the M. E. Church.

2. The plan of the General Conference did not authorize, sanction or justify the separation.

3. The new organization possesses many elements of schism—for example, agitation by the press, condemnation of the Church, Bishop Andrew encouraged in contumacy, Bishop Soule encouraged in disregarding the acts of his colleagues.

4. The new Church is pro-slavery.

5. The manner in which the organization has been effected, is of revolutionary tendency in the State.

6. Itinerancy cannot long exist in the new Church.

7. By its pro-slavery principles and action in time, it will be shut out from access to the slaves and colored people of the south.

☞ We copy the foregoing to show our readers how far the spirit of division has seized this generation. Of course they will "treat the new church as schismatic," and the *new* church will treat the *old* church as schismatic, and both parties will consider it *no legitimate division*. If God was in either system, the voice of Jesus would whisper to the boisterous elements, "peace; be still;" and immediately, love, union and friendship, would triumph over passion; and the great family of man would rejoice in the Holy One of Israel, and be blest by blessing. But alas! the awful day approaches, when every man will rise to fight his neighbor, and who will go for God?

COMMUNICATIONS.

THE PARACLETES.

CONTINUED.

To continue the history of the seven holy ones, who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory, upon Idumia, it will be necessary to premise, that Milauleph, and his first companion in the flesh, knew before they left their "first estate," what their father's will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their father's family, would descend from heaven like lightning to tempt them, that they might know to choose good and reject evil. These two, who had engaged to people Idumia: to subdue it, and to return, having *kept the faith* once delivered to the chosen seed, were informed, when they agreed to go and labor their hour, that besides the comforter, to bring all things to their re-

membrance, the angels which attended them on high should attend them below to preserve them from the secret or unforeseen snares of those angels who kept not their first estates, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great, glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates:—*the eternal life*.

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would "punish the hosts of the high ones on high," and the "kings of the earth upon earth,"—that spirit might judge spirit, and flesh judge flesh; for this honor have all the just, and this honor have all the saints.

Having this understanding—Idumia was placed in its space, but was "desolate and empty," and the life organizing power of the Gods, or sons of the "head," moved over the matter and then the land and water separated. And the Gods called "light, and light came," and they went on and organized a world, and created every thing necessary to beautify and adorn it, with life and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth; from a man to a God; and Milauleph's and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father: for even the elder brother could do nothing but what he had seen his Father do in eternities before.

Perhaps this subject may excite the curiosity of some: as it will lead the mind back among the worlds that have been organized and passed away,—and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till *now*; and, to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it;—and of having organized a new heaven and a new earth, wherein dwelleth "righteousness;" and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the wo-

man, neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions!—Who knows?

JOSEPH'S SPECKLED BIRD.

FUNERAL OF MRS. CAROLINE SMITH.

At half past 9 o'clock A. M., on Saturday the 24th ult., a lengthy procession of carriages was formed in front of the residence of Mrs. Emma Smith, widow of the martyred Joseph Smith, at the front of which rested, upon a hearse, the coffin that contained the lifeless remains of Mrs. Caroline Smith, deceased wife of Elder William Smith, of the quorum of the Twelve.

At 7 o'clock P. M., of Thursday previous, her spirit took its flight to the spirit world, leaving her companion, two daughters, and numerous relatives and friends to mourn her loss.

The procession moved on slowly and majestically, and arrived at the stand east of the Temple, where it halted. The corpse was conveyed in front of the stand; the mourners were seated around it, and at 10 o'clock the services were opened by prayer from Elder Page.

After singing, Elder Orson Pratt arose and delivered an address, of which the following is the substance:—

"We will read a few passages of scripture contained in the seventh chapter of the revelations of St. John, commencing at the ninth verse. [He read the remainder of the chapter.]

The words of our text, which will be a foundation upon which to predicate some remarks upon the present occasion, will be found in the forty-fourth verse of the fifteenth chapter of Paul's Epistle to the Corinthians: 'It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.'

Brethren, sisters and friends,—we have assembled ourselves together, this morning, upon this solemn and important occasion, to pay our last earthly respects so a beloved sister, whose remains now lay before us. It is a custom among the nations of the earth to witness their respect for deceased friends by following them to the place of interment, and it is also a custom with the Saints of the Most High God, to assemble themselves together to hear a word of consolation and instruction upon such occasions.

It may not be amiss to make a few remarks, this morning, upon the subject of the resurrec-

tion of the dead. In reflecting upon this subject, the mind is led to inquire: why is it that the human family are subject to death, to a separation of soul and body? Why is it that the plan of the resurrection was devised? These are questions of vast importance, and are gratifying to be understood.

Death is no part of the original plan of salvation; that is, the Almighty did not decree it from before the foundation of the world, independent of the agency of man. But it has been entailed upon us as a curse; not in consequence of our own transgressions, but in consequence of the transgression of our first parents in the garden of Eden.

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation was placed in the garden of Eden, being governed by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful and as free from sickness and death, as they were previous to the transgression. What was that transgression? It was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. The Creator placed in the garden a certain tree and warned Adam that in the day he eat the fruit thereof he should surely die. He commanded him not to eat the fruit. His was a simple commandment; but the violation of it subjected Adam to a fall from his exalted station in the favor of God. Consequently a curse was passed upon all created things, and in the posterity of Adam were sown the seeds of dissolution.

Some have imbibed the idea that the fruit of the tree which Adam was commanded not to eat, contained the properties of death, which, when eaten by Adam, diffused through his system the nature of mortality. This may be the case, and it may not; I do not pretend to say at present. It is sufficient, for the present occasion, for us to know that it was in consequence of transgression that misery and death entered this fair creation. And you who mourn the loss of friends, do not harbor the