

tion, to bring about an order of things, such as is found in the bible, particularly, that part of them who reside in this region, as far as they have been made acquainted with the *Millennial Harbinger*, and its editor; for surely there is no want of either worldly learning or talents in the editor; but with them all he cannot make even an attempt at establishing the Millennial church: no, so far from establishing it, he cannot find out what it is: he would vainly write about it, no doubt, if he knew what to say, and would rejoice greatly to be an instrument in ushering it in: but so far from making any advances toward it, he is not able to say one word about it, except on the title page of his paper. In this queer attitude he stands before the public, as a monument of human imbecility, speaking louder than words, saying, "What an empty puff of breath is man, unless he is inspired of God—he begins by proposing, he continues with proposing, and terminates upon nothing—he makes a great commotion, but leaves the world at as great a distance from God as he finds it."

A man may propose much, he may write much, preach much, build up many churches, call them churches of Christ, Millennial churches, disciples, or what he or they please; but unless he is empowered from on high he can never build up the kingdom of heaven, nor add one member to it: when he gets done, compare his work and his church with one built by an inspired man, and there is no resemblance between them: The things believed by one are not believed by the other; the things done by one are not done by the other. Nor can any uninspired man build up a church, that will not call the religion of heaven a delusion, enthusiasm, an imposition, and every other evil epithet that the worst feelings of human nature can invent—and the servants of God base impostors. Let a man but declare in the presence of a parcel of men-made saints, that he believes the church of Christ to be always the same; let him contend for the very things for which the apostles in the days of the Savior contended, and it will soon be found to whom they belong, to God or to men; hear them denounce it the worst of impositions, the foulest of all schemes of speculation: though they confess THAT was what the ancient apostles contended for, and for which they laid down their lives. Then it was glorious, but now it is a vile, unsufferable imposition; but still they say they believe the bible—why! believe the bible? surely we believe the bible: it is the most glorious of all books, and it contains the most blessed of all religion. Ask them, Is your religion the same as in the bible? Doubtless it is. Does it bring forth the same fruits? Ah! besure, the mighty works of the ancients have ceased: revelations have ceased; inspiration has ceased, and spiritual gifts are no more: but still, our religion is bible religion, and our faith is bible faith, and we are a people who are as much the people of God as they were. Yes, reader, you have to believe that these sectarians are all the people of God, are bible christians, and heirs of the grace of life, without possessing one single qualification of the ancient saints, or else you must bear all the abominations they can heap on your head, because you cannot believe it. And where is the man with the bible in his hand, and possessing common sense who

does, or can believe it? I am bold to assert: there is not an honest man in the world that can do it.

I would be gratified, to have some of the sectarians (would be saints,) give us a little light on this subject, particularly on the subject of spiritual gifts, as they existed in the primitive church. Paul, in enumerating the spiritual gifts, mentions wisdom, knowledge, and faith. 1 Corinthians, 12 chap. 8 verse.—What I would be glad to know, is whether all the spiritual gifts have ceased to exist in the church, or whether some of them continue; for if they are all done away, the present church is without wisdom, knowledge, or faith. (And I confess, if I am left to judge from their writings, and sayings, misgivings, and interpretations, I must admit that it looks very much as if this were the case.)—But as they are not willing to admit that all the spiritual gifts are done away, will some one of the wise ones be so kind as to take the 12 chapter of first Corinthians, and show unto us how many of the spiritual gifts are retained, and how many have ceased to be the privilege of the saints to enjoy? Will some of the modern reformers be so kind as to give us some light on the subject, as we may expect a little more from them than others, or else they are no reformers.

If it be admitted that faith still continues in the church, and who among all the religious world dare deny it? for the author of the epistle to the Hebrews, says, "Without which it is impossible to please him." [God.] Hebrews, 11 chapter, 6 verse. And if faith is the prerogative of the saints now, the work of faith is equally so; and if the prayer of faith ever had power with God, what reason can be assigned that it should have no power in these last days? Will some of the knowing ones be so kind as to give us the desired information, and point out the time when the prayer of faith ceased to have power with God? and also the place in the scriptures, where it is said that there was to be a time when God would not answer the prayer of faith? If neither of these things can be done, let them be honest, and confess that faith has ceased, and should the Son of man now come, he would not find faith on the earth; and that THEY also have ceased to please God, and instead of being the servants of God they have become the disciples of men; and instead of being saints, they have become the dupes of a set of men-made teachers, who have turned them away from the truth to follow after fables.

(To be continued.)

[For the Star.]

## MILLENIUM. NO. V.

In the 24th chapter of Isaiah, and 23d verse, the prophet, after having described one of the greatest desolations ever pronounced on the head of any generation of men, says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." We have before seen that his reign was to last a thousand years

and his ancients, before whom he was to reign in mount Zion, and in Jerusalem, gloriously, were all the redeemed from among men, of every tongue, language, kindred, and people. According to Daniel, he was to come to the *ancient of days*: here he is said to reign before his *ancients*, that is, all the saints from our father Adam, down; for who could the *ancient of days* be but our father Adam? surely none other: he was the first who lived in days, and must be the *ancient of days*. And to whom would the Savior come, but to the father of all the race, and then receive his kingdom, in which he was to reign before, or with his ancients gloriously? Let it here be remarked, that it is said to be in *mount Zion*, and in *Jerusalem*, where the Lord is to reign before his ancients gloriously. We shall have occasion for this hereafter. Zachariah says in the 14th chapter of his prophecy, and the 5th verse, "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come and all the saints with thee." This corresponds with what John says in the Revelations; for if he brings *all the saints with him*, they will be of every tribe, tongue, people, and kindred.

That all these passages refer to his second coming to reign on the earth a thousand years, does not admit of a doubt in the mind of the believer in the bible; for there is no other time of his coming mentioned in the scriptures, but his coming first in the flesh to suffer and die for us, and his second coming to reign on the earth a thousand years, with all those who obey his will. As to his coming at the end of the earth, or at the final issue of all things, there is no such thing mentioned in the bible, nor is there one syllable said on it in any revelation which is extant; for so far from his coming at the end of all things, all revelations agree that he will be here more than a thousand years before. So that every thing in the bible said about his coming, which does not relate to his first coming in the flesh, relates to his second coming to reign in mount Zion, and in Jerusalem, and before his ancients gloriously, and this reign to

continue a thousand years, or the Millennium. On the subject of this coming, and this reign, the scriptures abound. In the testimony of Matthew we have the following sayings of the Savior, 24 chapter, 30 verse. "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." In the 26 chapter, and 64 verse, the Savior says to the high priest, "Nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Here the Savior says himself, that he will come in the clouds of heaven with power and great glory, for the purpose as the prophet Isaiah informs us, that he may reign in mount Zion, and in Jerusalem, and before his ancients gloriously—he will therefore come in the clouds of heaven with power and great glory. In Mark's testimony, 13 chapter and 26 verse, and 14 chapter and 62 verse, we have the same account that is given by Matthew. Luke also, in the 21 chapter of his testimony, and 27 verse gives the same account.

I want it distinctly understood by my readers, that in every instance where the coming of Christ is mentioned, either by the Savior, or the apostles, it has an allusion to his second coming to reign on the earth a thousand years; for it was after his first coming that all the apostles wrote; and surely it was at the time of his first coming that the Savior was here on the earth, so that there need be no mistake on this subject. As for any other coming of the Savior, save these two, it has originated else where than in the bible, or any revelation of God to man: it is one of the discoveries to modern times, and modern religionists; for neither Moses nor the prophets, Jesus nor the apostles, had knowledge of any such coming of the Savior. They all knew of two comings: first, his coming in the flesh, being born of a virgin; made under the law; taking upon him flesh for the suffering of death; partaking of flesh and blood because the children were partakers of the same, that through death he might destroy him who had the power of death, that is the Devil, and deliver

those who through fear of death were all their lifetime subject to bondage. They knew of his being smitten, buffeted, scourged, and wounded for our transgressions; bruised for our iniquities; of the chastisement of our peace being upon him, and of our being healed by his stripes. And they also knew of his resurrection, and of his ascension; as well as of his coming again in the clouds of heaven with power and great glory, to convince all, to judge all, and to reign on earth a thousand years; and of his bringing all the saints with him, and of his reigning until all enemies were put under his feet; but of any other coming they had no knowledge, or if they had, they kept it to themselves, for they never wrote any thing about it.

We shall now see what the apostles have said about this coming of Christ to reign on the earth where he once suffered; for he promised his disciples that he would come again without sin, for the salvation of them who looked for him.

Having heard the prophets and the Savior give their testimony, let us hear the apostles give theirs. We shall begin with Paul, 1 Corinthians, 4 chapter, 5 verse: he says to his Corinthian brethren, "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Phillipians, 3 chapter, 20 and 21 verses: "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

1 Thessalonians 1 chapter, 8, 9, and 10 verses: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also to every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead even Jesus which delivered us from the wrath to come." 4 chapter 15,

16 and 17 verses: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and shall we ever be with the Lord." 2 Thessalonians 1 chapter, 7, 8, 9, and 10 verses. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in them that believe." In the second chapter of this same epistle, and the 1 verse, the apostle thus exhorts the saints: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." And again, in the 8 verse of this chapter, he says, "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Epistle to Timothy, 4 chapter, 1 verse, Paul thus addresses Timothy; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Titus, 2 chapter, 13 verse reads thus, "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." In the epistle to the Hebrews, 9 chapter, and 28 verse, we have the following sayings: "So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation.

We can see by the foregoing quotations, that the second coming of Christ formed a prominent point in the teachings of this apostle; that he kept it so continually before him, that in nearly all his epistles he makes mention of it, though he lived two thousand years be-

fore that important period; but notwithstanding his great distance from it, still in his estimation it was none the less important to himself, nor to the saints of his day. It was in view of this coming of Christ that he admonished the saints, comforted those who were in affliction, warned the unruly, encouraged the weak, charged Timothy, exhorted Titus, and sounded his loudest alarms in the ears of a gainsaying world until he has made them tremble. See Acts 23 chapter, 24 and 25 verses. In viewing the foregoing sayings of Paul, we shall find that he has said in substance the same things which John has said in the revelations, so that there can be no doubt that they both viewed the subject in the same point of light.

Paul says that Christ is coming again, and though he does not directly say that he is coming in the clouds, yet he says it indirectly in the 4 chapter of first Thessalonians, 13, and 17 verses, as before quoted: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." So the Lord, when he comes, must be in the clouds, or else the saints who remained at his coming, would not be caught up in the clouds to meet him. This plainly shows that Paul expected he would come in the clouds.

So says John the Revelator, in the 20 chapter of the Revelations, as before quoted. Daniel also in the 7 chapter and 12 verse of his prophecy; and so says the Savior himself: in this point then they all agree.

Paul says, that at his coming they that sleep in Christ shall be raised: so says John.

Paul says that he will take vengeance on them that know not God, and obey not the gospel: 2 Thessalonians 1 chapter and 8 verse. John says, that all kindreds of the earth shall wail because of him.

Isaiah shows in 24 chapter of his prophecy, that an innumerable train of judgments shall fall on those who have transgressed the laws, changed the ordinances, and broken the everlasting covenant, until the earth shall be utterly wasted; and all this when the Lord

comes to reign in mount Zion, and in Jerusalem, and before his ancients gloriously. And in the 25 chapter, as before mentioned, in speaking to Israel of the coming of their God, or Messiah, that he would come with vengeance: "even God with a recompense he will come and save you." See the 4 verse.

Daniel says, that he will break in pieces and destroy all the kingdoms of the world, and his kingdom shall stand forever. Compare the 7 chapter, 13 and 14 verses, with the second chapter and 44 verse, as before quoted.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any candid person, that they all understood the subject alike and have written for the benefit of the last days.

James, in the 5 chapter and 7 and 8 verses of his epistle, makes mention of the coming of the Savior. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter reign. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

Peter, in his second epistle, first chapter 16 verse says, to the saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses to his majesty."

Jude also makes mention of his coming in his epistle, 14 and 15 verses, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows to us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also the seventh from Adam was made acquainted with it. "And Enoch also the seventh from Adam prophesied of these, saying: Behold, the Lord cometh with ten thousand of his saints." Zachariah in the 14 chapter of his prophecy and 5 verse as before mentioned says, that all the saints will be here with him. John in the Revelations says, all them that are redeemed from among men are to be with him. Paul says that

his mighty angels will be with him.

All these doubtless refer to the same time and to the same beings, namely, the saints who are at that time to reign with him on the earth, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

In addition to what John has said in the Revelations, he has declared the same thing in his first epistle, 2 chapter and 28 verse. "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

In the Acts of the apostles, first chapter 10 and 11 verses, we have the testimony of the heavenly messengers. "And while he looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." In the 9 verse of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received him out of their sight; and if he comes in like manner as he went, (according to the sayings of the angels,) he will come in a cloud.

The prophet Malachi gives us a corresponding testimony in the 3 chapter of his prophecy, 1, 2, and 3 verses; "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: Behold, he shall come saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. [Paul says, in the first chapter of his second epistle to the Thessalonians, 7 and 8 verses, that he shall be revealed in fire, taking vengeance on them that know not God, and obey not gospel.] And he shall set as a refiner, and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may

offer unto the Lord an offering in righteousness."

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming he did not come suddenly to his temple, neither did he appear in any sense as a refiner's fire, nor did he purge the sons of Levi, that they offered unto the Lord an offering in righteousness: but all has to take place when he comes, as prophesied of by this prophet.

David in the 50 Psalm, doubtless has his fixed on the second coming of Christ, when he says in the 3 verse: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." No such occurrence has taken place yet, but will when the Lord comes with all the saints, to reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

TO BE CONTINUED

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### The Evening and the Morning Star.

KIRTLAND, OHIO, MAY, 1834.

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#### Progress of the Church of the Latter Day Saints.

Numberless have been the false reports, and unceasing have been the exertions of many to stop the spread of the everlasting gospel in these last days; but still our hearts are made glad with the cheering intelligence from time to time of the increase and prosperity of this glorious work. With all the vain and ridiculous reports; with all the strife and exertion of such as are in danger of having their deeds exposed; with all the cry of "false prophets, false teachers, and false Christs!" with all the combined influence of both the wisdom and ignorance of the age, and with every kind of abuse and ill-treatment, from the reproaches of the lying tongue, blasting reputations, and defaming characters, to the bold rebellion of mid-day mobs, to the abuse of innocence and the sacrifice of life, the enemies of righteousness have hitherto failed in their attempts to overthrow the truth—still it spreads, still it prospers, still it prevails; and like the spring current of the Great Missouri, it rolls on as though nought except brakes and weals were attempting to stop it in its decreed course.