

'seed' shall all the nations of the earth be blessed, because thou hast obeyed my voice." Further, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. xvii, 8). These promises, reaching to the "times of the restitution of all things" in their realization, were given because Abraham obeyed the voice of God; and Jesus, in the days of his ministry, said, "If ye were Abraham's children, ye would do the works of Abraham" (John viii, 39). Of all such the Lord hath said, "I will be their God."

Now, ye candidates for "Abraham's bosom," who despise these things, were it not wise in you to pause and ponder whether in your hypocritical horror you are not, through vain tradition, hardening your hearts against that which is of God, for he is unchangeable—the same yesterday, today and forever. And though heaven and earth pass away, yet not one jot or one tittle of his word, or covenants, or promises, will fall to the ground. Then instead of being found fighting against God, rather claim his salvation and blessing by obeying his voice, and gain the fellowship of those who are serving the same God to-day, being taught the same immutable order of heaven for the establishing

of the kingdom and rule thereof upon the earth.

So sure as Adam and Eve were one in their immortality, while death to them was unknown, just so sure will the "restitution of all things" restore that union; and Christ has said that Elias truly shall first come and "restore all things," including, beyond all contradiction, the patriarchal institution of marriage, and eternal family relationship of the patriarchs and prophets. Any organization, therefore, on the earth, void of that holy institution, cannot be the Church or kingdom of God. Had the Prophet Joseph Smith and his co-laborers neglected or rejected the ordinance of plural and celestial marriage, it would have been sufficient to have stamped the pretence to the "dispensation of the fullness of times" as an imposture; while the adoption of this patriarchal order of marriage by those anticipating a gathering and a union with the Saints of all dispensations, through the first resurrection, to a millennial glory and oneness, is an evidence of the divinity of their mission, preparing the way for the establishing of Messiah's throne to reign over the house of Jacob, gathering from among every kindred, and tongue, and people, and nation, who have become Abraham's seed, and heirs of the promises through obedience to the Gospel.

## THE BOOK OF MORMON.

The following is an extract from a communication, dated Feb. 1880, to the *Juvenile Instructor*, (Salt Lake City,) from "J. Z. S.," who is on a mission to Mexico:

"At the time of the conquest of Mexico by the Spaniards, in the fifteenth century, the Indians had their histories complete. They had nearly all that is contained in the Book of Mormon; and when the Spaniards saw those histories they were surprised, and said it would never do to allow them to exist, or they could never make good Roman Catholics of them, so they took all

the Indian histories they could get and burned them in great heaps.

"The poor Indians wept bitterly to see their histories burned, and said that God would now be angry with them. An account of this is given in Boturini's Work.

"Had these books been preserved, the truth of the divine origin of the Book of Mormon would have been so clearly proven that no one could reasonably have doubted. But thanks to our Heavenly Father, they were not all burned. They did not get them all. And the result is, that at an early day there will be published



to the world, such powerful proofs that the Indians are of Israel, that the wisdom of the world will not be able to controvert it.

"The writer has seen some of these histories, written by the Indians themselves, which are now deposited in the Aztec Museum, in the city of Mexico. I am surprised to find in old Spanish histories of Mexico, Central and South America, such astonishing proofs of the divine authenticity of the Book of Mormon, for I never knew that such knowledge was in the possession of

civilized nations.

"I shall not attempt to give any account of what we have learned and read upon this subject. It will be forthcoming in proper time.

"Through the kindness of friends, we have access to some very valuable libraries, and thus our opportunities for informing ourselves on that subject are excellent, had we the time to devote to study; but of course our time is so much taken up with our other duties, that we have but very little time to spend in reading."

## C O R R E S P O N D E N C E .

Bristol, April 6th, 1880.

President Wm. Budge.

Dear Brother,—Shortly after I received your letter of appointment to labor in this conference, Brother John L. Jones and I set out on a journey in the northern part of the conference. As is the case in Bristol so we found it in other places with respect to holding out-door meetings; the law forbids them being held. Notwithstanding this fact we managed to hold an open-air service in Tetbury, with a congregation of about fifty, and got through just as a policeman came upon the scene. We distributed tracts afterwards and held meeting in-doors, in the evening.

We are engaged in Bristol in distributing the printed word from door

to door, meeting few indeed who wish to hear the truth concerning this people who are "everywhere spoken evil against." Our tracts have the address of the meeting room written upon them, but still we get no strangers to attend our meetings; lots of promises though.

On Sunday last Elders John South, John L. Jones and I, held an out-door meeting just outside the city limits, at which we had a goodly number, considering the cold weather.

If we are not permitted to deliver our message orally in the city, we are at liberty to do so in contiguous villages, and we feel like working while the day lasts.

Your Brother in the Gospel,

EDWARD E. BRAIN.

**SPREADING THEMSELVES.**—The more a man sees of the world, and the more he mingles with others, the smaller space is he inclined to claim for himself among his fellows. He sees that in this pushing struggle of life other people's rights must be considered, and he must not take more ground than just enough to stand on. This is very marked in all crowds, and in all public places and conveyances. The man or woman who is best versed in society makes smallest demands and occupies least space. The persons who take more room than belongs to them are those who have been least in company, least accustomed to adapt themselves to the needs of those about them. If you want to be thought well-bred, traveled, cosmopolitan, keep in your elbows in a crowd, and sit close in a street-car. If you want to be thought boorish and uncultivated, and to be recognized as one who was never much in good company, push both sides of you, as well as in front and rear, in a crowd, and spread yourself out in a car or in a public hall. It is by such indications as these that we see that the demands of Christian regard for the rights and feelings of others secure the best results of good-breeding. To be a well-rounded Christian man or woman includes the highest graces of true gentility.