

would need write a word against ought but sin; and then the world would be worth living in, for there would be none to offend.

As to the church, this being a day of warning and not a day of many words, let them that wish to communicate, or instruct, whether high or low, whether male or female, whether parent or child, whether master or servant, whether teacher or member, whether elder or high priest, come to this conclusion, That the eyes of God are upon them, and that what they do is for eternity; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil: and therefore, to obey the commandments of the Lord, and to set an example in all things, worthy of imitation by the world; knowing that in the midst of counselors there is safety; with the light of revelation shining around them, as the sun in his strength; while the tidings from heaven to the faithful, is, Peace on earth and good will to men: while the spirit of Christ directs them to pray for one another, and for their enemies; and while the love of God exalts the heart, to forget and forgive: let them not write a line that they would be ashamed to have printed, for the world to profit by; or, written in the unsullied books of heaven, for the angels to look upon. Begin to think right and your thoughts may be worth saving; begin to speak truth in all things, and your words may be powerful; so much so, that you can exclaim like Job: O that my words were now written! O that they were printed in a book! We cannot close this essay without saying, Brethren! live for Jesus, for he lives for you; Sisters! live for Jesus, for he lives for you; Husbands! live for Jesus, for he lives for you; Wives! live for Jesus, for he lives for you; Children! live for Jesus, for he lives for you: And whatever you write, let it be—the truth: in fact and in very deed; let your yea be yea, and your nay be nay, and then, when letters are written by you, from Zion to the world, the spirit of the Lord will bear record, that they are true: and if letters from abroad, are written by the disciples to Zion, the spirit of the Lord will bear record that they are true, and the glory of God will be in Zion. Again, should hypocrites or sinners, write, either to or from Zion, and not write the truth, their own words may condemn them: Their own letters can be sent back, either way, as witnesses of their folly now, and remain as testimony against them, when the Lord comes out of his place to punish the inhabitants of the earth for their iniquity. So be it, and the will of the Lord be done: But brethren: Love the Lord and keep his commandments, that righteousness may abound. Serve the Lord and pray earnestly, that the Spirit may be with you. Fear the Lord and be humble, that faith may increase. Trust in the Lord and be holy, that the world may be overcome. And finally, walk in the valley of humility, and remember the world of mankind which lies in darkness and sin, and pray for them; and if necessary, that you die for Christ—die—for he died for you. Beloved, there was a time so perfect, and the union so pure, that the morning stars sang together, and all the sons of God shouted for joy! and we do beseech you, to purify yourselves that your names may be written in heaven, for the company of angels to look upon, that they may come down and teach us to purify

ourselves for the presence of Jesus, that he may dwell with us, while his glory covers the heavens, and the earth is full of his praise, that we may be one with all the redeemed of the Lamb, and them that are changed in the twinkling of an eye as the heaven and the earth are made new, that the tabernacle of God may be with men, and he with them, that we may hear the songs of Zion from all the creations he hath made, shouting glory and power and honor, to God and the Lamb throughout eternity.

The Cholera.

Not since the flood, if we think right, has the Lord sent the same pestilence, or destruction, over the whole earth at once: But the Cholera, which has swept its thousands in Asia, Africa, Europe and America, gives a solemn token to a wondering world, that it will do so. Let the reader remember that all flesh is grass, but that amidst all the judgments of the Lord, the righteous have never been forsaken. The spread of the Cholera, may be likened unto the ripple or wave, formed by casting a stone into a pond of water: ring follows ring till they meet the shore: It is said to be in nearly all the eastern cities. Well has Isaiah said, When the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time it goeth forth it shall take you: for morning by morning shall it pass over by day and by night: and it shall be a vexation only to understand the report.

EXCHANGE.—Those persons wishing to exchange with the Star, must remember that it requires 8 or 9 weeks to accomplish the desire; and that their papers must be put up in strong wrappers, and well tied, or they will rarely reach us.

THE BOOK OF JACOB.

One of the greatest figures, one of the plainest parables, and sublimest prophecies, that we know of, is found in the book of Jacob in the book of Mormon. It is as simple as the accents of a child, and as sublime as the language of an angel. The words are from the mouth of an ancient prophet named Zenos, and would to God we had all his prophetic book, for he that caused Isaiah's lips to be touched with sacred fire, filled Zenos with the word of wisdom. Isaiah said, The vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant, and Zenos adorns it with the tame olive tree for the children of Israel, and grafts in the wild olive for the Gentiles; and marvel not that the Lord is now sending his servants to prune this vineyard for the last time; he hath already had laborers in it at the sixth and ninth hour, and those that work for the Lord at this eleventh hour, will receive their penny as much as those that have labored all day. The captivity of Jacob will return, and the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Whoso readeth let him understand, for thus it is:

Behold, my brethren, do ye not remember to have read the words of the prophet Zenos,

which spake unto the house of Israel, saying: Hearken O ye house of Israel, and hear the words of me, a prophet of the Lord, for behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard: and it grew and waxed old, and began to decay. And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he saith, I will prune it, and dig about it and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it, and digged about it, and nourished it according to his word. And it came to pass that after many days, it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he saith unto his servant, It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire: that they may be burned. And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard, done according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way; watch the tree, and nourish it, according to my words. And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee: and I do it, that I may preserve unto myself the natural branches of the tree; and also that I may lay up fruit thereof, against the season, unto myself: for it grieveth me that I should lose this tree, and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost part of the vineyard: some in one, and some in another, according to his will and pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard saith unto his servant, Come, let us go down into the vineyard, that we may labor in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant saith unto his master, Behold, look here; behold the tree. And it came to

pass that the Lord of the vineyard looked and beheld the tree, in the which the wild olive branches had been grafted; and it had sprang forth, and began to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit. And he saith unto the servant, Behold, the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof, the wild branches hath brought forth tame fruit: now, if we had not grafted in these branches, the tree thereof would have perished. And now behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard saith unto the servant, Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self. And it came to pass that they went forth whither the master of the vineyard had hid the natural branches of the tree, and he saith unto the servant, Behold these; and he beheld the first, that it had brought forth much fruit: and he beheld also that it was good. And he saith unto the servant, Take of the fruit thereof, and lay it up, against the season, that I may preserve it unto mine own self; for behold, saith he, This long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant saith unto his master, How comest thou hither to plant this tree, or this branch of the tree? for behold, it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, Counsel me not: I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard saith unto his servant, Look hither: behold I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up, against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard saith again unto his servant, Look hither, and behold another branch also, and it hath brought forth fruit. And he saith unto his servant, Look hither, and behold the last: behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit: and the other part of the tree hath brought forth wild fruit: behold, I have nourished this tree like unto the others.

And it came to pass that the Lord of the vineyard saith unto the servant, Pluck off the branches that have not brought forth good fruit, and cast them into the fire. But behold, the servant saith unto him, Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season. And it came to pass that the Lord of the vineyard, and the servant of

the Lord of the vineyard, did nourish all the fruit of the vineyard.

And it came to pass that a long time passed away, and the Lord of the vineyard saith unto the servant, Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard, and the servant, went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold, all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard saith, Behold, this long time I have nourished this tree, and I have laid up unto myself against the season, much fruit. But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit. And it profiteth me nothing, notwithstanding all our labor; and now, it grieveth me that I should lose this tree. And the Lord of the vineyard saith unto the servant, What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self? And the servant saith unto his master, Behold, because thou didst graft in the branches of the wild olive tree, they have nourished the roots, that they are alive, and they have not perished; wherefore thou beholdest that they are yet good.

And it came to pass that the Lord of the vineyard saith unto his servant, The tree profiteth me nothing, so long as it shall bring forth evil fruit. Nevertheless, I know that the roots are good; and for mine own purpose I have preserved them; and because of their much strength, they have hitherto brought forth from the wild branches, good fruit. But behold, the wild branches have grown, and have overran the roots thereof; and because that the wild branches have overcome the roots thereof, it hath brought forth much evil fruit, and because it hath brought forth much evil fruit, thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

And it came to pass that the Lord of the vineyard saith unto his servant, Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit. And it came to pass that they went down into the nethermost part of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first, and the second, and also the last; and they had all become corrupt. And the wild fruit of the last had overcome that part of the tree which brought forth good fruit even that the branch had withered away and died.

And it came to pass that the Lord of the vineyard wept, and saith unto the servant, What could I have done more for my vineyard? Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now, these which have once brought forth good fruit, have also become

corrupted. And now all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire. And behold, this last, whose branch had withered away, I did plant in a good spot of ground; yea, even that which was choice unto me, above all other parts of the land of my vineyard. And thou beholdest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof. And thou beholdest that a part thereof brought forth good fruit; and a part thereof brought forth wild fruit. And because that I plucked not the branches thereof, and cast them into the fire, behold they have overcome the good branch, that it hath withered away. And now behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof hath become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof, against the season, unto mine own self. But behold, they have become like unto the wild olive tree; and they are of no worth, but to be hewn down and cast into the fire; and it grieveth me that I should lose them. But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay; I have nourished it, and I have digged it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long; and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire, that they should be burned. Who is it that hath corrupted my vineyard?

And it came to pass that the servant, saith unto his master, Is it not the loftiness of thy vineyard? Hath not the branches thereof overcome the roots, which are good? And because that the branches have overcome the roots thereof. For behold, they grew faster than the strength of the roots thereof, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard hath become corrupted.

And it came to pass that the Lord of the vineyard saith unto the servant, Let us go to, and hew down the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of my vineyard; for I have done all; what could I have done more for my vineyard? But behold, the servant saith unto the Lord of the vineyard, Spare it a little longer. And the Lord saith, Yea, I will spare it a little longer: for it grieveth me that I should lose the trees of my vineyard. Wherefore, let us take of the branches of these which I have planted in the nethermost parts of the vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree, those branches whose fruit is most bitter, and graft in the natural branches of the tree, in the stead thereof.— And this will I do, that the tree may not perish, that perhaps I may preserve unto myself the roots thereof, for mine own purpose. And behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive; wherefore, that I may preserve them also, for mine own purposes, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also un-

to mine own self, that when they shall be sufficiently strong, that perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

And it came to pass, that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild; and they also took of the natural trees which had become wild, and grafted into their mother tree. And the Lord of the vineyard saith unto the servant, Pluck not the wild branches from the trees, save if be those which are most bitter; and in them ye shall graft, according to that which I have said. And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.— And this I do, that perhaps the roots thereof may take strength, because of their goodness; and because of the change of the branches; that the good may overcome the evil; and because that I have preserved the natural branches, and the roots thereof; and that I have grafted in the natural branches again into their mother tree; and have preserved the roots of their mother tree, that perhaps the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard; and perhaps that I may rejoice exceedingly, that I have preserved the roots and branches of the first fruit; wherefore, go to, and call servants, that we may labor diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. Wherefore, let us go to, and labor with our mights, this last time, for behold, the end draweth nigh; and this is for the last time that I shall prune my vineyard. Graft in the branches; begin at the last, that they may be first, and that the first may be last, and dig about the trees, both old and young; the first and the last, that all may be nourished once again for the last time. Wherefore, dig about them, and prune and dung them once more, for the last time; for the end draws nigh. And if it so be that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare for them, that they may grow; and as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof, all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I loose the trees of my vineyard. For it grieveth me that I should lose the trees of my vineyard; wherefore, ye shall clear away the bad, according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard. And the branches of the natural tree, will I graft in again, into the natural tree; and the branches of the natural tree, will I graft into the natural branches of the tree; and thus will I bring them together again; that they shall bring forth the natural fruit; and they shall be one. And the bad shall be cast away; yea, even

out of all the land of my vineyard: for behold, only this once will I prune my vineyard.

And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. And the Lord of the vineyard saith unto them, Go to, and labor in the vineyard, with your mights. For behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh; and if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

And it came to pass that the servants did go to it, and labor with their mights; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit; and they became again like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he calleth up his servants and saith unto them, Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit that it is good, even like as it was in the beginning; and blessed art thou. For because that ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and hath brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold, ye shall have joy with me, because of the fruit of my vineyard. For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self, against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it, wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself; and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

COMPARISON BETWEEN HEATHENISM AND CHRISTIANITY.

The apostle saith, "After the world by wisdom knew not God, it pleased God to save believers by the foolishness of preaching."—That is to say, since the mere system of reasoning were essentially insufficient for the salvation