

which they belong, and if you cannot find that out, if they are members of an official standing, belonging to Nauvoo, report them to us.

Follow after purity, virtue, holiness, integrity, Godliness, and every thing that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles.

#### A PATTERN FOR THE SAINTS.

A writer in the New York American states that "there was one feature connected with the disastrous event on board the Princeton which forcibly presented itself to my attention, and which I think is worthy of notice.

In such a throng of visitors moving and pressing about in all directions, it could scarcely be regarded as singular that *entire order* as to stations of officers and crew should not be completely preserved, even if no accident had occurred—but this was not the fact.

I remarked on going on board and when the men were 'piped down' from 'manning yard'—that in getting up the anchor—making sail and firing a salute, all went on in great order and regularity, although at the belaying pin of every brace, bowline and haliard, a lady, a senator, or some dignitary of state, would be courteously requested to move a little, to give *Jack* a chance to do his duty. As the wind was fair on going down the river, sails were used, and occasionally the engine was in motion; but on returning all sails were furled and the engine used exclusively.

Immediately after the accident occurred when, of course, great excitement and rushing followed among the crowd of visitors, I particularly remarked that every officer and man on duty kept his station until ordered by the officer of the deck to go elsewhere; and just where I saw *that officer* before the explosion there I found him afterwards, giving his directions with no other evidence of excitement than is generally discovered in a sudden squall.

A gentleman considerably excited at the moment said to me, 'I wonder if any one is attending to the engine?' This enquiry for a moment started me, but hearing, at the next instant, the man at the helm calling out in his usual tone, the depth of water, and to my surprise seeing the flag at half mast already—a conviction at once took entire possession of me, that although a scene of devastation was presented on the forecastle, it had not for a moment put aside *perfect order and discipline* elsewhere about the ship—and we proceeded safely, though with melancholy feelings, to an anchorage off Alexandria."

If the officers and members of the Church of

Jesus Christ of Latter Day Saints, could at all times keep the conduct of these officers in view, it would afford them a pattern which they would find it to their advantage to imitate.

When the vessel is sailing in deep water with no wind, and a serene sky, it is very easy for every man to keep his place; but when the winds begin to rise, the billows roll, and the reefs present themselves, that is the time for every man to be found at his post; and as the Church of Jesus Christ of Latter Day Saints launched forth into the broad ocean of the world, it becomes necessary for all the members, as well as the officers, to be on the look out—to understand their duty, and to do it;—and when the clouds gather blackness, the wind whistles, and the billows roll, we ought the more assiduously to adhere to our post; then is not the time for us to attend to others, for every man has enough to do to attend to his own affairs; and if a great gun should burst, and not only destroy its own usefulness, but scatter its shattered fragments around, and threaten desolation and death, let every man still attend to his own business; let the helmsman, the engineer, and every other officer and man attend to his own affairs, and the ship will move majestically through the waves, she will outstride every storm, and land all her passengers in a secure heaven.

#### DISSERTATION UPON CHRIST'S PARABLE OF THE LABORERS AND THE VINEYARD.

(SEE MAT. 20th CHAP.)

As a general thing, it would seem that parables are designed to illustrate and convey with force, ideas connected with the subject to which they refer, and not as some vainly suppose, to throw a mantle of mystery over it. In this sense we regard the parable of the *laborers and the vineyard* as the most exquisite illustration of the subject of the dispensations of God and his dealings with the human family, from the morning of creation to the present time;—but to proceed.

"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into the vineyard." It is evident that the term "*vineyard*" should be applied in the broad sense, to the whole world, and the "*laborers*" to the prophets, apostles, and servants of God.

"And he went out about the third hour, and saw others standing idle in the market place, and said unto them, go ye also into the vineyard, and whatsoever is right, I will give you;



and they went their way. Again he went out about the sixth hour, and did likewise. And about the eleventh hour he went, and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard; and whatsoever is right, that shall ye receive."

It is evident that the term "*hour*," here stands for a noted epoch of the world, or the commencement of an important dispensation; and the "*day*" for the whole time of the world's existence in its present state. For instance, in the morning of the creation, the Lord sent laborers into the vineyard, in the days of Noah and Abraham he sent others into it, and also at the commencement and duration of the Mosaic dispensation. These may answer to the first, third and sixth hours, for it is plain that in each of these periods the Lord performed a work adapted to the peculiarities of the age, or in other words, that he committed a dispensation to his people. At the opening of the Christian, which corresponds to the "*ninth hour*," he had a great work to do; therefore, he sent many into the vineyard. But in the latter days, which corresponds to the "*eleventh hour*," he will commission and send other servants into his vineyard.

That the term "*hour*" in this parable refers to a noted epoch of time in the history of the world, is plain from the following: "Verily, verily I say unto you the *hour* is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live;" John v: 25. Christ here certainly alludes to the resurrection from the dead, and should we apply the term "*hour*" here used, in its literal sense, as meaning but sixty minutes of time, we should make a contradiction of terms, for he surely alludes to two resurrections, or periods at which a resurrection shall take place. No resurrection took place during the literal *hour* in which he said this; but in that age or epoch of the world, for proof of which we refer the reader to Mat. xxvii; 52, 53: The "*hour that is coming*" refers to the resurrection that is yet to transpire.

Having, as we trust, satisfactorily settled the question, relative to the term *hour*, we will now examine the manner in which the Lord called men to work in his vineyard at these respective periods. He had a particular work to perform in the days of Noah; the consequence was, he called him to perform it, and gave revelations adapted to the same, which were to proclaim the law of righteousness, and construct an ark for the saving of himself and family. These revelations did not conflict or in-

fringe upon any item of the law of God which was previously given to Adam, Enoch and others; but were such as was absolutely necessary to suit the peculiar circumstances of Noah and his family, but not those of another age.

Abraham lived in what is generally termed the patriarchal dispensation. He was called by revelation, and authorized to perform the work that the Lord had to do in this age. Had Abraham taken the position that many of the religionists of the present time have, he would have contended that his ancestors who lived at the opening of the patriarchal dispensation received revelations which were all sufficient for him and his posterity after him. Suppose that Lot, after the angel appeared to him, and warned him to flee from Sodom and Gomorrah, had replied that the revelations that were given to those who lived before, were all sufficient; or in other words, instead of acting in accordance with the express command to flee to Zoar, had undertaken to build an ark to save himself and family from the awful conflagration; would not the result have been his destruction? An ark answered the purpose of Noah, but it would not that of Lot.

(To be Continued.)

#### THE MANNER IN WHICH THE ANCIENT CHRISTIANS WERE CALUMNIATED.

We extract the following from "Milner's Church History," that our readers may compare the slanderous imputations that were lavished upon the former day saints, with those of the latter days.

"The extracts from Celsus, who wrote in the latter end of the second century, preserved in Origen's work against him, are very valuable in the light which I have stated. I shall select a few passages, partly from the collections of others, and partly from such as I have noticed myself. The reader must be prepared to hear bitter things. A more spiteful calumniator hardly ever existed; but he may serve a purpose which he never intended: When the following extracts have been seriously considered, the just inferences to be drawn from them, concerning the nature of the gospel, and the characters of its professors, cannot fail to present themselves to the mind of every candid inquirer after truth.

"When they say, do not examine, and the like, in their usual manner, surely it is incumbent on them to teach what those things are which they assert, and whence they are derived."

"They say, Wisdom in life is a bad thing, but folly is good."

"Christ was privately educated, and served