Let men be placed upon a higher estimate, and surrounded with the original elements of uncommon wisdom, in any of the chiefest cases of uncommon existence; let him have the walls of truth and peace as his fast fortress, rooted in the holy soil of truth and peace, and never be moved by the storms and tempests of the world: his philosophy must advance in parallel with his life, and be the foundation of his existence. He must never be content to rest in the contemplation of the objects of his knowledge, but must be ever on the alert to see, to feel, and to understand, in all the beauty of joyous existence, and in all the blaze of joyous existence, around him. The whole of his knowledge, his existence, and his life, must be one, and one only, a perfect and entire existence, made up, not of the common, but of the divine elements of existence, that can be found in all the mortal and immortal universe, for the glory of the whole of his existence, his life, and his soul.

GEORGE WATTS

In the title of a small work, which we have just been pleased to receive, the title is "The Lessons of Life in China, Missouri, Illinois and Oregon." It is a pleasing though not inexcusable, for the reader's benefit, to have the title of a work, which is inexcusable, and ought to satisfy any one. In the title of the present work, it is not inexcusable, for the reader's benefit, to have the title of a work, which is inexcusable, and ought to satisfy any one. It is not inexcusable, for the reader's benefit, to have the title of a work, which is inexcusable, and ought to satisfy any one. It is not inexcusable, for the reader's benefit, to have the title of a work, which is inexcusable, and ought to satisfy any one. It is not inexcusable, for the reader's benefit, to have the title of a work, which is inexcusable, and ought to satisfy any one.


SATURDAY MORNING, JUNE 4, 1870.

ELDER P. P. PONCE.

Will address the Saints in the city of New York on the 12th of January next, his instructions are particularly for the Elders and officers of the church, and he desires that all the Elders and officers in the surrounding branches that can be present shall be there. His instructions are particularly for the Elders and officers of the church, and he desires that all the Elders and officers in the surrounding branches that can be present shall be there. His instructions are particularly for the Elders and officers of the church, and he desires that all the Elders and officers in the surrounding branches that can be present shall be there. His instructions are particularly for the Elders and officers of the church, and he desires that all the Elders and officers in the surrounding branches that can be present shall be there. His instructions are particularly for the Elders and officers of the church, and he desires that all the Elders and officers in the surrounding branches that can be present shall be there. His instructions are particularly for the Elders and officers of the church, and he desires that all the Elders and officers in the surrounding branches that can be present shall be there.

The Prophet.

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ZION'S HARP-EMBER

St. Louis, July, 1853.

(Partly

ESTELLE,

of Mr. Works, Chief Evangelical Teacher in the School of Faith, to all the Travelling Teachers, Curers, and Classes of said School, in Jehovah's Presbytery of Zion, Greet:

BELOVED BRETHREN:

Having been chosen and ordained chief Evangelical Teacher of the Schools of Faith in Jehovah's Presbytery of Zion, it becomes my duty, to say something by way of encouragement, and also by way of instruction to those who are placed under my care, and supervision, and first, by way of encouragement let me state what I know in reference to the work in which we are engaged, in order to do this I must of necessity refer to my experiences in the church. I was a member of the Church, some ten years before the death of Joseph and Hyrum Smith. I was appointed President of the Stake in Kirtland, Ohio, in 1837, and continued in that office at Kirtland until the fall of 1838, when I was called by Revelation to Far-West, &c.; but before I arrived there, the Saints were ordered to leave the Stake, and when the Stake was organized at Nauvoo in the fall of 1839, I was appointed President thereof and continued in that office up to the death of Joseph the prophet. I always believed the work was of Divine origin, and that Joseph Smith was called of God to establish the church among the Gentiles.

During my administration in the church, I saw and heard of many things that was practiced, and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the church, for I thought that true and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the church. I was also witness of the introduction (secretly,) of a kindred form of government, in which Joseph suffered himself to be ordained a king, to rein over the house of Israel forever; which I could not conceive to be in accordance with the laws of the church, but I did not oppose this move, thinking it none of my business.

Joseph, however, became convinced before his death that he had done wrong; for about three weeks before his death, I met him one morning in the street, and he said to me, Brother Wirtz, I have something to communicate to you, we retired to a by-place, and sat down together; then he said: "I am a ruined people." I asked, how not he said: "this doctrine of polygamy, or Spiritual-wives system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived," said he, "in reference to its reception; it is wrong; it is a crime to Jehovah, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the church." These were his words; I have not received this doctrine, and I never used to go into
of the Marks, Chief Evangelical Teacher in the School of Faith, to all the Traveling Teachers, Curriers and Classes of said School, in Jehovah's Presbytery of Zion, Greeting:

BELOVED: FATHER:

Having been chosen and ordained chief Evangelical Teacher of the Schools of Faith in Jehovah's Presbytery of Zion, it becomes my duty, to say something by way of encouragement, and also by way of instruction to those who are placed under my care, and supervision, and first, by way of encouragement let me state what I know in reference to the work in which we are engaged, in order to do this I must of necessity refer to my experience in the church. I was a member of the Church, some ten years before the death of Joseph and Hyrum Smith. I was appointed President of the Stake in Kirtland, Ohio, in 1837, and continued in that office at Kirtland until the fall of 1838, then I was called by Revelation to Far- mington, Mo.; but before I arrived there, the Saints were ordered to leave the State, and when the Stake was organized at Nauvoo in the fall of 1839, I was appointed President thereof, and continued in that office up to the death of Joseph the prophet. I always believed the work was of divine origin, and that Joseph Smith was called of God to establish the church among the Gentiles.

During my administration in the church, I saw and heard of many things that was practiced, and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the church, for I thought that mere and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the church. I was also witness of the introduction (secretly) of a kinship form of government, in which Joseph suffered himself to be exalted a king, to reign over the House of Israel forever, which I could not consent to be in accordance with the laws of the church, and I did not oppose this more, thinking it none of my business.

Joseph, however, became convinced before his death that he had done wrong; for about three weeks before his death, I met him one evening in the street, and he said to me, Brother Marks, I have something to communicate to you, we retired to a by-place, and sat down together, then he said: "We are a ruined people." I asked, how so? he said: "The doctrine of polygamy, or spiritual-wife system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived," said he, "in reference to its practice; it is wrong; it is in a curse to mankind, and we shall have to leave the United States soon, unless it can be at once, and its practice stopped in the church." So, "when I live, you have not received this doctrine, and I am glad I am, and we must go into the high council, and I will have changes made against all the practice.
This doctrine, and I want you to try them by the laws of the church, and cut them off, if they will not repent, and cease the practice of this doctrine; and" said he, "I will go into the stand, and preach against it, with all my might, and in this way we may rid the church of this damnable heresy."

But before this plan could be put into execution, the mob began to gather, and our attention, necessarily, was directed to them.

I again met Joseph when he was about to start for Carthage. He said to me, "Bro. Irks, I have become convinced since I last saw you, that it is my duty to go to Carthage, and deliver myself up as a lamb to the slaughter."

I mentioned the circumstances of these conversations with Joseph, to many of the brethren, immediately after his death; but the only effect it had was to raise a report that Brother Irks was about to apostatize and my statement of the conversation in reference to the practice of polygamy, was pronounced false by the Twelve, and disbelieved; but I now testify that the above statements are verily true, and correct.

When I found that there was no chance to rid the church of that abominable sin, as I viewed it, I made my arrangements to leave Nauvoo, and I did so firmly believing that the plans and designs of the great Jehovah, in inscribing Joseph to bring forth the book of Mormon, would yet be carried out in his own time, and in his own way. "All brethren I have lived to see the foundation, and the platform laid, the principles revealed, and the order given, whereby the great work of the Father can, and will be accomplished. There is no doubt resting on my mind in reference to this work of Enoch: being the work of God, for I am fully convinced that it is the work it purports to be, the work of the Father, spoken of in the book of Mormon, to prepare the way for the restoration of his covenants to the house of Israel. Now all who are convinced of this fact, ought to move forward and take a decided stand to labor for Jehovah and the benefit of mankind;"

I intend from this time henceforth to labor in the cause, and give my influence, and substance to speed the work. Now, I call upon you my brethren, one and all, who have been ordained, and set apart to teach, and gather up the remnant need of the church, to use all diligence and perseverance, to gather them up to the place of preparation, (which place will be made known through the Harbinger and Organ, in the sub-committee's report,) that we may be prepared, and receive the necessary instructions, to bear the kingdom to Israel.

It is necessary that all should bear in mind that the school of works in its first department will be opened at the next solemn assembly; and all should be prepared to send up an offering of sufficient magnitude to entitle them to receive a large blessing. The present impoverished condition of the Lord's treasury and the urgent necessity of obtaining a printing press, and the removal of the Chief Teacher, to the place of gathering, and other contingent expenses, demand forcibly to us, to bring a large offering to the next solemn assembly to meet the present requirements of the work. A printing press, we must have, and Brother Thompson must be removed, which will require means to accomplish, and all should have the privilege of contributing their gift obligations, for the accomplishment of so desirable an object.
No. 3.—Zion’s Harbinger, St. Louis, July 1853.

The gathering should be taught, and all who have means to remove and to sustain themselves through the winter should be to the place of gathering this fall, so as to get the necessary instructions, for the work hereafter to be assigned to them. I expect to be at the Solemn Assembly in August, and to go from thence to the place of gathering, there to remain during the winter, and I want the Chiefs of the different Quorums of Traveling Teachers to report to me as often as once in a month, that I may know of their whereabouts, and what they are doing, that I may communicate to them such information, as they need in reference to their mission, and that of their Quorums.

Signed,

Wm. HARKS.

St. Louis, June 15, 1853.