

JOHN WESLEY ON THE SPIRITUAL GIFTS,

AND

THOMAS JOB

ON THE

CAPTIVITY AND REDEMPTION OF ZION.

John Wesley on the Spiritual Gifts.

Perhaps no one of the early reformers had a better understanding of the holy scriptures than John Wesley had. Possessing a mind of great native strength, and enjoying the advantages of an extensive education, and, withal, being of that free-thinking cast of mind so indispensable in the reformer. His opinions, on subjects to which he turned his attention, are worthy of more than a passing notice.

No one who is conversant with the life and writings of that great and good man, will deny that he was earnest, conscientious, and, for the times in which he lived, very highly informed in matters of religion. The freedom with which he wrote and spoke upon all subjects that came within his sphere, however much it might conflict with the popular views of his day; and the fearlessness and untrifling energy manifest in all his labors, together with his fervent piety, and the entire consecration of his might mind and strength to the work he had espoused, well became him whose name stands high as the highest, among the noble and honest band of reformers.

Neither John Wesley nor any of his fellow laborers were called to *restore* the original, and *only* order of God's church and kingdom on earth. His work was not to *restore* the ordinances that had been "changed," nor the peculiar laws of the church that had been "transgressed." Neither could he restore the covenant that had been "broken." This was not his calling. This work he could not do; but his work was to reform the character of the worship of those who were living in an apostate and corrupted church, who were worshipping under a broken covenant. His effort was not so much to give form to the manner of worship, as it was to teach repentance with holiness of life, and infuse heartfelt sincerity and devotedness, into the entire character of all who professed the name of Christ. But neither the Wesleys, Luther, Calvin, John Knox, nor any of their co-laborers were called to *restore* the church and kingdom. That was, by the wisdom of God, reserved for the obscure and unlearned Joseph Smith to do. They could improve the moral character of the churches. They could, by God's help, burst the bands of wickedness and oppression that a bigoted and infatuated priesthood had riveted upon

the people. They could proclaim religious and political liberty to the down trodden and oppressed. Nay, more; they could bear aloft an open Bible, and declare it to be the precious gift of God to the people—to each and every son and daughter of Adam—as well as to the priest. They could do this, and this they did do. But they could not restore the gospel in its fullness, with all its ordinances, powers and blessings, neither did they attempt it. They simply aided in preparing the way for it to be done; and though the reformers did not enjoy the "gift of the Holy Ghost," as did the saints anciently, and as is promised to those who are indeed sons and daughters of God, in the gospel sense of the term, yet it is very evident they enjoyed much of "that light that enlighteneth every man that cometh into the world." And, that Christ enlightened their minds to no ordinary degree, and sustained them, and overruled their acts to the furtherance of truth and righteousness. And inasmuch as they lived up to the best light they had, and did to the best of their ability to honor God, and serve the highest interests of the human race: they did nobly, and are without condemnation in the sight of God. Rejection of light and truth brings condemnation. Who shall say that these men rejected light; does not their whole lives witness that they sought after it, rather? If many who profess to honor the Wesleys, Luther, Calvin, and the other reformers, would emulate their zeal and humility in seeking after the ways of God, they would not only enjoy the blessing accruing from their labors to reform, or improve the moral and religious condition of the world, but would be the happy partakers in the kingdom of God, restored with all its ancient ordinances, offices, powers and blessings of the Holy Spirit; and they would not need to cite to the enlightened opinion of John Wesley, in order to see the will and purpose of God, in the bestowal of the spiritual gifts upon the saints. The church, in the wilderness of confusion and spiritual darkness, has denied that it was the will and purpose of God, that the gifts of the Spirit, as promised by our Savior in Mark 16: 17, 18, and as explained and enforced by St. Paul in 1 Cor. xii., and elsewhere, should continue except during the apostolic age. The scriptures teach

that the promise of the gifts of the Spirit are to *all* believers, in every age and nation. John Wesley knew that it teaches so, and the fact that the gifts did not follow in his day, nor before for many centuries, he saw must be accounted for, not by saying that God only intended them to continue for a short time and then to cease; but to the fact that there was no baptized believers as described by the Savior, and as were the Corinthians and others to whom Paul wrote. John Wesley had the boldness and good sense to attribute the lack to the true cause, viz., that there were no real christians. Having said thus much, let us hear his own words.

Text—'Covet earnestly the best gifts: and yet I show unto you a more excellent way.' 1 Cor. 12: 31.

"In the preceding verses St. Paul had been speaking of the extraordinary gifts of the Holy Ghost, such as healing the sick, prophesying in the proper sense of the term, that is foretelling things to come; speaking with strange tongues, such as the speaker had never learned, and the miraculous interpretation of tongues. And these gifts the apostle allows to be desirable: yea, he exhorts the Corinthians, at least the teachers among them, (to whom chiefly, if not solely, they were wont to be given in the first ages of the church,) to *covet* them *earnestly*, that thereby they might be qualified to be more useful either to christians or heathens.

"And yet," says he, "I show unto you a more excellent way;" far more desirable than all these put together, inasmuch as it will infallibly lead you to happiness, both in this world and in the world to come; whereas, you might have all these gifts, yea, in the highest degree, and yet be miserable, both in time and eternity. It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries; we seldom hear of them after that fatal period when the Emperor Constantine called himself a christian: and from a vain imagination of promoting the christian cause thereby, heaped riches, and power, and honor, upon the christians in general, but in particular upon the christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed) because there was *no more occasion for them because all the world has become christian*. This is a *miserable mistake*; not a twentieth part of it was then nominally christian. The *real* cause was, 'the love of many waxed cold.'

"The christians had no more of the Spirit than the other heathens: The Son

of man, when He came to examine His church, could hardly 'find faith on the earth.' This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the christian church; because the christians were turned heathens again, and had only a dead form left."

The foregoing is a *verbatim* copy from John Wesley's sermon No. 94.

W. W. B.

Captivity and Redemption of Zion.

AN ADDRESS DELIVERED OCT. 8, 1865, BY ELDER THOMAS JOB, OF THE REORGANIZED CHURCH, TO A CONGREGATION OF UTAH MORMONS.

"Behold I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be." B. of C. 100: 3.

The term Zion here can not allude to the land of Zion, but to a people; a people that used to be called Zion; and who should be pure and free, but who are now in bondage and need redemption. They are those who, the Prophet Isaiah calls the converts of Zion, who are to be redeemed with righteousness. They are those that call themselves after the name of the Lord, and are chastened for a season with a sore and grievous chastisement, because they did not hearken unto the precepts and commandments which the Lord had given unto them. See par. 1. They are those who were to suffer temptation and great tribulation until the Lord would feel after them, and offer them redemption or conversion unto righteousness. They are chiefly these people of God who inhabit the valleys of the Rocky Mountains, who believe in the Zion of the last days, but have been moved out of their place with the cursings, wrath, indignation and judgments of God upon their heads, which they have brought upon themselves by their follies, and by all their abominations which they have practiced before Him.

You ask, what is our bondage here in Utah? We learn from the above paragraph that the bondage in question consists chiefly in your banishment from the land of Zion, and the great tribulation which you were to suffer in consequence, and your redemption will be your conversion unto righteousness, with your restoration to the land of Zion.

You must first be redeemed with righteousness, because you were cast out of the land of Zion because of your unrighteousness. The Lord must first feel after you.

inasmuch as to sell you a blessing, a message of righteousness, to convert you and convince you of all your unrighteous deeds which you have practiced before Him, so that you may be healed by the milk of the word, and the oil of gladness, and be converted unto the practice of righteousness.

You ask, what are our temptations and tribulations here? We answer, something similar to those of the fathers in the land of Egypt; they were tempted unto idolatry, and all manner of barbarism, as you are here. They had their task masters there to afflict them with their burdens, and to make their lives bitter with hard bondage, such are your temptations and tribulations here; you are tempted to idolatry, human sacrifice, polygamy, divorcecraft, and all manner of unrighteousness. You also suffer great tribulations. You have your task-masters, apostles, bishops and presidents, to keep you oppressed as they were kept. They afflict you with burdens, and make your lives bitter with hard bondage. A little while ago your First President said that he would take care that you should never get rich; he said "there will be too much work to build up the kingdom." You suffered great tribulations before you arrived here, but much more since, and you will suffer a hundred fold more yet before you leave here if you do not repent and receive the blessing. We have seen men here starving to death for the want of bread, and scores more would have starved to death last winter, if it had not have been for the mercy of Gen. Connor in giving the poor starving Mormons their daily rations out of the Government stores in Camp Douglas. And at the same time there were thousands of tons of wheat and flour laid up in store in this city, under the control of Brigham Young, and you know it. Such are your temptations and tribulations here, and you make your bands strong in them by the oaths and covenants which you unrighteously swear to in that endowment house, to that man of sin, who opposes the truth, and pretends to sit on the throne of God in the temple of God, exalting himself above all that is called God. He is the one that is now tempting you, as Paul says: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12 He (Brigham) teaches you to practice this wickedness before the Lord. He allures you by the lust of the flesh to cast your lot within the folds of the great cable of his church. He lies to you when he preaches that idolatry is the worship of the true and living God; that common divorcecraft is virtue; that polygamy is the celestial law; that oppression is charity, and that murder is salvation to the soul. It is with strong delusion that he tries to deceive you, and tells you that if

you receive certain sealings and endowments from him, you will come forth in the first resurrection, and pass by the angels and the Gods to your exaltation and glory in all things; even if you commit all manner of sins and blasphemies against God in the remaining part of your lives, your salvation is sure. It is with strong delusion that he persuades you that the Devil's plan of salvation is the right plan, he deprives you of your agency by inducing you to do as he tells you in all things without asking any questions, or the whys or wherefores. It is with strong delusion that you are told that if you will kill so many Gentiles and apostates that you shall be called saviors of mount Zion, having the name of God engraven upon your foreheads.

Such are the strong delusions by which many of you here have been enticed to believe a lie, and have pleasure in whoredom, idolatry, murder, robbery, and all kinds of unrighteousness, and have made your bondage so strong that you can not know when good cometh, that you can not receive the love of the truth that you might be saved, but to have pleasure in unrighteousness that you might be damned. But I rejoice in telling you that there are thousands here, saith the Spirit, that will be redeemed from the bondage of unrighteousness and corruption, and enjoy again the liberty of the sons and daughters of the living God, for their covenant with death shall be disannulled, and their agreement with hell shall not stand, because God hath from the beginning chosen you to salvation, through the sanctification of the Spirit and belief of the truth. It is true that many of you have sold yourselves for nought to that "man of sin," and so become what he terms lawful captives, so that you can be righteously slain if you happen to break your covenant with death, as he lately said that many of your brethren have been slain for that cause, but we are aware that death is the penalty without his acknowledging it. But you shall be redeemed with righteousness, and not with money, from your captivity of unrighteousness, tyranny, oppression and tribulation, and your redemption shall come by power and with a stretched out arm. Many now ask: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, (Zion) and I will save thy children." Isa. 49: 24, 25. "Therefore I will raise up unto my people a man, who shall lead them even as Moses led the children of Israel," "for after your tribulation cometh the blessing, even your redemption, your restoration to the land of Zion." The great question among us in these valleys is, who is this man who is to be like unto Moses to deliver the Lord's people? Brigham Young

boldly claims to be that man, and that he is to dictate who shall, and who shall not return to the land of Zion, but for fear that his delusion is not strong enough to retain the people in bondage a little while longer, he sometimes soothes your ears by telling you that David is to be the man, and that when he comes to take his place, that he will come to Bro. Brigham to receive his authority, and that nobody will be more willing to receive him than himself. This will do for a season, but it is like the temple—a mere castle in the air. But let me ask you, in what capacity will Brigham receive David? What place will he give him? Will he receive him as prophet and president of the church? I answer, NO; for Brigham Young proclaimed to all Latter-Day Saints that they were now without a prophet living in the flesh to guide them, and not to presume for a moment that they would ever have one. I will ask you, will he receive him as one of his twelve apostles? I must again answer NO; for he says that the twelve apostles of this dispensation stand in their own place, and always will, and Heber says that no man can unhorse him, and Daniel H. Wells can say the same. In what capacity then would he receive David Smith, if he was to come to him? I suppose that he would give him the place that he promises to all the saints that staid behind in the eastern countries, that is to be his little slaves, to comb his horses, mop his floors, clean his boots, and do all his drudgery, and finally save them by what he calls baptism, which is to cut their throats and shove them under the water.

Once more, whose privilege is it to be this man like unto Moses? Joseph Smith's blessing was to be a man like Moses, and the blessing of Joseph was to be on the head of his posterity after him, therefore it is the privilege of Joseph's first born son to be a man like Moses. See B. of C. 107: (103) 18. Moses was a Prophet, Seer and Revelator, &c., having all the gifts of God. See B. of C. 104: (3) 42. So was Joseph to be called. See B. of C. 19: (46) 1. Moses was called to redeem Israel. See B. of C. 100: (101) 3. So was Joseph Smith. See B. of C. 100: (101) 4. Joseph's blessing also was to preside over Zion in the Lord's due time. See B. of C. 87: (85) 8. All these blessings properly belong to the young prophet, Joseph Smith, the *first born* son of Joseph Smith, the Martyred Prophet. Now we see whose right it is to redeem the converts of Zion with righteousness, and then out of bondage by power and with a stretched out arm, out of the captivity of the mighty and terrible Pharaoh of the Rocky Mountains, and to preside over them in the land of Zion. Joseph's successor was to teach the things that were revealed to him. See B. of C. 43: (14) 2. Joseph the second calls the erring saints to the old paths; to live by the word of God; to take

hold of the rod of iron that leads to the tree of life; to redeem them with righteousness from all their unrighteous deeds; corruptions and abominations which they have practiced before the Lord. Many say to me, if young Joseph is a Prophet, like unto his father, why did he not come out sooner; why was he not called when a boy, even as his father, when 14 or 15 years old, seeing that we were without a leader to guide us? All the answer I can give is, if the Lord had called him at that age, he would not be the one promised in the text, for the Lord's covenant was to raise up unto His people a *man*, and not a *boy*; a *man*, a full grown *man*, even as Moses was; a man mighty and strong, such a man as young Joseph Smith is, and a mightier man you *can not meet with*.

WE SHALL CONQUER YET.

TUNE—"Old Lang Syne."

Should solemn cov'nants be forgot,
Or lightly sway the mind?
Should any saints have sinful spots
That Satan's eye can find?
Oh no dear saints we must be pure,
And ne'er our vows forget;
Temptation's power is great 'tis sure,
But we shall conquer yet.

Should passion's peace destroying flame;
Escape the will's strong guard;
Or should the Fiend's impure desire,
Our heavenly course retard?
Oh no, to quench the first we will
A stream of patience get,
With holy love the other kill,
And we shall conquer yet.

Should selfishness pinch up the heart,
And close compassion's door,
Or whisper when we would impart:
"Remember you are poor?"
Oh no, the crying elf we'll fight,
The deed we'll ne'er regret,
We will resist with all our might,
And we shall conquer yet.

Should the hearts of saints be filled with
Or in rebellion be; [pride,
Should they the priesthood's words deride
Or ever disagree?
Oh no, all sin we will oppose,
Our heart's on virtue set,
We'll struggle with our inward foes,
And we shall conquer yet.

THOMAS KEMP.

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