

THE SEARCHLIGHT.

Devoted to the Interests of the Church of Christ in Zion.

VOL. 2.

INDEPENDENCE, JACKSON COUNTY, MO., FEBRUARY 1, 1897.

No. 1.

THE SEARCHLIGHT

PUBLISHED MONTHLY BY

CHURCH OF CHRIST IN ZION.

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CHURCH OF CHRIST holds preaching services every Sunday in meeting house on the Temple Lot at 11:00 a. m. and 7:30 p. m. Sunday School at 10:00 a. m., Young People's meeting at 7:00 p. m. Everybody invited and welcome.

BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

On Sunday Jan., 2nd Levi H. Ezzell, of Brownington, Mo., was baptized by Elder Geo. P. Frisbey, and on same day, was confirmed a member of the Church of Christ at Independence. Bro. Ezzell was for many years quite an active worker in the Reorganized Church. He is an earnest advocate for the redemption and establishment of Zion, on the lines laid down in the early days. In his love for the cause of Zion he shows the true instinct of the Latter Day Saint. Let a man or woman once become thoroughly converted to Mormonism and the cause of Zion becomes as dear to him as life itself.

According to Mayor Swift, of Chicago, the recent cold spell, came near precipitating a bread riot in that city. Thousands of working men rendered desperate by witnessing the sufferings of helpless children, were prepared to go to any extremity to get food and warmth for their little ones.

Such incidents should teach the people a

deep lesson, but alas, this seems to be a heedless age, and things which should serve as a solemn warning are passed as worthy of little notice.

A NOTEWORTHY INCIDENT.

We publish elsewhere in this paper the minutes of a council or "conference" held in the meeting house on the Temple Lot, Jany. 16th — 21st 1897.

This meeting was the result of correspondence begun almost a year ago, between the Editors of the SAINTS HERALD and the SEARCHLIGHT, looking towards an adjustment of the difficulties existing between the two bodies of people.

Every agreement reached touching the faith was reduced to writing and is published herewith.

Neither party present was equipped with any delegated powers from their respective bodies, and the articles agreed upon in no wise bind either the Reorganized Church nor the Church of Christ, but simply reflect the views of the several elders present in the council; nevertheless the fact that some of the leading men of both churches were present and participated in the agreements reached, attaches to the occasion considerable importance as indicative of what may be accomplished in the future through the medium of a friendly discussion of points at issue.

The fact that fourteen agreements were reached shows there is a large common ground upon which a perfect understanding exists between the churches and renders less difficult, the task of reaching a harmonious agreement upon all the differences, should such an action

be attempted in the future.

The best of good feeling prevailed and not a single word of harshness was used, and the entire meeting was marked with that earnestness and solemnity befitting the occasion.

All present appeared to part with increased feelings of respect for each other as earnest men contending for what each believed and understood were principles of Christ.

When one considers the state of affairs that existed between the two churches during the pendency of the Temple Lot litigation, it is remarkable that such a meeting as the one that has just transpired, could occur.

The Church of Christ, however, has always been willing to, and indeed has, lifted the "Standard of Peace," as required in the Book of Mormon, and even with victory won, and the possession of the Temple Lot secure, she extended the hand of friendship to those of a similar faith and expressed her willingness to meet in peace, and as brethren, those who lately so sorely beset her, and this conference was the result.

Such conduct is certainly commendable and is indicative of the fact that men acting in this magnanimous manner are surely possessed of the Spirit of Christ, and that the cause of Zion is safe in such hands as theirs.

MINUTES OF A CONFERENCE

HELD IN THE CHURCH OF CHRIST ON THE TEMPLE LOT, INDEPENDENCE, MO., JAN., 16TH, 18, 19, AND 20TH, 1897.

There were present of the Church of Christ, Bro. Richard Hill, J. R. Haldeman, G. P. Frisbey, G. D. Cole and J. A. Hedrick

Of the Reorganized Church of Jesus Christ. Bro. Joseph Smith, Alexander Hale Smith, Roderick May, W. H. Garrett and Geo. E. Harrington.

The assembly was organized at 2p. m. by the selection of President Hill to preside and W. H. Garrett Clerk.

After prayer, the object of the meeting was

stated to be for the purpose of interchange of thought regarding the difference existing between the two organizations, that there might be a unity of effort in the prosecution of the work of the Lord.

It was agreed, so far as the fundamental principles of the Gospel of Christ are concerned, both organizations believe the same, as per copies of epitomes hereto attached.

Agreed; that the Book of Mormon is a Divine Record, and that the redemption of Zion must be by purchase.

That what is known as the "King Follett Sermon", and the Book of Abraham, are not accepted as the basis for doctrine.

Agreed; that we believe in the literal gathering of Israel, and the restoration of the "Ten lost tribes".

Agreed; that the City of Zion will be built at Independence, Mo. and that the Saints of God will gather there.

Agreed; that Christ will reign personally upon the earth, and that the earth will be restored to its paradisaical glory.

Agreed; We believe in the restoration of the gospel and the angel message through Joseph the Seer.

Agreed; that we believe that there are individuals in the different factions, who hold the priesthood.

Agreed; that where there are six or more regularly baptized members, one of which, who is an Elder, Priest, Teacher or Deacon, there the Church exists.

Agreed; that an organization is necessary, and such an organization as the number of members and the will of God enables them to attain to.

Agreed; that wherever a branch exists, the power of church extension exists also to its fullest extent, when acting in accordance with the laws.

Agreed; that any man holding the priesthood and possessing the proper qualifications, may be chosen by the church, by acting in accordance with the law, to act in any specific

position.

Agreed; that the law of consecration is necessary to the establishing of Zion.

Agreed; that faith and righteousness are chief essentials for the possession of the Melchisedec priesthood.

Agreed; that the foregoing fourteen (14) agreements represent all the conclusions reached in this council.

It is further agreed, that no individual opinion expressed during this conference shall be used as a basis for any argument intended to be used to the detriment of any person participating in this council.

RICHARD HILL, Chairman.

W. H. GARRETT, Clerk.

EPITOME OF FAITH.

CHURCH OF CHRIST IN ZION.

1. We believe in God, the Eternal Father, and in His only begotten son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgressions.

3. We believe that through the atonement of Christ all mankind may be saved by obedience to the law and ordinances of the Gospel.

4. We believe the ordinances and principles of the Gospel are: Faith in the Lord Jesus Christ; Repentance; Baptism by immersion for remission of sins; Laying on of hands for the reception of the Holy Ghost.

5. We believe that a man must be called of God by revelation and ordained by the laying on of hands by those in authority in order to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization as existed in the days of the Primitive Church, namely: Apostles, prophets, pastors, teachers, evangelist, etc.

7. We believe in the gift of tongues, prophecy, visions, revelation, healing of the sick by anointing with oil and imposition of hands as directed by the Apostle James, interpretation of tongues.

8. We believe in King James version of the Holy Bible to be the Word of God so far as it is correctly translated. We also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He now does reveal, and that He may reveal in the future many great and important things.

10. We believe in a literal gathering of Israel and in the restoration of the ten lost tribes. We believe that the City of Zion will be built at Independence, Mo., and that the Saints of God will gather there. That Christ will reign personally upon the earth and that the earth will be restored to its paradisaical glory.

11. We claim the privilege of worshiping God according to the dictates of our conscience and are willing to accord to every other man the same privilege.

12. We believe in being subject unto the powers that be

and respecting and upholding the laws of our lands.

REORGANIZED CHURCH EPITOME.

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matt. 28:19. 1 John 1:3. St. John 11:26.

We believe that men will be punished for their own sins and not for Adam's transgression. Ecc. 12:14. Matt. 16:27. 1 Cor. 3:13. Rev. 20:12-15.

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel. 1 Cor. 15:3. 2 Tim. 1:10. Rom. 8:1-6.

We believe that these ordinances are:—

1. Faith in God and in the Lord Jesus Christ. Heb. 11:6. 1 Pet 1:21. 1 Tim. 4:10. John 3:16, 18, 36. Mark 11:22. John 14:1

2. Repentance. Matt. 3:2,8,11. Luke 18:3; 24:47. Ezek. 18:30. Mark 1:5, 15. Acts 2:38. Rom. 2:4. 2 Cor. 7:10.

3. Baptism by immersion for the remission of sins. Matt. 3:13-15. Mark 1:4, 5. Luke 3:3. John 3:5. Acts 2:38; 22:16; 2:41; 8:12, 37, 38. Mark 16:16. Col 2:12. Rom. 6:4, 5. John 3:23. Acts 8:38, 39.

4. Laying on of hands for the gift of the Holy Ghost. Deut. 34:9. John 20:21, 22. Acts 8:17; 19:6. 1 Tim. 4:14. Acts 9:17. 1 Cor. 12:3. Acts 19:1-6.

5. We believe in the resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19:25, 26. Dan. 12:2. 1 Cor. 15:42. 1 Thes. 4:16. Rev. 20:6. Acts 17:31. Phil. 3:21. John 11:24. Isa. 26:19. Ps. 17:15.

6. We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good or evil, they shall have done. Rev. 20:12. Eccl. 3:17. Matt. 16:27. 2 Cor. 5:10. 2 Pet. 2:4, 13, 17.

We believe that a man must be called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof. Heb. 5:1, 5, 6, 8. Acts 1:24, 25; 14:23. Eph. 4:11. John 15:16.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelist, etc. 1 Cor. 12:28. Matt. 10:1. Acts 6:4. Eph. 4:11; 2:20. Titus 1:5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time. Job 32:8. Heb. 13:8. Prov. 29:18. Amos 3:7. Jer. 23:4; 31; 31, 34; 33:6. Ps. 85:10, 11. Luke 17:26. Rev. 13:6, 7; 19:10.

We believe in the powers and gifts of the everlasting gospel, viz: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc. 1 Cor. 12:1-11; 14:26. John 14:24. Acts 2:3. Matt. 28:19, 20. Matt. 16:16.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or man, except in cases where the contract of marriage is broken by death or transgression. Gen. 2:18, 21-24; 7:1, 7, 13. Prov. 5:15-21. Mal. 2:14-15. Matt. 19:4-6. 1 Cor. 7:2. Heb. 13:4. D. and C. 42:7; 49:3.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God. Gen. 4:19, 23, 24; 7:9; 22:2, in connection Gal. 4th and 5th c Gen. 21:8-10. Mal. 2:14, 15. Matt. 19:3-9. The Book of

MORMON says:—"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be ONE WIFE, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord of hosts."—Jacob 2:6-9.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth," and that such worship does not require a violation of the constitutional law of the land. John 4:21-24. Doctrine and Covenants, sec. 58, par. 5.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, allow all men the same privilege, let them worship how, where, or what they may.

MARRIED

On Thursday evening, January 21, 1897, at the church on the Temple Lot, Brother Chester G. Frisbey and Sister Luvinia E. Lape, were married by Elder Richard Hill.

The church was nicely decorated with evergreens and flowers, and was filled to its full capacity by friends of the young couple.

This was the second wedding to occur on the Temple Lot of which we have any record.

Both the bride and groom are active and earnest workers in the church, and we extend to them our best wishes for much future happiness.

"WORD OF WISDOM."

The particular Word of Wisdom that we desire to treat on is that contained in sec. 86, Book of D. and C.

We heartily endorse every part of the Word of Wisdom excepting the caption, which we understand to be but a heading for the revelation, and no portion of the Word of Wisdom proper. Our reasons for this statement are these: First. It is the custom in preparing matter for publication to place a heading over it indicating tersely the import of what is contained in the article itself. Such

was done in this case and being the work of man it contains an error. We point out the error in the second reason which is this:

The words in the caption induce one to understand that the observance of the Word of Wisdom is a matter of choice with the saints, while the Savior declares the law differently in Matthew 4th chapter, 4th verse, wherein He says: "Man shall not live by bread alone but by every word that proceedeth forth from the Mouth of God." Latter Day Saints all concede that the Word of Wisdom has proceeded forth from God, therefore we must take the words of Jesus wherein He says we must live by every word that proceedeth forth from the mouth of God, in preference to the man made words of the caption, or heading, of the Word of Wisdom wherein we are told in substance that we may do as we please, and the very fact as indicated in the last paragraph, that our temporal preservation depends upon it makes it of sufficient importance to require us to obey this God-given instruction, even had the Savior not required, in His language previously quoted, our obedience to every word.

Many Latter Day Saints are willing to observe the Word of Wisdom and many have testified of receiving the blessings promised in its lines.

There is, however, a vast difference among those familiar with it, as to its meaning. Many are unable to understand what is intended by the words "in the season thereof," referring to fruits. Some have held that these words meant, "When it is good," others "When fruit is ripe," and basing their actions on these constructions have eaten, canned, or preserved fruits, and justify themselves by saying, that fruit in that condition is both "ripe and good"—therefore in season.

The Lord in speaking of what grains we might use, has not restricted their use to any particular "season" knowing full well that man must use grain in some shape the year round.

In speaking of meats, He has, however, restricted their use to "cold weather" etc., indicating by defining the times they might be used, that there were times when they were

not to be used. The same is true of fruits. He tells us that we may eat fruits "in the seasons thereof," plainly indicating a prescribed time in which we might use them, and, by a justifiable inference, prohibiting us from using them out of this "season." We understand the word season to mean a prescribed length of time; for instance, the winter season is a prescribed length of time, lasting from the fall "season" to the spring "season," showing that it is bounded by a "beginning" and an "end." Then by using the winter season as an example, seeing that it has a "beginning" and an end, we may justly conclude that the fruit "season" has a beginning and an end. It may be easily understood that it would be folly to speak of a season that had no beginning nor ending, and yet if the season mentioned in the Word of Wisdom be, "when it is good," you have an instance of a season without beginning or ending—which is a physical impossibility—for there is but one thing that has no beginning nor ending and that "thing" is Eternity.

We know that by "canning up" fruit you may have it the year round, every month and every day in the year, and if you choose to use it you may have it perpetually, or continually, which are the opposite of having it for a "season." Then, if the canning of fruit enables you to use it continually, it has no "season" left and by a trick we have evaded the restriction God has placed upon the use of fruits. Is this evasion safe? We think not, and that the season of fruit is that period of time commencing when it is ripe, on the trees or vines, and continuing so long as it may remain in a natural condition unaided by any artificial method.

There are reasons from a different standpoint why we should eat fruit in its proper or natural season and not in its unnatural or artificial season produced by canning and preserving. We know that in the spring the blood is thick and sluggish, resulting from the use of meats and fats in the winter. About the first plant that makes its appearance in the early spring is the rhubarb, or pie plant. Its bene-

ficial action on the bowels and general system is too well known to need comment here. Following it, we have the different berries, all containing acidity and natural medicinal properties needed by the system to thin the blood, and prepare the body for the heat of summer, and so on throughout the entire seasons of spring, summer and autumn the different fruits ripen in the proper time to exert their beneficial effects on the system; showing that the Creator of man and ruler of the universe has had a forethought to the necessities of man, and has provided the things essential to good health, from nature's storehouse.

There has also been a difference of opinion as to "strong drinks," and "hot drinks." Some people thinking that "hot drinks" meant tea, coffee, chocolate, etc., while others thought "hot drinks" meant brandies and other spirituous liquors served hot or with ingredients which are hot or burning to the taste.

We think all will agree that any drink is "strong drink" which, when taken sufficient quantities, will stupify the mind or cause the person drinking to lose perfect control of the powers of motion, reason, etc. As to "hot drinks," any drink, no matter what its composition, which is served hot is a "hot drink."

Speaking of tobacco the Word of Wisdom says, "Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." This language is so strong as to prohibit the use of tobacco in any shape or form, for it says it "is not good for man!" That settles it.

The provision for the use of meats is wise: During the hot summer months, when much meat is eaten the individual becomes sluggish in mental power, loses in spiritual force and gains in brutish passions—a condition to be avoided by saints. In winter, meat is useful to keep up the bodily heat to counter-act the cold. Some have objected to the Word of Wisdom giving as their reason, that they would not allow any man to judge them "as to a matter of meat and drink." No man has a right to judge us "as to a matter of meat and

drink," but fortunately the Word of Wisdom is from God and in obeying it you are showing respect to His commandments and not to man's judgment. And then the blessings held out as a reward for yielding obedience to it, are so tempting, that we confess we cannot resist making an effort to obtain them. Who is it that does not desire health and strength? Who so wise that they can afford to ignore the offer of "stores of secret knowledge?" and who so full of courage that they are willing to face the "Destroying Angel" unsheltered by the power of God? Latter Day Saints are not backward about pointing out to gentiles the awful omens of the times foreshadowing as they do, the ever increasing judgments of God, growing in their destructiveness daily and urging them to accept the restored gospel as a shield from the judgments of God, yet strangely enough, many of them utterly overlook the provision God has made, in the Word of Wisdom, for escaping the ravages of the "Destroying Angel." If an observance of the Word of Wisdom procures immunity from the awful destruction which every Latter Day Saint believes will soon sweep the land, then by inference we may conclude that a failure to observe it will be disastrous to the negligent.

The branch conference of the Church of Christ held January 3, made one recommendation to the General Conference, which if acted upon favorably by that body, will mean a great stride forward for the church.

The recommendation referred to was in regard to the "Word of Wisdom," and recommended to the General Conference that no Elder be sent into the field in the future who would not pledge himself to observe the "Word of Wisdom" strictly.

It seems to have become the fashion lately among several of the factions of the church to rush into print, with copious accounts of the gift of healing as manifested under the ministra-

tions of their different Elders. They appear to take great comfort from these seeming evidences of a supernatural power. And to regard their exhibition as a positive proof that they are the Church, and that these evidences are indicative of Divine approval of whatever faction they perchance may be connected with.

Our people have not been destitute of the gifts of healing, as well as many other graces of the gospel, but we have not deemed it necessary, nor proper to record in public print, these occurrences, nor use them as the foundation stone upon which to base our faith; not that we fail to appreciate the love of the Master in granting relief unto the sick and diseased, for there is no grander ordinance in the Church of Christ, than the Administration for the sick. Those connected with the Latter Day work, who will take the trouble to post themselves, will certainly arrive at this conclusion; that the possession of the power of healing the sick, by any organization or individual, is not prima facie evidence that such organization or individual is approved of God. Those who seek to establish themselves as the Church of Christ must point to better evidence than the gift of healing, to convince informed persons, that their claims are valid. If possessing these gifts makes an organization, the Church of Christ, we have but to apply the rule to the Christian Science people, many bodies of Spiritualists, Hypnotists, and many other "ists," "ites" and "isms" and they would become the Church of Christ. We are not willing, — simply, because these various bodies mentioned possess the power of healing, to accredit and accept them as a part of the Church of Christ. We contend that the possession of the power of healing by any individual or organization, indicates nothing, means nothing, proves nothing beyond the fact, that the principle of faith is strong in these individuals who are benefited by the exercising of this power. The ability to be benefited by the power of healing rests with the individual who is sick, or by some one acting for them. The individual who imposes hands, or adopts any

other method may be a pure servant of Christ, holding the Melchisadec priesthood and possessing all the attributes needful to insure relief to the sick, and yet, if the principle of faith is absent in the person, sought to be benefited, the administration will be vain, remember the oft repeated declaration of the Savior, in His administrations to the sick—"according to your faith, be it unto you",—not according to the power of the administrator, but "according to your faith." The Saviour also informs us that many mighty miracles were left unwrought in one portion of country because of unbelief, (lack of faith.) Bible readers will doubtless remember the passage in Mark where the Apostles were complaining because a certain individual was healing the sick and doing many things in the name of Jesus, they were anxious to forbid the work done by this unauthorized person but the Saviour would not permit them, and yet this individual made no claim of possessing the Priesthood or authority. He was doubtless acting on the principle of faith alone and by its application he accomplished results that rivalled the work of the apostles. If unauthorized persons possessed this power in the days of the Saviour may we not expect the same thing today when the Church of Christ is again in existence.

In other words wherever the genuine is in existence, may we not also expect the counterfeit to make its appearance. To those, who have vainly imagined that possessing the power to work miracles stamps them as the Children of Christ, we would refer them to the words of the Saviour in the New Testament where these people came up to claim the reward, basing their claims on the fact that they had cast out devils and wrought many mighty miracles in the name of Christ, but what is the Saviour's answer: "Depart from me ye workers of iniquity, I never knew ye". These people were doubtless honest in the efforts, and firm in their belief, that because they possessed the power to work miracles they were sure of a place in the Celestial Kingdom, but sad was their awakening. May not many individuals, now in existence, even in our very

day, be among the number thus deceiving themselves. While the true Church of Christ must possess the gifts, yet their possession by an organization does not necessarily make that body the Church of Christ. Let us earnestly desire these gifts, not boasting ourselves of them, and in the meantime be sure that our foundation does not rest wholly on the possessing of the power of healing, which is growing, more common every day.

HISTORY OF THE TEMPLE LOT-- 1829—1897.—Continued.

ROBERT WESTON testified:—I am seventy five years old. I lived here in Independence from 1830 to 1834. I remember when the Latter Day Saints first come here; they did not all come at once. I remember when they come and when they went away again but do not remember the years exactly. I know the Temple Property. The street going west to the boundary of the city was known as the "Lexington Road", after you passed the boundaries of the city it was known as the "Westport Road", the boundary of the city was further east, in the early days than it is now. What I understand now, as being the Temple Property is that vacant piece of property across the Westport road from the Latter Day Saints stone church.

The ground is now enclosed, but had not been during the war and for a long time after the war. Yes, sir, there is a little meeting house on it now. The denomination that uses it are Mormons, dont know what branch it is.

I used to know Hedrick. I remember some of the circumstances connected with the Mormons leaving the city. There was great excitement, but no bloodshed. I went a little west of town to see what I could see, There was a report that the Mormons were coming to take the town, but I could not see anything. Property was destroyed belonging to the Mormons, a house close to my father's was destroyed, the printing press belonging to the Latter Day Saints, I saw them kick the door

in and throw the type into the street. John King was the man who kicked the door in. I saw him. Franklin was there. There was lots of property destroyed. I knew Gilbert; he was a very nice fellow. I remember seeing some fellows putting tar and feathers on Bishop Partridge. The sentiment against the Mormons was very strong here for years. I do not think our best citizens were engaged in the outrages against the Mormons. I think the Temple Lot was timbered, am not certain. I always understood that the Mormon people congregated upon it on Sundays, It has always been called Temple Lot, ever since they have had it, and if a stranger, during all these years since 1830 had asked me to point out the Temple Lot, I should have gone to this same spot of ground where the little Church building now is.

JOHN N. THOMAS, testified on the part of the Reorganized Church: I became a member of the church in 1842. I heard of polygamy being practiced in Nauvoo in the spring of 1845. I got to winter quarters in the winter of 1846 and stayed until the April conference. There was much dissatisfaction in that conference because the Smith family was not there. Brigham Young told the people that no man could stand in Joseph Smith's place because he had seen him ordained, set apart to fill his father's place. The reason that Latter Day Saints have not returned to Jackson county is because they had fears that the outrages perpetrated on the Saints in an early day might be repeated. I do not think it would have been safe for them to have returned here since the rebellion until a few years back; I was afraid to come here in 1868. The first I heard of endowments was in Nauvoo in 1845; the endowments in Nauvoo was different from those in Kirtland. Exhibit "W" was then introduced---the same being a little pamphlet written by Granville Hedrick, entitled, "The spiritual wife system proven false, and the true order of church discipline illustrated by Granville Hedrick, Bloomington, Ill." Plaintiff also offered in evidence Exhibit One (Journal of Discourses.)

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BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

THE LIGHT FROM GOD.

A shaft of great Light came down
from above,
It was filled with the glories of God's
pure love;
To the Saints who were wanderers and
seekers of Life,
It taught them to look beyond this
world's strife,
And with hearts full of love, tenderness
and grace,
To prepare for the Last Day, and to behold
God's face.

—CONTRIBUTED.

It is with sorrow that we print the sad intelligence of the death of Brother David M. Hill, a resident of south Missouri. Brother Hill had but lately come into the Church of Christ. We extend to his family our heartfelt sympathy, in their sad bereavment, and feel to comfort them with the thought that he had made a good preparation for entering upon that existence that lies beyond the grave.

Died—Brother David M. Hill, January, 11th, 1897. Bro. Hill was 77 years, 10 months and 6 days old. Was Baptized into the Church of Christ July 23rd 1896. He had at first been in the Christian or Campbellite Church and secondly into

the Reorganization, but at last found the true Church of Christ where he had allways been prompt to testify that he was better satisfied than he ever had been in either of the others. His last word after bidding his children farewell, he was going home Bro. Hill leaves one Daughter at Sweden Mo. and five Grandchildren to mourn his loss, and supposed to have two Sons some where in Missouri or Arkansas yet. And thus we can but pray that we all may have as bright prospects and as strong hopes as had our Aged Bro. and at last meet him in Heaven.

Brother F. C. Warnky, Argentine, Kansas, writes us that he is much pleased with our last paper especially with the views expressed on the Word of Wisdom.

Sister Eula Marks, who lately removed to Lamoni, Ia., writes a brother in Independence, that she very much desires to return again to Zion, to help the Church of Christ in their efforts to redeem God's holy land.

We have on hand, a limited number of the twelve numbers composing Volume ONE, which we will send to any address upon receipt of 25 cents, in stamps if you contemplate ordering any of these back numbers, we advise you not to delay, as we have only a few hundred left.

Elder Lincoln Hartley just returned from Bonner Springs Brother Hartley once lived here and we again welcome him among us and hope that he will remain permanently and help to carry on the glorious work for Zion, as we are sure he will find his new field a pleasant and profitable one.

We beg the pardon of our subscribers for our late appearance with the February issue.

We changed the place of printing our sheet from Kansas City to Independence, and as a consequence there were several unforeseen circumstances that arose and hindered us. We promise you to do better next time, if possible.

Editor of the Searchlight, Elder J. R. Haldeman, has gone to Glen Roy Ohio, accompanied by Elder Geo. P. Frisby, They were called to Ohio by the Saints of Glenroy to preach and expound the Gospel as understood and preached by the Church of Christ.

They will probably remain a couple of weeks, and the Searchlight wishes them all the success due to the followers of and workers for Christ.

Judging from present appearances as evidenced by sundry letters, etc, published by Elder J. J. Snyder, the Whitmerite brethren are about to have new church paper.

A unique feature of the proposed publication, is to dispense with an editor for the sheet, leaving its management in the hands of a board of publication, selected from among the elders of the Church.

It remain to be seen what progress may be made in this accephalous condition, but if their theory of church government be correct, why should they not conduct a paper on the same theory?

PRIESTHOOD.

Priesthood what is it? This question may be asked and with propriety, too. How shall it be defined? Shall I say what it is? Why, yes. Well it is nothing more nor less than DELEGATED AUTHORITY from God to man; this is called Priesthood or you may, if you choose, call it authority or church government, as it may suit you.

And I suppose, with all the events that are connected with this work of the latter days, upon which so much misunderstanding exists, and which produces so little impression upon the minds of the human family, as this restoration of the holy priesthood—yet at the same time there is no subject more intimately connected with the happiness, well-being and eternal destiny of man, than this; as it is the right understanding and full appreciation of this matter that can alone lay a sure foundation for an eternal exaltation to honor dignity and power in the Kingdom of our God.

When we come to the Sacred page and review the history of the dealings of God with his own peculiar people we find there is no subject upon which the Lord has been more particular than this; whenever He has had a work to do, a message or judgements to come, or a covenant to make with the children of men it has always been through the channel of legitimate authority, which constitutes the Priesthood. And therefore when we find that all mankind had become corrupted before God and He looked down from Heaven and saw that they had all gone out of the way, and that there was none that did good, no not one, He determined to destroy them and sweep them off the face of the earth by a flood of water, yet previous to this He raised up a righteous man, even Noah, and sent him with a message unto these people and that message was just as binding as if God had come

down from Heaven and spoke it himself; and why so? Because Noah was endowed with authority, or in other words had the Priesthood; hence he stood in the place of God unto them and his words would prove a savor unto life or a savor unto death, and when they rejected him, Gods judgements came upon them and destroyed them, and thus history stands out in bold relief to future generations as a fearful example of the consequences of sin and unbelief.

Again, we find upon another occasion, the Lord appeared unto Abraham and told him that He would give unto him and his seed the land of Canaan, for an everlasting possession and that his seed should become as innumerable as the sand by the seashore or the star in the Heavens for numbers, and they should be strangers in a land that was not theirs should serve a strange king, being treated evilly for four-hundred years, and after that then that nation should be judged; and He would bring his people out with great substance and wealth (Gen. 15th Chap.). When the time came for the fulfillment of the promise, the Lord appeared unto one Moses, as he was tending the sheep of his father-in-law, and told him that he was the man who was to bring about the deliverance of His people. Moses complained to the Lord, that told the Lord that he was a man of slow speech; the Lord reproved him and told Moses to take his brother Aaron, and Aaron should be, to Moses instead of a mouth, and Moses should be to Aaron instead of God. This being the case, and the Priesthood or authority being thus conferred upon them, for be it remembered the Lord sent them in His name, and name signifies authority; in His name they went to Pharaoh—the history of that circumstance being very well known—suffice it to say they were rejected, and in rejecting them, Pha-

roah rejected Him whose servants they were, and who sent them; therefor the judgements of a sin-avenging God came upon them and they perishep quickly in the Red Sea.

From these and other circumstrnces, we discover that when the Lord raises up an individual and confers upon him authority, that authority or priesthood causes the message to be binding upon those to whom it was sent, but the world generally, and more especially some religious portions of it do not believe in any priesthood, and so much mre at a loss to answer the question as to who hath required that which—they do at their hands they will resort to any subterfuge and consequently tell us that the priesthood was local and was confined to the tribe of Levi; and that it altogether ceased with the temporal sacrifice. That is a mistake; for there are two priesthoods; one is called the Aaronic, the other is called Melchisadec the former or Aaronic went by descent from father to son, amongst the Levites. The Melchisadec was bestowed upon choice spirits who were called and chosen of the Lord before the days of Melchisadec and was called the priesthood of the order of the Son of God; for it existed in the eternal worlds even before the morning stars sang together or the sons of God shouted for joy, and will continue to exist until this world has been purified and cleansed, redeemed and become the final abode and dwelling place of the righteous in eternity.

This holy priesthood, after Melchisadec's day was called by his name, to prevent the two frequent repetition of the name of the Son of God; all this because, he, Melchisadec, was such a high priest. Under the Aaronic priesthood the people attended to the ceremonial law because of their transgression of the gospel (Gal. 3: chapter).

Paul tells right us there, that neither they nor their fathers were able to bear, and which

never could have made the comers thereunto perfect; or in other words brought lthem the blessings of eternal life. Both orders of priesthood existed under the gospel dispensation.

John the Baptist held the Aaronic priesthood. and why? Because he was a literal descendant of Aaron and our Savior held the Melchisadec; also the inspired psalmist in 110th psalm, says like this:—"The Lord hath sworn and will not repent, thou art a high priest forever after the order of Melchisadec". Now remember the order of Melchisadec was after the power of an endless life and how could that which is endless and also eternal, be dispensed with? or in other words, cease to be? It is not possible. Not only did our blessed Lord hold this priesthood, but that he did confer the very same upon His Apostles. Now please hear his own words: "Ye that despise the priesthood and lift up the puny arm of rebellion against the work of God" now hear Him speak—"As thou hast sent me into the world evenso have I also sent them unto the world (John 13:18). Now how was Jesus sent? By the father, clothed with the priesthood. Now how was the Apostles sent? They were sent the same way, as was Jesus sent by His father; therefore as a matter of necessity must hold the Melchisadec priesthood. Besides all this our Savior said unto them "Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit; and that your fruit should remain".

Now what is the ordination here spoken of? It is simply this: placing upon them authority to enable them to administer the ordinances of life to men, so that what they bound on earth should be bound in Heaven. And why so? Because they held the binding and sealing power, which pertains exclusively to the priesthood. Now, perfection and happiness to eternal life never could come by the Aaronic priest

hood and therefor, the Melchisadec priesthood with all its attendant blessings had to stand up to regulate and control the Aaronic, and bring the saints to perfection; but I think it not much use to talk of restoration to this age, and yet the gospel could not exist without it. For under the old dispensation, authority was necessary to administer the ordinances and under this any stranger that come nigh the altar was put to death; although the law was changed, the necessity of authority to administer remained the same under the new as well as under the old.

Now hear what the Apostle says:—“And no man taketh this honor to himself, but he that is called of God, as was Aaron”, A man may lawfully desire this honor but if he presume to take it upon himself this authority without being celled as was Aaron. by new revelation, he will surely be counted a rebel and a traitor to the government of God. Now, as the priesthood has been lost from the earth through Gentile apostacy and transgression, there is a necessity created for a restoration, so that the gospel might again be preached and a people prepared to receive the Messiah, when he shall come, in glory and power. This restoration is clearly pointed out in the scripture of truth. (Notice Isaiah in his 11th. Chap.) He says, comfort ye, comfort ye, my people saith your God. This comforting is to be addressed to the Jews, by the voice of one crying in the wilderness; “Prepare ye the way of the Lord, make straight a highway in the desert, for our God”. This language and mission is addressed by the inspired writer to John the Baptist, and although the Savior said;— that John was the Elias who was to come, yet he put in the little words “if you will receive him”. Well the Jews would not receive, but rejected him, the same as they did the Messiah and therefore, the time had not

come for this comforting language to be sounded in the ears of the children of Israel. No, a long dispersion awaited them, they were to be cast under the feet of the Gentiles until the fullness of the Gentiles have come in; yes they were to be a hiss and a byword and a proverb among all nations and so John’s mission did not cease with the first coming of the Messiah, but it extended to the period of time when the Lord, whom ye seek shall suddenly come to his temple and then every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight, and also the rough places, a plane; and the glory of the Lord shall be revealed and all flesh shall see it together.

John the Baptist come forth, in this dispensation of the fullness of times, in the capacity of a ministering angel and laid his hands upon Joseph Smith and Oliver Cowdery, and said, upon you my brethern, in the name of Messiah I confer the priesthood of Aaron upon you, and this shall not be taken from the earth until the sons of Levi do offer again an offering in righteousness. But as this priesthood cannot administer all the ordinances of God’s kingdom. it becomes necessary for the Melchisadec priesthood to be brought back, which was done by Peter, James and John, who conferred it upon them, so that it was not derived from a corrupt source or through papist channels, but by direct revelation from eternal worlds. Some might say how can we know this to be true; we did not see the angel, thus descend, besides we have been made to understand that the human family were never again to be blest with the ministration of angels; to that I would say man faith has but a very little to do with God’s word. The people of God always were blessed with the ministering of angels, both under the new and old dispensation; angels often made their appearance

to cheer, comfort and instruct the human family, and reveal unto them the will and mind of God, thereby unfolding to them His purposes, in reference to the future; upon one occasion, John, the beloved Apostle, while on the Isle of Patmos was going to worship the angel but he said "See that ye do it not, for I am thy fellow servant, and of thy brethren the Prophets."

Now Paul sets the matter forever at rest, by telling us that angels are ministering spirits sent forth to minister to those whom shall be heirs of salvation; and I am willing to say, that nothing less than apostacy and transgression would have done them away, for the things pertain to the saints of the Most High; which constitutes them a peculiar people, in the eyes of all the world; but there is another infallible rule given to us whereby we can demonstrate the truth of the restoration, and prove the fact to the mind of every honest man who will take trouble to investigate the same.

Now hear the Savior say "a tree is known by the fruit it bears"—contrary, a good way, if any one wish to know, in their mind, whether a tree be a plum tree, or a peach tree would they ask how many persons were present to behold the process of sowing the seed, or how long it had been growing; no, you would proceed to the tree and examine it for yourself, and so determine its character, by the fruit it bore, do just the same with the priesthood. In ancient times the fruits of legitimate authority were faith, wisdom and knowledge, discernment of spirit, power to work miracles, prophecy, the gift of tongues, and the possession of those, argue that they were the results of the spirit of God, being with men, in certainty and power, as it ever attends the true priesthood.

Seeing that like causes will produce like effects, in all ages of the world, now let us try the experiment;—"he that will do my will" says the Savior—"Shall know of my doctrine, whether it be from God", and we cannot have this knowledge, but by obedience to God's laws; believe on the Lord, Jesus Christ, and repent of our sins and be baptised for their re-

mission, and then the Holy Ghost is promised through the legally appointed channels; then you may know you are in possession of the priesthood of God, and that its teachings are binding upon every son and daughter of Adams race, from the beginning to the ends of the earth and that it alone can raise us to honor and glory celestial and eternal even so, Amen.

Richard Hill.

HISTORY OF THE TEMPLE LOT— 1829—1897.—Continued.

Charles R. Ross, testified:—my age is 79 years. I live in Caldwell Co. Mo. I came there Nov, 1838; never heard of the Mormons until I reached Keytesville, Mo.

The Mormons were leaving the state, as understood, under the orders of the governor of the state, I think that they all left the state within six months after I got there, except a few families who remained and took the oath of allegiances. I knew the Whitmers. I went up to Haun's mill the first of February 1839. I knew of a boy that was shot at Haun's mill, and the man that done the deed stood on the ground the next summer and said, "I stood right there, for the boy run up under the the bellows for protection". It was Bill Runnels that told me he shot the boy; there was another man that shot a man by the name of Lewis; neither one of these men were ever brought to justice for shooting those men.

There was 18 people thrown in the well at Haun's mill, there can be no doubt about it; next spring when it thawed it stunk; I helped fill the well myself; yes sir, there was 18 Mormons put in that well. I was acquainted with the McBride family; he was the man that was cut with the corn knife. A man by the name of Rogers that came from Davies County to fight the Mormons—he cut him all to pieces with a corn sythe, cut his head off.

Mrs Mary Eaton testified:—I live in Independence, prior to coming here I lived in De Kalb Co., Ills. I lived in Caldwell Co. at one time. We left the place we lived in because a party of men came there and told us

we must leave, as they were going to drive us into Far West; we went to Far West as they ordered us, and after we got there they surrounded us and took away what they termed the authorities of the church and then gave us permission to return home; the conditions of this permission was that we were to leave the country in the spring. I was acquainted with Granville Hedrick; knew him in Illinois; heard him preach in my own house; I have seen the book marked "exhibit" W, before, it is one of Granville Hedrick's productions, this Granville Hedrick that preached at my house was the founder of the Hedrickite church. By the name "Hedrickite" church, I mean the church, of which he was president; they had another name. They did not to my knowledge belong to the reorganized church of Jesus Christ of Latter Day Saints. I first knew Granville Hedrick in 1876; I cannot tell who all were members of the church, but there was Adna Haldeman, his family, Richard Hill, George Frisbey and I think Elder Montgomery. My husband belonged to the church during his lifetime and was a member at his death, I lived in Nauvoo, in 1840; knew all the "twelve". My husband (John E Page) was a member of the twelve at that time. There was a number that did not go west with Brigham Young, my husband did not go. I met Granville Hedrick first in Illinois, at De Kalb; He came there to get my husband, John E. Page to come to Bloomington and he persuaded him to preach there. I first knew the church called "Hedrickites", in Independence, Mo. I think Mr. Page joined the Hedrickites but I was not present when he joined. When I speak of the "Hedrickites, I mean these people here in Independence, Mo. who call themselves the "Church of Christ". I never belonged to the Hedrickite Church, but I understand that my husband John E. Page belonged, and he died in 1848, and I was married in 1876 to Mr. Eaton, who belonged to the "Hedrickite" Church. I never knew of any endowments in Nauvoo, there might have been but I never knew of real endowments

there. I heard of some talk of the plurality of wives after Joseph was killed. I said in my cross-examination, awhile ago that I had not been though all the endowments, I did not say anything about endowments in 1840, for there was nothing of the kind at that time: I told you that I did receive them all; in 1846 there was a kind of sham curiosity of an endowments there; my husband and I left Nauvoo to get away from the corrupt church.

THE CELESTIAL LAW.

BY L. H. EZZELL.

"There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for as one Star differeth from another Star in Glory; so also is the reserrection of the Dead". 1 Cor 15; 41.

All these Glories are spoken of in D. C. sec.85; 5. as Celestial, Terrestrial Telestial Kindoms. All men who are saved will receive the Glory that they prepare themselves for, and that can only be obtained through the Laws and conditions belonging thereto. For the Lord says, sec.85;9. All kingdoms have a Law given; and unto every Law there are certain bounds and conditions. sec.85; 10. All beings who abide not in those conditions are not justified; 5th, verse. And they who are not sanctified through the Law which I have given unto you, even the Law of Christ, must inherit another Kingdom, even that of a Terrestrial, or of a Telestial. For he who is not able to abide (or keep) the Law of a Celestial Kingdom, cannot abide a Celestial Glory, sec. 85. 6th, verse, "Ye who are quickened (In the Reserrection) by a portion of the Celestial Glory, shall then receive of the same, even a fullness". Sec.85; 8, That which is governed by Law, is also preserved by Law, and perfected and sanctified by the same, 9th, verse, "and unto every Law there are certain bounds and conditions".

The great question is, what are the "certain bounds and conditions", of the Law of the Celestial Kingdom? In this article I wish it clearly understood that all duties spoken of

in the Law to the church which it takes to make us approved of God must be observed in our lives, although they may not be mentioned in this. For I shall mention more particularly the conditions relating to the finances of the church known as the Law of Consecration accepted as part of the Celestial Law; by obedience thereto with all other duties connected therewith we may become "sanctified, perfected and prepared for the Celestial Glory", and thereby Redeem Zion.

The Savior must have taught this Law when He said, in Matt. 6: 19, 21. Lay not up for yourselves treasures upon earth, "For where your treasures is, there will your heart be also". Matt. 6; 24. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore seek not the things of this world. But rather the Kingdom of God and his righteousness. Ye are therefore commanded to be perfect, even as your Father who in heaven is perfect. If thou wilt be perfect, go sell that thou hast, and give to the poor and thou shall have treasures in heaven, and come and follow me. This was a condition of the Celestial Law that this Individual would not submit to, hence Jesus said, Luke 18. 27. "It is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God that he should enter in". "There is no other way. Thou shalt love thy neighbor as thyself. Man shall live by every word of God. Thou shalt not only say but "do", all things I have commanded you. The Apostles were to teach Jesus's commandments, his doctrine, and why not we? "And they abode steadfastly in the Apostles doctrine, and fellowship; and all that believed were together, and had all things common; (or consecrated all) and sold their possessions, etc. As Jesus had taught the young man; and evidently had instructed the Apostles to teach others. As a result, "great miracles were wrought among them". "Acts".

Neither said any of them that aught of the things which he possessed was his own. Neither was their any among them that lacked. Should not this be the case now? As we claim to have the fullness of the gospel. Men were then appointed by the church to receive the consecrations and to distribute them, as it was not meet that the Apostles should be burdened with this matter, chapter 6. In consequence of this oneness, as pryed for by Jesus, John 17: The word God increased. And where is any law that will excuse us, in not doing the same? Twenty seven years after this, Paul seems to be refering to the same matter, in exhorting to obedience, says, For, for this cause pay ye your consecrations also unto them; fo they are God's Ministers, attending continually upon this very thing, Rom. 13; 6. And that your consecrations may be done in fear of him to whom fear belongs" etc. verse 7. Why do this if God had not required it? and if he required it then can we please him less now? This seems to be the same system as refered to in Acts, "Let no man therefore seek his own, but every man anothers good", 1 cor. 10: 24. The book has other evidences, James dwells upon it in particular: also the Book of Mormon, in which is the fulness of the Gospel. When some through the smiles of Providence had obtained more of this world's good than others, the Prophets says; Ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your apparel, and persecute your brethren because ye suppose ye are better than they. Is this the case now? and now, my Brethren, do ye suppose that god justifieth you in this? Behold I say unto you nay, but he condemmeth you, and if ye persist in these things, His judgments must speedily come unto you O, that He would show you that He can pierce you, and with one glance of His Eye, He can smite you to the dust. O, that he would rid you of all this iniquity and abomination. And O, that ye would listen unto the words of his commands, and let not the pride of your hearts destroy your souls. Think of your

brethren like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek riches, seek ye for the Kingdom of God. And ye will seek them for the intent to do good; To clothe the naked, and feed the hungry, Jacob 2: 4, 5. "And it did come to pass that Alma did regulate all the affairs of the church". Teaching them, that they should let no pride nor haughtiness disturb their peace, that every man should esteem his brother as himself, laboring with their own hands for their support, (Not much salery here.) Yea and all their Priests and Teachers should labor for their support, in all cases save it were in sickness, or in much want; and doing these things, they did abound in the grace of God. Mosiah 11; 17. And now for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief both spiritually and Temporally, according to their wants, and see that all these things are done in wisdom and order; and again, It is expedient that he should be diligent, that there by, he might win the prize. Therefore all things must be done in order." Mosiah 2; 5. And the Priests were not to depend upon the people for their support but for their labor they were to receive the grace of God that they might wax strong in the spirit, having the knowledge of God, that they might teach with power and authority from God, and is there any reason why we should not? and again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly, he should impart more abundantly, and he that had but little, but little should be required and to him that had not, to him should be given, and thus they should impart of their substance, of own free will, and good desires toward God, to those Priests that stood

in need, Yea and to every needy and naked soul. Mosiah 9;9. And when the priests left their labor to impart the word of God unto the people, the people left their labors to hear the word of God, and the priests not esteeming himself above his hearers, for the preacher was no better than the learner neither was the teacher any better than the learner; and thus they were equal, and they did all labor, every man according to his strength; and they did impart of their substance, every man according to that which he had, to the poor.

To be continued.

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NO.3.

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CHURCH OF CHRIST holds preaching services every Sunday in meeting house on the Temple Lot at 11:00 a. m. and 7:30 p. m. Sunday School at 10:00 a. m. Young People's meeting at 7:00 p. m. Everybody invited and welcome.

BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

A PROFITABLE TRIP.

During the latter part of February Elders Frisbey and Haldeman left Independence for Glen Roy Ohio, in response to some urgent letters from Bro. John Mullen and D. J. Davis of that place.

A weeks meeting was held in the town of Glen Roy with several meetings at adjacent places, a good attendance was had and the brethern had the pleasure of organizing a branch at Glen Roy with Elder John Mullen as President, Elder David J. Davis, Clerk and Bro. Chas. E. Maerker as teacher.

A lot for a building has been donated to the little branch and a fund was started for the purpose of building a place of worship at that town. Great kindness was shown our elders by the people of Glen Roy and both the brethern express their warm appreciation of the generous treatment given them.

From letters received since the writers return we learn several families have signified their intentions of casting their lot among the people of God. Thus the good work goes on.

Bro. J.P. Benson, formerly of Vera Cruz Mo. has moved his family to Independence and will make the City of Zion, his home for awhile. We welcome Bro. and Sister Benson to our midst.

Encouraging news has been received from the Vera Cruz branch, a letter to Bro. Frisbey informs us that the Lord, has graciously bestowed his spirit upon the little flock, greatly to their comfort and encouragement.

May they ever continue worthy to receive the blessings, which God sees fit to bestow upon the faithful.

Sweden Mo., Feby., 27 1897.

Dear Searchlight:--- Having seen a letter in the Lamoni HERALD from one S. T. Maloch and a comment from its Editor over their prodigal brother's return to them, I deem it necessary to answer them, as I am personally acquainted with the "prodigal brother," who comes out and asks forgiveness for joining the "Hedrickites," but he fails to ask them to forgive, "him" for saying that "the Reorganization is rotten to the core" and for the other dirt he has heaped upon it.

He talks of the Hedrickite people stirring up strife, if any one wants to see a stirring of strife just let them come and look at the branch of the Reorganization at Vera Cruz; ask their members who tore up their branch; and also ask them who has tried to tear up the little branch of the Church of Christ, at that place? But thanks and praises be to God, their efforts have been in vain.

As ever your brother in Gospel bonds

Arthur J. Miller.

HISTORY OF TEMPLE LOT.

CONTINUED.

Col. John T. Crisp:— testified for the plaintiffs as follows:— Was born in the state of Missouri, about fifty-four years ago; resided in Independence, Mo., since 1865. Took part in the war from 1861 to 1865.

After the war, I remember when it was said that the Mormons were coming back to again occupy their lands; there was a great deal of excitement over it, and some people expressed themselves as very much opposed to it. There was a great deal of bad feeling against the Mormons in 1865; since the war I have heard people say that they ought to be kept out of here; have heard it said, perhaps a thousands times. There were a great many people here, who if it had not been for the experiences, which— they passed through, during the war, would not have permitted these people to have returned here. Yankees were not permitted to come into this country, before the war, nor these Mormon people either.

Martha A. Hall, testified on the part of the plaintiff as follows:—I reside near Independence; have lived here off and on for 61 years; my people lived here at the time of the expulsion of the Latter day saints in 1833. My parents and relatives took a very active part in the expulsion of the saints; I occasionally heard them speak of it; they called them liars and thieves, and every thing that was bad. They said that if any them come back they ought to be killed— that was the general talk of the country. I remember a good deal about the occurances that happened in Caldwell Co. in 1838, I remember a company of men went from Independence to help expel them from the state. I remember they said they would follow them up and kill the last one of them. I belong to the Latter day saints at the present time, became member about nine years ago.

Plaintiff offers in evidence the title page of the new revised and Annotated Code

of Iowa, with various citations from same. Also offered "Exhibit X". Also offers title page of history of Caldwell and Livingston Counties, Missouri. Also "exhibit 26", "exhibit 30".

Jacob Gregg, testified, on part of plaintiffs as follows:— I reside at Grain Valley, Mo. Have lived in this county 67 years; in the state nearly 80 years. I was sheriff in this county, in 1833; during my of office the Mormons were driven from the state. I was not in that affair in any way. I wnet to town one morning and found a crowd of men around the court house; one had a rope, two came to meet me; said they had some buisness back at the tavern; they took me into a back room, one went out and locked the door and left me with the other one, and I knew nothing about what was going on outside, until I got out of there. They had torn down the printing house and dispersed before I got out, there—was intense feeling here against the Mormons at that time. I remember some of the Mormon people the first that came up here. There was Joseph Smith, Sydney Rigdon, and Parley Pratt. There was a company raised here in 1838 to help in the expulsion of the saints from Far West Mo.

William Stewart, testified on the part of the plaintiff as follows:— I was born in 1819, came to Jackson Co. in 1836; from the time I first came here, down to 1870, the sentiment sf the people and the talk was very hard against the Mormons.

DEFENDANT'S TESTIMONEY.

X Taken in Salt Lake City Utah.

Wilford Woodruff, testified as follows:— I live in Salt Lake City Utah. I am a member of the Church of Jesus Christ of Latter Day Saints, I have been a member for about 58 years. When I first became a member of the church I became identified first in 1833. I occupy position as President of church in Utah. The doctriinc of baptism for the dead is practiced by the church of which I am President. The records of the original church was brought here from historians office in Nauvoo.

Joseph Smith organized the endowments in the church and gave the endowments the same as have been practiced ever since by the church.

Joseph Smith of course taught the principle of plural marriage commonly called polygamy and he not only taught but practiced it too. Brigham Young led about 4000 from Winters Quarters to this valley in 1848.

I went to Missouri in the spring of 1834, there was 204 went with me. I was in Zions Camp, the name ZIONS CAMP referred only to a number of men and women who left Kirtland, the object of the expedition was to restore the parties who had been driven out of Jackson Co. back to their homes. I knew Bishop Partridge in Kirtland. I was elected to be an apostle in 1839 at Far West. That was in April, Joseph Smith was not present, nor Hyrum Smith nor Edward Partridge. All the revelations ever given to Joseph Smith before his death were in some form or other presented to the church for its adoption, Yes Sir, in book form or in some other form. Either in manuscript or book, one of the two forms. The revelation of 1841 was accepted by the church prior to 1844. The revelation of June 22, 1834 called the Fishing River was adopted prior to 1844.

I heard of the John C. Bennett secret wife system. That was not the system adopted by the church. Joseph Smith did not teach the doctrine of plural marriage publicly. In regard to statements signed by different individuals, denying plural marriage it was correct for we never did acknowledge it up to that time. I do not know why the section on marriage as found in the 1835 Edition was eliminated from our Edition of the book of Doctrine and Covenants of 1876. After we came to Salt Lake, we were rebaptized. I have been baptized a second time since I came here. The great majority of the church was rebaptized during the reformation. Nine of the Twelve apostles came west with the church, John E. Page, William Smith, Lyman Wight

and David Patton did not come west with the church. They were afterwards cut off. The Twelve were ordained as apostles by Joseph Smith. They were all appointed as prophets, seers, and revelators.

SOME SERIOUS THOUGHTS.

IN reflecting on the present condition of the Latter Day work, one is led to enquire what may be the causes that gives to so-called Mormonism such a startling resemblance to "Babylon," for within the pales of believers in the "restored gospel" may be found such a wide divergence in views and practices, as to suggest the "lo, here, and the lo, there," of the sectarian world.

In the month of June, 1829, a revelation was received by Joseph Smith, the prophet, in which Oliver Cowdery and David Whitmer, were instructed to search out twelve persons who were to be set in the church as apostles.

When one recalls the course pursued by the Savior in establishing his church, both at Jerusalem and among the Nephites, it seems consistent that such a revelation could be properly received for it would certainly take as much to properly establish, and "set in order" the Church of Christ, in the latter days, as it did in the time of Christ; hence we think we can see the necessity of "The Twelve" being in the Church; in deed we are led to enquire, if it may not be a fact, that one of the reasons the church so early got into difficulties, in the land of Missouri, was because that balance wheel to the church—the Twelve—had not yet taken the place, that God evidently designed they should occupy.

The revelation concerning the calling the Twelve was given some ten months previous to the date of the organization of the church, and if proper diligence had been given to the commandments of the Lord, those entrusted with this important work could surely have accomplished it in time to have had the

Twelve ready to have taken their places, on the day the church was organized, April 6th, 1830. The history of the church, however reveals that nearly five years elapsed, before an attempt was made to choose these highly important officers; when one considers the great work that was attempted, during the time that elapsed before they were chosen, little wonder should be excited at the stupendous failures experienced by the church in their efforts to plant themselves in the "Land of Zion"; no more important work since the days of the Savior had there been attempted by mankind for the salvation of humanity, and yet this great undertaking was begun and its unsuccessful end reached, TWO YEARS before an attempt was made to choose the Twelve; is it any wonder that a failure was made in the attempt to possess the land of Zion, when the church was so illy equipped for the undertaking; we say that it would have been a miracle had they accomplished what they undertook, without the aid of the most important quorum in the church. It was like a vast army of recruits going into a great battle, without any officers to lead and direct them; the Lord certainly forsook the necessity of the Twelve being set first in the church, hence the FIRST command given to the church, was the one to choose the Twelve, so that when the day for organization rolled around, the 6th of April, 1830, the church might be organized according to the New Testament pattern—"firstly apostles, then prophets," it is quite true that there were two apostles in the church, on the day of its organization, but if it was good to have two apostles, would it not have been better to have had TWELVE.

It appears that the leading men of the Church, in the 30's reversed the system of setting the house in order. When the Savior instituted his church during his ministry upon earth he first chose the "twelve" and then started the work, but in our time instead of first choosing the twelve and then starting to lay the foundation of the church under their

holy direction and watchful care they attempted to lay the foundation first and choose the Twelve afterwards.

It was certainly a sad mistake that the Twelve was not selected in time to have participated in the organization, as effected on the 6th of April, 1830, for it is a fact that they never were set in the church, organized on that day; for proof of this assertion read first the caption of the call for their choosing; it is found in Sec. 16 Book of Doctrine and Covenants, and reads as follows:—"Revelations to Joseph Smith, Jr., Oliver Cowdery and David Whitmer, making known the calling of Twelve apostles in these last days, and also, instructions relative to building up the CHURCH OF CHRIST, according to the fullness of the gospel. Given in Fayette, N. Y. June, 1829."

Please to notice the reading of the call, and you will see that the Twelve were called to act as apostles in the CHURCH of CHRIST, that being the name of the organization, in which they were called to act. Now let us take up the history of the church, as well as sworn testimony in the Temple lot suit, and what do we find? We find, that on the Tenth day of May, 1834, at a conference of the elders of the Church of Christ, it was resolved to call the church from that time onward, NOT the church of CHRIST, but the church of LATTER DAY SAINTS; so we find that instead of the twelve being set in the CHURCH of CHRIST, they were set in an organization that had thrown off the name—hence, according to the Book of Mormon teaching, it was not the church of Christ, but some other organization not bearing the name of Christ, nor the Father. In fact, it bore the name of MEN, for the Latter Day Saints were men. Some will urge the theory that it was the church in reality if not in name, and point to the presence of all the important members of the church organized April, 6. 1830. In answer to this we have to say, that the Lord clearly defines who is his church, in Sec. 10.

Doc. and Cov. par. 16: "Behold this is my doctrine; Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me. but is against me; therefore, he is not of my church".

One of the conditions laid down by the Lord, for those that would "come unto him," was that they should take upon them the name of Christ; and instead of those individuals taking on themselves the name of Christ, we find them, in conference assembled throwing off the name of Christ. What then was their condition?

If credence is to be given the words of Christ, then they from that time on ceased to be the church of Christ, and it was into this body of people who had divorced themselves from the name of Christ, that the Twelve, chosen after five years of waiting, took their place and instead of acting in the CHURCH of Christ to which church the Twelve was called, they accepted positions in the Church of Latter Day Saints, hence we say they never were set in the Church of Christ at all.

The Savior says in Nephi XII Book of Mormon. "And how be it my church, save it is called in my name? For if a church be called in Moses name, then it be Moses church; or if it be called in the name of a man, then it be the church of man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel; but if it be not built upon my gospel, and is built upon the works of men, they are hewn down and cast into the fire, from thence there is no return." No pretense is made by any of the factions, but what the church bore the official name of Latter Day Saints at the time the "Twelve" were chosen at Kirtland. Then again we would ask our readers, in whose church was the "Twelve" set? There can be but one answer to this and that answer is fatal to the claims of that twelve chosen at Kirtland.

Another matter that comes to our minds regarding the choosing of the Twelve is this:— Oliver Cowdery and David Whitmer were the individuals selected by the Almighty, for this work of choosing; but when the work comes to be done, they added another person to help in the work; this other person was Martin Harris; where they got the right to add this third person, no one seems able to tell; but having divorced themselves from Christ, by discarding his name, in 1834, it was not surprising that they were prepared to do many unwarranted things.

Another reason that we think the Twelve was never set in the church, was a revelation received by Joseph, the prophet, in 1832; we refer to the revelation, commonly called the revelation calling the one "mighty and strong", which is as follows:—"And it shall come to pass, that I the Lord God will send one mighty and strong, holding the sceptre of power in His hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints, whose names are found, and the names of their fathers, and their children, enrolled in the book of the Law of God: while that man, who was called of God, and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning."

This shows that there was some individual, who had been called of God to "set in order the house of God, and arrange by lot, the inheritances of the saints" and also that this individual was to fall by the "shaft of death" as a punishment for "putting forth his hand, to steady the ark of God." It is conceded, by that body of people, who claim to represent the church led by Joseph, that Joseph Smith, the prophet was the individual who was called of God to set in order the church. Now the thought that occurs to our minds is this:— If

the Lord found it necessary to promise to send "one mighty and strong to set in order the house of God," it must have been because Joseph who was first called failed to do the work, or in other words, did not set those officers in the church, which would have rendered the house of God in order; let us ask ourselves what officers was most important to have in the church that it might be orderly? The answer cannot fail of being that the Twelve was the most important. If the church had fully considered this revelation, they would have seen the folly of Joseph's further attempts to "set in order the house of God, and arrange by lot the inheritances of the Saints, for the Lord, in this very revelation takes that work out of the hands of Joseph, and places it in the hands of the "one mighty and strong" and gives as his reason for doing so— that Joseph (the one that was called) had put forth his hands to steady the ark of God, and fixed his punishment at death; and the Lord even foretold the exact manner of his death, which was afterwards literally fulfilled. (See pamphlet called the Successor published by the Reorganized church.) Then if this work was taken out of his hands in 1832, is it any wonder that he made a failure of the attempt to "arrange by lot the inheritances of the saints" in the years 1832 and 1833; if such barren results followed his efforts to plant the saints in Zion, in 1833 what better results should we expect, when the Twelve was chosen, two years later? A careful perusal of the "blessings" put on the heads of the twelve individuals chosen in 1835, shows a woeful lack of confirmation, and indicates that a spirit, on that occasion, promised certain blessings on the heads of the "Twelve" which utterly failed of fulfillment; then if this spirit promised blessings which never came to pass, we are convinced that it was a lying spirit, or else the individuals, to whom the promises were made on that occasion, failed to render themselves worthy to receive the blessings; if they failed to render themselves worthy to receive the promised blessings, then they failed to

render themselves worthy to be apostles of Jesus Christ. Which was it; a lying spirit, or an unworthy "Twelve?"

Very few people are familiar with these "blessings" put on the "Twelve" at Kirtland in 1835. According to the history of Joseph Smith, written by himself and published in the MILLENNIAL STAR, vol. 15 page 205, six out of twelve, chosen on that occasion were to live until Christ came, and yet have been in their graves many years, and Christ has not come yet. Some of the remainder were to be "wafted from land to land," in their ministry, others were to have power to RAISE THE DEAD, and yet no instance is recorded where they raised the dead. The following is a fair sample of these "blessings" and was put upon the head of Lyman E Johnson, "the blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues, and people, until the utmost corners of the earth shall hear the tidings; and that he shall be a witness, of the things of God to nations and tongues, and that Holy Angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; and that he SHALL LIVE UNTIL THE GATHERING IS ACCOMPLISHED, according to the Holy Prophets, and that he shall be like unto Enoch; and his faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him; AND HE SHALL SEE THE SAVIOR COME AND STAND UPON THE EARTH WITH POWER AND GREAT GLORY.

Among other blessings put upon the head of Brigham Young at that time was that HE MAY HEAL THE SICK, RAISE THE DEAD, OPEN THE EYES OF THE BLIND, go forth from land to land and from sea to sea; and that HEATHEN nations shall even call him God himself, if he do not rebuke them. Comment on the above is unnecessary. According to this same history, Oliver Cowdery made an address to the "Twelve" at the time of their choosing, in 1835 and told them emphatically that it took as much to

constitute an apostle today as it did in the time of Christ's ministry and that their ordinations, as apostles WAS NOT COMPLETE UNTIL THEY HAD SEEN THE FACE OF THE SAVIOR. — If this statement is true, and that requirement necessary, and we see no cause to doubt, we know of but two individuals who were apostles, and these persons were Joseph Smith, the prophet, and Oliver Cowdery, who by the way WERE NEVER members of the QUORUM of the "TWELVE." Coming down to the present time we are treated to the spectacle of a body of twelve persons, in the Reorganized and the Utah church as well, both claiming to constitute a quorum of "Twelve apostles of Jesus Christ;" can it be possible that Jesus Christ has two quorums of twelve in America at the same time, and each quorum denying the powers of the other? It is folly to think that both are the twelve, and it is possible, that NEITHER body is "the Twelve Apostles" of Jesus Christ; indeed if the question be put to them individually, "Have you seen the face of your Savior"? how many could truthfully answer "Yes." If Paul, Joseph and Cowdery had to see the face of Christ, in order to constitute THEM apostles of Jesus Christ, may these other individuals become apostles in any different way?

That there will be in our day and time those falsely claiming themselves Apostles and Prophets, is plainly shown and indicated by a revelation in the Book of Doctrine and Covenants, (Sec. 64 par. 7 Lamoni Ed.) "Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

The inhabitants of Zion, have an important duty to perform, according to this revelation, and we wish to remark here, that the Church of Christ at Independence, can surely be classed as "inhabitants of Zion." We know

of no other of its inhabitants, save the Church of Christ, who are, or have been taking steps in the direction which would lead to a verification of the promise, that they who are not apostles and prophets, shall be known.

But under no conditions would the selection in 1835, of the twelve have been valid for the reason as before stated. The Twelve were called of God to stand in the CHURCH of CHRIST, and when the "Twelve" chosen in 1835 took their places they were found in a church known as the Latter Day Saints. The Lord must have foreseen the difficulties the people got into, and knowing that the Twelve would never be legally chosen in Joseph's day, the provided that the work should be done by the One Mighty and Strong; this work we claim is yet to be done.

EASTER DAY.

Oh, Easter Morn, Oh, happy day,
Now Christ is risen; and shows the way
For me to live and work and die,
To reach that heavenly home on high,
Oh, stones of sorrow, doubt and care,
Are now rolled from my heart by prayer,
And as for death, I do not fear,
For Christ hath made my duties clear,
And by obedience faith and love,
I'll gain my home in heaven above,
So ring the bells, sweet Easter bells
Proclaim the truth this glad day tells.

In presenting the history of the temple lot suit we publish the testimony just as it was given on the witness stand, and do not pretend to vouch for its correctness.

Parties who gave their testimony are responsible for their utterances, and if it be a fact that some parties while on the stand have contradicted known facts our readers must look to them for a correction. We intend printing the testimony as recorded and at the proper time we may see fit to comment on the same.

PRIESTHOOD--BY RICHARD HILL.

Continued.

Having traced the two priesthoods in the Church down until Christ came, I shall now take a brief view of them as they existed in the apostolic age, and from that period until the present day; by comparing the two passages of scripture at the beginning, one spoken by Moses to Israel, the other by Peter to the Christian Church, in his day; it will be seen that the blessings continually promised to Israel, and the Holy Priesthood, which through their transgressions, they were deprived of, were subsequently conferred upon the Christian Church "ye also as lively stones are built up a spiritual house an holy priesthood," and we are told in Johns gospel chap. 15; 16., that Christ ordained his Apostles, and ofcourse He ordained them to the same priesthood, hence, Christ is called the Great Apostle and High Priest of our profession, Heb. 3:1 Unto Peter, who was also called Cephias, were the Keys of this ministry committed; and James and John were his assistants and counsellors and those three, Paul says, seemed the pillars of the Church Gal. 2: 9., and next to the Apostles in office came the seventies, Luke 10: 1., whom Jesus called to be travelling ministers in all the world; which agreed with the order of the seventy elders, spoken of in Exodus, 24: 1; 9., which were ordained under the same priesthood in Moses day. Besides these travelling elders there were standing elders ordained in all branches of the Church, in all parts of the world Acts 14: 23. It all appears from the scriptures that the office of an elder is next inferior to the apostleship in all spiritual affairs for instance, when the question of circumcizing the Gentiles, was agitated the apostles and elders came together to consider this matter Acts 15: 6., then after elders came priests of the lower order of priesthood them came teachers and deacons which are appendages to that priesthood, and all these offices, combined form that spiritual house and holy priesthood, of which Peter speaks of being appendages, one to the other, as members of the same body and timbers of the building Jesus Christ being the chief corner stone the great apostle and high priest and Peter, James and John the pillars, other apostles and elders the "principal timbers,, the lesser officers are studs and braces; and when all combined make a royal priesthood. Be not startled at the idea of these two priestoods being blended together, in the Church for the lesser always, was an appendage to the greater. Now I think it is clearly shown that the lesser as well as the Melchisadec priesthood existed before the Ceremonial Law was ever given to Moses but when the law was given, and the holy priesthood taken away, the lesser continued officiating under the law, until Christ came and fulfilled the law. Most people think the priesthood was done away, with the law; but if it existed among the people of God before the law was given, why may it not continue after the Ceremonial law is done away. But there is something positive about the matter left on record for us, so that we may not be left in doubt at all on so important a matter; see Num. 25:13., and there it is called an EVERLASTING priesthood throughout all their generations; no escaping it at all if the word of God is to be relied on, I think it is sure and cannot fail. The old Ceremonial law being abolished with the Jewish rites and ceremonies, those priests that rejected the Gospel were no longer acceptable of God, but those who held the lesser priest- in the Church of Christ, administered outward ordinances, the letter of the Gospel, such as baptism in water for the remission of sins, and that apostleship or high priest and eldership, its appendage held the right to lay on hands for the gift of the Holy Ghost and also, to officiate in all the lesser

offices in Gods house. Phillip, one of the seven ordained in Jerusalem to attend to the daily ministrations who, no doubt held the lesser priesthood, went down to Samaria and preached, and baptized the people, in water; then we see that Peter and John went down and prayed and laid their hands on them and they received the Holy Ghost.

And John the Baptist who inherited the Aaronic priesthood from his ancestors baptized in water for the remission of sins, telling them at the same time that Jesus would baptize them with the Holy Ghost. Why did not John baptize with the Holy Ghost? for the reason that the priesthood that he held had not the authority to do so, but He, the Savior held the Melchisadec priesthood to do it, and legally too. Mr. Clark and Lightfoot both inform us that water baptism was common among the Jews, as far back as David and Solomon for the manner in which men were consecrated and the priesthood continued from one the other, and from generation to another, was as follows: when those were found worthy, being prepared from before the foundation of the world, according to the foreknowledge of God, and when God manifested that it was his will they were consecrated, by the imposition of hands; and ordained by the power of the Holy Ghost, which was in the one who ordained them. "No man can rise up and assume the priesthood, for Paul says, in Heb. 5: 4., No man taketh this honor to himself, but he that is called of God; as was Aaron." For further proof of the manner of ordaining, see Acts 13:2; 3. As they ministered to the Lord and fasted, the Holy Ghost said Separate me Barnabas and Saul for the whereunto I have called them. And when they had fasted and prayed, and laid THEIR hands on them, they sent THEM away. See Acts 6:6, and First Tim. 4; 14 where he says, Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Simple as the imposition of hands is, great things have been done by it, when administered by the servants of God in faith. The prophet Habakkuk describing the coming of the Lord says, His glory covered heavens, and the earth was full of His praise; He had horns coming out of His hands, and there was the hiding of His power; often in scripture, horns are figuratively used; to represent power as in this case, horns coming out of His hands and there was the hiding of His power; which shows the power of God manifested through the imposition of hands. Jesus also practiced the laying on of hands upon the sick, and they were healed, and He commanded His disciples to do the same; also for the gift of the Holy Ghost. Therefore the scripture says, Joshua the son of Nun, was full of the Holy Ghost, for Moses had laid "his hands" on him because he had the authority of the priesthood and the ordinances thereof, but without this authority the power of God it could not be manifested to men in the flesh. It is the church through which the Holy spirit flows up on the people of God, for it holds the keys of the knowledge of God, and the mysteries of the kingdom of God.

And when men render themselves unworthy of the priesthood and God takes it from them, they are left without revelations and the gift of the spirit. The loss of the priesthood may be credited to most of the diversions in the christian world of this present age, and time in which we are living.

TO BE CONCLUDED NEXT ISSUE.

Carefully pursue your life,
In the straight and narrow way,
A robe, a crown, shall be yours to wear,
On Great Jehovah's Judgment Day.

THE SEARCHLIGHT.

Devoted to the Interests of the Church of Christ in Zion.

VOL. 2.

INDEPENDENCE, JACKSON COUNTY, MO., MAY 10 1897.

NO. 4.

THE SEARCHLIGHT

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BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

EVENING TIME.

At evening time let there be light;--
Life's little day draws near its close;
Around me fall the shades of night,
The night of death, the grave's repose;
To crown my joys, to end my woes,
At evening time let there be light.

At evening time let there be light;—
Stormy and dark has been my day;
Yet rose the morn benignly bright,
Dews, buds and flowers cheer'd all the way:
Oh for one sweet, one parting ray!
At evening time let there be light.

At evening time there shall be light;—
For God hath said,—"So let it be!"
Fear, doubt and anguish, take their flight,
His glory now is risen on me;
Mine eyes shall his salvation see;—
'Tis evening time, and there is light.

—SELECTED.

DATE OF PUBLICATION CHANGED.

We have thought it best to change the date of the publication of the Searchlight from the first to the TENTH of each month. This will explain late appearance of our sheet for May. Hereafter our readers may expect the paper to make its appearance on the Tenth instead of the first of the month.

The present conflict raging between the Grecians and the Turks serves to illustrate the depth of the so-called christian brotherhood, supposed to exist between christian nations.

While the Turk is advancing daily nearer the capitol of Greece, all christian Europe is either standing passively to one side, or is secretly aiding the vile Turk by lending him their highly trained officers to direct the movements of the sultan's troops, Whatever may be the outcome of the conflict between Greece and Turkey, it has been settled beyond contradiction that there is no bond of christian sympathy between the so-called christian nations of Europe, or they would have united ere this and drove the murderous Turk into the desert, his fit abode.

Elder Geo. P. Frisbey has lately inaugurated a series of weekly meetings at the school-house near his residence; there has not been enough meetings held as yet to fore-shadow results with any degree of accuracy, but as Bro. George is a tireless worker, good is sure to result.

CONFERENCE NOTES.

The General Conference of the Church of Christ, held April 6th 1897, was a successful meeting in every sense of the word; a

splendid spirit ruled during the conference and the elders of the church left the meeting with a deeper faith, if possible, in the ultimate triumph of the principles advocated by the Church of Christ.

The following contains the principal items of business transacted at the meeting:—

Conference met pursuant to adjournment, on the Temple Lot on Tuesday April 6th 1897, at 10 A.M. Elder Richard Hill opened the meeting by reading Sec. XVII. of the Book of Doctrine and Covenants; song 117 was sung and prayer was offered by Bro. John R. Haldeman, after which Bro. Hill stated the objects of the meeting and stated that the selection of permanent officers was in order. It was moved and seconded that Bro. Richard Hill be chosen to preside over the meeting. Carried. It was moved and seconded that Bro. Geo. P. Frisbey be chosen as Secretary of the meeting. Carried. Minutes were called for, read and upon motion they were adopted as read. The reports of branches was then called for and the branch at Glen Roy, Ohio reported as follows.—

GLEN ROY STATISTICAL REPORT.

Branch organized March with a membership of - - 10
Disfellowshipped since organization - - - - - 0
Membership includes two Elders and one Priest.

John Davis Clerk.

I have labored with Bro. Frisbey in Kentucky about five days, I believe good seed have been sown there; baptized two Bro. Frisbey is a faithful worker, Bro. Mullens and I have labored several nights at Springfield switch; I pray God that good will be done in the future, Bro. Mullens is a good helper. I am still working as much as I can.

David J. Davis. Elder.

I am busy every day working doing what good I can, doing what my hands find to do still at my post. Bro. Mearker and I have had charge over some meeting when the two elders were not present still at my post working. Saints are in harmony, all here tonight but one. Bro. Mearker is still willing to do what his hands find to do. We have had good meetings, the spirit of God manifested in our little meetings.-----JOHN MULLEN, reporter.

It was moved and seconded that report be received and adopted. Carried.

Branch at Sweden, Mo. reported as follows:—

Teachers report of Sweden Mo. branch of Church of Christ. I find the branch in good shape, no hard feelings

amongst its members and all in good standing.

Branch meets every Sunday at 11 o'clock for preaching, and at 3 o'clock for prayer meetings; except one or two Sunday we have gave way for others and when weather permits fasting and sacrament meetings every first Sunday of each month.

Arthur J. Miller, Teacher.

Elders report of the Sweden branch of the Church of Christ from the 24 th of February to the present. I have been calling the branch together every Sunday, the branch is in good condition the work is moving on; I desire to see the work prosper and to do more for the cause of the Master; this work is worth every thing to me.

W. N. Carrier.

SWEDEN STATISTICAL REPORT

Number of members last report	- - - - -	6
Number of members added by baptism	- - - - -	5
Members disfellowshipped	- - - - -	1
Lost by death	- - - - -	1

Total number of members to date - - - - - 9

Membership includes one Elder and one Teacher.

w. C. Nutt. Clerk

Moved and seconded that report of Sweden branch be accepted and adopted. Carried.

Moved and seconded that we now adjourn until 1 P.m. Carried.

One o'clock P.M.

Conference opened by singing "How firm a foundation, ye saints of the Lord" and prayer by Bro. G. D. Cole.

The report of the Independence branch was then called for read and is as follows:—

In addition to my labors in the Independence branch which I have reported to that body, I have labored some in the state of Ohio, in connection with Elder Geo. P. Frisbey.

I left this city the latter part of February and returned some two weeks later.

While gone I preached seven or eight times, baptized four, assisted in confirming eight, assisted in ordaining two elders and one teacher; also assisted in administering to the sick on two occasions with marked success. I believe a great work may be done in the country surrounding Glen Roy and hope this conference will be able to return some elders into that field; if consistent with the will of this conference, I desire to be sustained in my position in the Church of Christ.

Respectfully Submitted.

Jonh R. Haldeman.

In addition to my labors at Independence and vicinity I spent a month laboring in Ohio and Kentucky with good results. While there I administered to the sick several times with good results in each instance also baptized two and assisted in ordaining two elders, one teacher, also assisted in confirming eight persons and helped to organize the Glen Roy branch with a membership of ten. I desire to continue in my labors.

Geo. P. Frisbey.

To the General Conference assembled. Brethern; my labor as an Elder in the Church of Christ has been limited.

I have preached but little, but did the best I could under the circumstances having to care for my family. I have been obliged to be at home the most of the time: I wish to be supported as a laborer with you for Zion and her redemption, and will do all in my power to advocate the cause of Christ.

Your Brother in Christ,
G. D. Cole.

To the General Conference assembled at Independence Mo. I have done no preaching under the direction of the General Conference, my time has been spent in preparing for such work when called upon. I am still in the faith believing that the time will soon come when I shall be able to go forth with power to preach the Gospel as it is restored to us.

I also wish to call the attention of this conference to the fact that I have not received my License and ask you to consider the matter.

Your Bro. in Christ.

A. L. Hartley.

Independence Mo. April 5th 1897.

I herewith beg leave to submit report of labors since last conference my labors has been confined to Independence I have preached believe every Sunday at least one time and assisted a brother in administering to the sick with favorable results, have assisted in the confirmation of several in the church; hoping to be able to do my duty in all things and be more faithful in time to come than I have been in the past.

Respectfully, R. Hill.

GENERAL CHURCH SECRETARY'S REPORT.

No. members Independence, Mo.....	
branch.....	71
No. members Very Cruz, Mo., branch....	09
No. members Glen Rov., O., branch.....	10
No. members Scattering.....	02
No. members Bald Knob, branch.....	8

Total number of members to date.... 100

17 members have been added to the church since last report; two have been disfellowshipped and one has died, leaving a net total gain for the six months of fourteen members or an annual increase of almost forty per cent.

Respectfully Submitted,

JOHN R. HALDEMAN.

Moved and seconded that report be adopted. Carried.

TREASURER'S REPORT.

General Church Treasurer ask that he be excused from reporting to this conference as some accounts necessary to a complete report could not be had in time to use at this conference.

G. P. Frisbey.

Moved and seconded that report be received. Carried

Relief Committee reported as follows:—

Relief Committee report that they have done some relief work but have not a detailed statement of the same. They ask to be discharged from further duties.

E. W. Marks.
G. P. Frisbey.
J. R. Haldeman.

Moved and seconded that report be received and adopted. Carried.

J. R. Haldeman reported that he had not had time to write the church history, but hoped to in a short time and asked that further time be granted him.

Moved and seconded that further time be granted him. Carried.

Resolved that this Church of Christ has considered the advisability of selecting a bishop for said church and find that it is at the present time impossible to legally ordain said bishop.

Moved and seconded that a committee of three to be known as a Relief and Missionary committee be appointed by this conference to be a standing committee for the purpose of raising and disbursing funds needed for the relief of the poor and needy among our people and for the supplying of funds necessary for sending missionaries into the field. Carried.

The chair then appointed the following as such committee, Geo. P. Frisbey, A. L. Hartley and Jas. A. Hedrick.

It was moved and seconded that the conference endorse such appointments. Carried.

Moved and seconded that the Temple Lot committee appoint one of its members as a custodian for valuable papers, that now belong or may hereafter be donated to the Church. Carried.

Moved and seconded that the officers composing this conference shall be under the direction of the presiding elder and his counselors as to the field of their labors, until next conference. Carried. ps

Moved and seconded that the secretary of this conference be instructed to issue a license to Bro. A. L. Hartley in accordance with his previous ordination and that the

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president of this conference attest the same
Carried.

Moved and seconded that this conference shall send no Missionaries into the field who are not observers of the word of wisdom. Carried.

Moved and seconded that the officers of this conference be sustained in all righteousness until next conference. Carried.

Moved and second that we adjourn until 7-30 P.M. Carried.

At 7-30 P.M. meeting opened with song and prayer, after which Bros. J. P. Benson and G. W. Soehle were ordained as priests in the Aronic order and Chester Frisbey as deacon, all under the hands of Elders Richard Hill, J. R. Haldeman and G. P. Frisbey.

Moved and seconded that the minutes of this conference be condensed and given publication in the Searchlight. Carried.

Moved and seconded that we adjourn until October 6th 1897 at 10 A. M. Carried.

SOME ADDITIONAL SERIOUS THOUGHTS.

In our last number we put into type some thoughts on the choosing of the "Twelve" at Kirtland, Ohio, in 1835.

Lest some one should think that we are of the opinion that the Lord was not in the movement of the saints to the land of Zion we wish to state here, distinctly, that we do believe the Lord was in the movement; just the same as we believe the Lord was with the children of Israel during their forty years sojourn in the wilderness; neither do we wish to be understood as assigning their neglect of choosing the "Twelve" as the sole reason for the failure of the church to plant itself in the land of Zion. There were many other causes that assisted in producing the failure, but we have great reasons for believing that these "causes" could have had no existence had the full quorum of the Twelve stood in their places.

We touched lightly in our last number on the qualifications requisite to constitute an "Apostle of Jesus Christ"; according to the

few last lines in par. 16 section 5, Book of Doc. and Cov., the Savior actually revealed himself unto Joseph Smith and Oliver Cowdery as early as April, 1829, as the following language will prove:—"behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; keep my commandments and ye shall inherit the kingdom of heaven. Amen". In sec. 16 par. 3 occurs the following:—"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for behold, I command men everywhere to repent, and I speak unto you, even as unto Paul, mine Apostle, FOR YOU ARE CALLED EVEN WITH THAT SAME calling with which he was called." The Ninth Chapter of the Acts of the Apostles, shows the manner of Paul's calling and reveals the fact that Jesus actually appeared unto Paul (see Acts verse 17, chapter 9,) in addition to this take the charge of Oliver Cowdery, at the time of the ordaining of the alleged "Twelve," in 1835, and it shows, beyond the possibility of a doubt, that Oliver Cowdery well understood that a view of the face of the Savior was necessary to complete their ordinations as "apostles of Jesus Christ." Oliver knew what it took to make HIM an apostle and naturally he supposed, that other persons seeking like positions must pass through like experiences; and well might he come to this conclusion for is not an apostle a witness? And how could these "twelve" men testify as to the existence of Jesus Christ, unless they had actually beheld him and heard his voice, (see call of the Twelve sec. 16 par. 5.) "wherefor you can testify that you have heard my voice, and know my words." Where is the man among the "Twelves" in the two great factions of Mormons who is willing to state that he has "seen the face of the Savior and heard his voice?" It is evident to the most casual observer that there are twelve men in either the Reorganized Church or else the Utah Church that are pretending to something they do not possess; in fact to use plain terms, are bold and blasphemous impostors; for both bodies claim to pos-

sess a quorum of twelve Apostles; and what must be the condition of the "prophet seer and revelator" of the Utah Church, who is professedly calling men to the apostleship if the genuine quorum of the "Twelve" is to be found only in the Reorganized Church? And, vica versa, what is the condition of the "prophet, seer and revelator," of the Reorganized Church, if the Utah Church be found possessors of the legal twelve? And still worse what if neither Church possesses this very desirable quorum?

Supposing, for a minute, that the original "twelve" ordained at Kirtland in 1835 were indeed Apostles of Jesus Christ and as such had the right to transmit the apostolic power to others. If that be admitted then the "twelve" in existence at the time of Joseph's death were a legal quorum; and resorting once more to the meaning of the word apostle, special witness, we would be forced to the conclusion that they had seen the face of the Savior and heard his voice, in order to legally qualify them as "Apostles of Jesus Christ".

If it be true that they were indeed Apostles of Jesus Christ, because they had "seen his face and heard his voice" could any action, good or bad ever take from them that knowledge and recollection which had qualified them as apostles. We fail to comprehend how it would be possible for them to commit any act, however vile, which would deprive them of the ability to testify that they had heard his voice and seen the face of the Savior, if indeed they had that experience; of course we believe that God would not recognise any of their acts in the priesthood if they continued in sin, but the act of "seeing his face and hearing his voice" was a physical experience of which they could not be deprived so long as they continued in the flesh and retained their recollection.

If it be urged, that the meaning of the word "Apostle" does not include in its definition, the necessity of the Apostle seeing the face of the Savior, and hearing his voice, then the problem of the different factions having

each a quorum of twelve "Apostles" becomes an easy matter; for it would be a small task indeed to take twelve elders and make twelve Apostles of them, if the omission be permitted of those qualifications, which Paul found necessary to transform him into an apostle. The Church of Christ, however believe that it takes as much to constitute an apostle of Jesus Christ today as it did in the time of Christ's ministry and what puzzles us is to know why that individual, claimed by many to be the one mighty and strong, who made his advent in 1860, did not hunt up this quorum of "twelve" who stood at the time of Joseph's death, and "set them in order;" they certainly composed a part of the "house of God" and we know that the mission of the one "Mighty and Strong" is to "set the house of God in order" etc. In the days of Alma, the Book of Mormon tells us that Alma went through and judged the people of the Church who had gotten out of the way. Had John E. Page, Wm. Smith or David Patten been guilty of such sins that they could not repent?

If the movement at Amboy in 1860 was a mere RE-organization of old material and not a NEW organization what was the objection to restoring Wm. Smith to his office as an Apostle instead of forcing him to act in the office of a high priest. If he could act as a high priest, his priesthood was certainly acceptable, and if he was an Apostle like Paul, or Oliver Cowdery what could have been the objection to allowing him to act as an Apostle. Could it have been because those present at that conference feared the genuineness of his claim as an Apostle of Jesus Christ? And how about John E. Page and Patten, was any attempt ever made to bring them to trial and force them to answer for their alleged misdeeds? Surely the lack of jurisdiction cannot be urged for if there were present at that Amboy conference those who had power to form an entirely NEW quorum of twelve, surely they had the power to enquire into the actions of old members of the quorum. And if it was to be a RE-organization were they not of a necess-

ity forced to have first considered the old material before creating NEW.

Was not this act of starting a quorum of twelve at Amboy in 1860 virtually and in fact a creation of an entirely NEW body of twelve instead of a "setting in order" of the material composing the old quorum. And was not this creating NEW material for a NEW quorum of twelve really a repudiation of the "twelve" in office at Joseph's death and was the repudiation of the old quorum due to a knowledge of the falsity of their claims as Apostles, or was the failure in attempting to set in order the quorum an oversight on the part of the alleged one "One Mighty and Strong.

HISTORY OF TEMPLE LOT SUIT.

CONTINUED.

MELLISSA LOTT WILLES, testified:— I live now at Lehi. Before moving to Lehi, I lived in Salt Lake City. Before that I lived in Nauvoo. I came here with the emigrants in 1848. I am a member of the Church of Latter Day Saints. Have been a member for about 54 years. The system of Plural Marriage was taught at Nauvoo the same as it is in Utah; there is no change. When I was in Missouri, my name was Melissa Lott; after I was married it was Melissa Lott Willes. After I married in Nauvoo, it was Melissa Lott Smith. Yes sir I said in my direct examination that I was married to Joseph Smith September 27, 1843. There was no children born as the fruit of the marriage. I was not seen in public places with him as his wife during his lifetime; did not mourn for him as his wife at, nor after the time of his death. Was married to him for time and eternity.

LORENZO SNOW testified as follows:— I reside at Brigham City, Utah; before that at Salt Lake City; before that at Nauvoo, Ills. At the time I lived in Nauvoo, I belonged to the church of Jesus Christ of Latter Day Saints; was a high-priest in the church at Nauvoo. I was acquainted with the doctrine of plural marriage while I lived at Nauvoo. It

was the same there as it is here in Salt Lake valley; I don't know any difference, I am president of the Twelve Apostles of the Utah church at the present time; there was talk among the officers of the church at Nauvoo about the doctrine of plural marriage. It was not public talk. In the fall of 1839 I was sent on an European mission; I was sent out to preach the first principles did not preach that a man could have more than one wife. Upon my return in 1843, about the middle of April, I had a private interview with Joseph Smith; In that interview he told that he had taken my sister as a wife; he did not say that she was taken as a wife and married to him, he said she was sealed to him; the polygamous revelation was not made public during the life of Joseph Smith; the law relating to marriage in force in 1839 was not changed—only extended. It was the rule during the life of the prophet Joseph that all revelations to be binding on the church must be accepted by the different quorums of the church.

Lyman O. Littlefield, testified as follows— I came to Utah in 1859, I came from Nauvoo to Utah; lived in Nauvoo from '41 until '46; was a member of the seventy's quorum. I was acquainted with the fact that the doctrine of polygamy was taught there at Nauvoo, was understood by some people, but it was not taught to the church; it was taught privately so that a great many people understood it and knew it was taught and practiced too. I knew it was taught in the days of Joseph Smith, but I was not taught that principal by Joseph Smith, personally. I do not know of any edition of the book of doctrine and covenants that was published prior to 1852 that contained any other revelation on the question of marriage than is contained in the edition of 1835; I never heard the doctrine of plural marriage preached in Nauvoo, before the death of Joseph Smith.

Mercy Rachel Thompson, testified as follows:— I reside in Salt Lake; before coming here I lived in Nauvoo. While we were living in Nauvoo the principle of polygamy was

taught and practiced of course; it was taught publicly by Joseph Smith. He gave endowments just the same as we now give in the church here. I do not know but what I could say from my own knowledge that polygamy was practiced in Nauvoo, for the real truth is, I practiced it myself. I have no better proof than that, I guess.

Cross-examination.

I joined the church in 1836 in Canada; I had been married at that time; my husband's name was Robert B. Thompson; I was married in Kirtland. My sister's name was Mary Fielding before she was married; her husband's name was Hyrum Smith; my husband died in August and it was two years before I went to live with my sister and Hyrum Smith.

Married—At Independence, Mo., on Sunday, April, 25, by Elder John R. Haldeman, Sister Mary L. Cole and Mr. Matt Bearden. Miss Cole is the eldest daughter of Bro. Geo. D. Cole. Both the contracting parties are residents of Bonner Springs, Kansas. We join their many friends in wishing the young couple much happiness.

Married—Mr. Leonard A. Haldeman and Miss Willie McMullen, at Independence, by Elder Richard Hill, Wednesday evening, May 5th. The groom is the eldest son of Bro. M. H. Haldeman. That the happy couple may have a pleasant journey through a long life is the sincere wish of a host of friends.

CRITICISM.

There can be no doubt of the great value of proper criticism, rightly directed. It is the mis-direction that so often causes the trouble. The pointing out of our weaknesses often cause us to wince while they are being shown, yet if we are willing to listen to the friend who attempts to lay bare our foibles, it may serve us well in the end.

The sort that rarely results in good is crit-

icism that is directed towards us by persons who give voice to their objections, while our backs are turned; he who tells our faults while not in our presence is apt to make one doubt the sincerity of his good fellowship towards us, for he that would benefit his erring brother will not tell his imperfections upon the rooftops, but will go to his friend and tell him privately of his faults and help him rectify them.

If a man knows that his shortcomings have been sown broadcast among his acquaintances, it is very disheartening for him to consider that he does not enjoy that standing in the estimation of his friends that every self-respecting man desires; and he is more apt to try to profit by his past mistakes if he realizes that a majority of friends still have trust and confidence in him, being encouraged by the existing good opinion of his friends, and if he have any good left in him, anxious to retain the favorable opinion of his friends.

X PRIESTHOOD, CONTINUED. X BY RICHARD HILL.

And still prevails to such an extent from the days of the Primitive Christians until now see Eph. 4. 9-15. There it will be seen that the officers there mentioned, were for the work of the ministry, and the perfecting of the Saints, designed first to bring to the unity of the faith those who had embraced the gospel from all classes; second, when they were thus invited in the doctrine of Christ, then to prevent them from being divided into sects; And parties to be led about by every wind of doctrine; through the cunning craftiness and deceitfulness of false teachers and this Isaiah and the Apostles clearly foresaw that the Christian would apostatize and divide, and the priesthood and its gifts and powers cease among them, is evident from what Paul says 2 Thess 2;3 for there shall come a falling away and the man of sin be revealed and so on, see 2 Tim 3;4. He says the time will come when they will not endure sound doctrine but will

make to themselves teachers, such as God does not choose who have a form of Godliness but deny the power thereof. And these teachers will turn away the people from the truth and turn them to fables see Peter in his 2 Gen. 2 chapter written not to a few only, but to the church in general; plainly declared that there would be a set of false teachers among them who through covetousness would make merchandise of the people and bring in damnable heresies or as some have more properly translated it, destructive sects and parties. Now hear what the prophet Isiah says of it. He seems to be pretty conclusive on the subject, chapter 24. He prophesies of a time when the whole earth will be corrupted by the people transgressing the laws and changing the ordinances, and breaking the everlasting covenant; and this covenant he speaks of, I understand to be a covenant of priest-hood which was established in the gospel dispensation. For the covenant under the Mosaic dispensation was called a covenant of priest-hood see numbers 25;13, the Mosaic being a type of the gospel dispensation the everlasting covenant was the establishment of the Melchisedec priest-hood in the Christian church by which the ordinances of Gods house could be administered and the spiritual gifts and powers of the Holy Ghost manifested, to those that were under the covenant. But the subsequent breaking of the covenant deprived them of the priest-hood and its train of attendants, and those foregoing predictions have been fulfilled since the apostolic age, all who are acquainted with history can easily testify. But to the reflecting mind the present confused state of christendom is all the evidence that is I think, needed More after papecy was established and the papal jurisdiction extended to the uttermost limits of the empire, and the Christian world shrouded in darkness for ages, in the forepart of the sixteenth century, Luther, Calvan, Melancthon, Zuenlieis, and also many others of the clergy of Germany, England and other parts of Europe began to protest against many superstitions of Catholicism, and the authority of the pope, and

cried aloud for reformation, and though they succeeded in abolishing some of these absurdities and effecting a reformation in different parts of Europe thereby denouncing the power of the pope yet at the same time they could never agree among themselves, and the different sects have since divided, and subdivided like the branches of a tree shooting one from another until their number in Europe and America is estimated at, by some late writers to be upwards of 3, 4 or 500. Though the founders of the first reformed church were Catholic clergymen who were excommunicated yet they claimed no priest-hood except from the mother church, whose authority they discarded and were it asserted that she had a priest-hood acknowledged of God, which is altogether inadmissable, then she would be sure to divest her dissenting members of that authority, and perhaps by this time you will be ready to ask if the church ever apostized and broke the covenant and the priest-hood taken away from them and whether or not their is any promise of its being restored again in the last days. To this hundreds can testify that it has been restored as has has been predicted by the prophets of old, who was shown the apostacy, for surely the covenant must be renewed and Isiah yet become a kingdom of priests upon their native land that was promised to them, for the prophet declares they shall be gathered and that God will give them pastors after his own heart like Isiah 1:26 he says, I will restore the judges as at the first and thy counsellors as at the beginning Isiah 61;4-9. Prophecies that they shall repose and rebuild their old waste places, cities that have been desolate for many generations verse 6 he says, 'Ye shall be named the priests of the Lord and people shall call you the ministers of our God, verse 8, And I will direct their work, in truth and will make an everlasting covenant with them 66;19, He prophesies that God shall send his servants and gather them from all nations and his glory shall rest upon them, he says, 'I will also take of them for priests and for Levites saith the Lord.

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BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

Bro. David J. Davis, of Glen Roy, Ohio, is visiting in Independence, in company with his friend Mr. Jesse Cogan, also of Glen Roy. It is the intention of Brother Davis to make Missouri his home for some time.

Sister Maude Webster returned from Old Mexico, last Sunday, suffering much from the unhealthy climate of the semi-tropics.

The telegraph bears the news that the skeleton of the once renowned "Healer" Schlatter, has been found in a desert portion of Old Mexico. It is supposed he died of self-imposed starvation.

BAPTISM FOR THE DEAD, BY PROXY, IS IT SCRIPTURAL?

Those who believe in this doctrine, base their faith chiefly on the teachings found in the letters of Joseph Smith, written to the church, and found in sections 109 and

110; all of those who accept this teaching do not seem to know to what class of persons it may apply. Perhaps the sections referred to, may be the best source of information from which to ascertain which class are supposed to be benefited by this doctrine; for contrary to the general idea concerning this doctrine, ONLY a CERTAIN CLASS of persons may be benefited by its provisions and verse 5 section 110 (Book of D. & C.) explains who compose this class: it reads as follows:—

"You may think this order of things to be very particular but let me tell you they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the DEAD WHO SHOULD DIE WITHOUT A KNOWLEDGE OF THE GOSPEL."

This language informs us, in plain terms, that baptism for the dead was prepared for, "the DEAD who should die WITHOUT a KNOWLEDGE of the GOSPEL" or in other words persons who had passed from life, in ignorance of the law of God and without having had the opportunity of hearing the gospel of Jesus Christ preached or explained to their understanding.

At first glance it seems a beautiful doctrine that makes provision for the dead who died in ignorance of the will of God concerning them, and it would be a beautiful conception sure enough, were it not that the Lord God Almighty had made other and DIFFERENT arrangements for the identical class of people supposed to be benefited by this doctrine; and in declaring how salvation cometh to those who should die without a knowledge of the gospel, God states an entirely different method than is indicated in the doctrine of baptism for the dead, by

proxy.

Let us examine those passages of Scripture used in support of this doctrine and see if there has not been a misconstruction of their meaning; those who favor this teaching usually begin their argument in its behalf, by telling one that baptism for the dead was known and practiced in the days of the apostles, Paul and Peter.

They cite you to the twenty-ninth verse of the 15th chapter of First Corinthians, which reads as follows.—

“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

Taking this verse as it stands without scrutinizing the balance of the chapter, might form some slight grounds upon which to base the assertion that the verse referred to the doctrine of baptism for the dead, by proxy.

However, a careful analysis of the ENTIRE 15th chapter reveals a wholly different meaning; you may notice that Paul at that time was preaching a personal resurrection of Christ, in opposition to the doctrine of that sect of Jews who denied the resurrection; in the 5th, 6th, and 7th verses, Paul calls the attention of his hearers to the different persons who were actual witnesses to the resurrection of Christ, and proceeds by reasoning, to show the absolute necessity of an actual resurrection of Christ, in order to constitute Him the Savior of the world. In the 17th and 18th verses he shows the condition of those who had fallen asleep in Christ, in the event of non-resurrection of the Son of God and proceeding further in his reasoning he asks those whom he was addressing, “what should they do who had been baptized for the dead, if the dead rise not at all?” As Christ was the subject of Paul’s remarks, throughout the previous portion of the chapter we feel certain that the “dead” referred to in the 29th verse was Christ himself.

It was a serious question, indeed, that Paul

propounded to his hearers, that day; If the “dead” Christ rose not at all, what would they do, sure enough? They stood in jeopardy every hour, as Paul pointed out to them in the 30th verse, if indeed the dead Christ rose not at all; for Paul well understood that the whole fabric of Christianity rested upon the establishment of the fact of Christ’s resurrection, and those who had been “buried with Christ” (Romans 6th chapter, 4th verse) were in an awful condition if the dead Christ rose not at all; another point in connection with this verse: it was the LIVING who were to be affected by a failure of the resurrection of the dead. The language is very plain, as to who were affected; “what shall they do? “Who are the “they” referred to? It certainly was living persons, for of a necessity they had to be in the flesh in order to undergo the ordinance of baptism.

To those not familiar with the teachings of this doctrine, we will briefly sketch its supposed operations; for instance, those who accept this doctrine, believe that Joseph Smith and other elders, regarded as faithful who have departed this life, are at the present moment of time, in the spirit world preaching to the spirits in prison. As fast as some spirit is supposed to be converted, and the fact communicated to the proper person in this world some one is called upon to act in behalf of the repentent spirit, in the ordinance of baptism.

First Peter, 3rd chapter, 19th verse is referred in support of this idea, and they very ingeniously ask one, “why did Christ preach to the spirits in prison, if it was not intended for them to come out?” and “how may they be saved, except some one in the flesh be baptized for them?” They further explain that a spirit cannot be baptized, hence the necessity of someone in the flesh, acting for them; well let us stop and consider a moment and see if this trip of the Savior to the spirits in prison, has anything to do with the modern doctrine of baptism for the dead

by proxy. Please to read the verse following the 19th, in chapter 3, 1st Peter and see who was affected by this preaching of the Savior; according to its reading, the Savior preached to those "who were sometime DISOBEDIENT, in the days of Noah;" ask yourself "disobedient to what?" There can be but one answer to this question: it is found in the verse itself; they were disobedient to the gospel of Jesus Christ, as preached to them by Noah, who was a preacher of righteousness, according to the scriptures. The very fact that they were confined in the prison-house of the Lord, show that they had been guilty of breaking some of God's laws, or they would not have been confined; and having had a knowledge of his requirements and choosing to disobey them, as would naturally follow, they could not claim any of the benefits of the law framed "before the foundation of the world" for "the salvation of those who should die without a knowledge of the law;" for these spirits had a knowledge of the law of God, by hearing Noah preach it. Those spirits led out by the Savior must have had a knowledge of the law, or else it would have been impossible for them to have disobeyed it, for one must first be conscious of a law before they can oppose it.

These spirits were released by the operation of some law but surely not by the "law" of baptism for the dead.

The Book of Mormon is a strong witness against this doctrine, as may be seen by reference to numerous passages within its lids; at a little past the middle of the eighth chapter of Moroni, Book of Mormon, occurs the following:

"For behold that all little children are alive in Christ AND ALSO ALL THEY THAT ARE WITHOUT THE LAW. For the power of redemption cometh on ALL THEY THAT ARE WITHOUT THE LAW; wherefore he that is under no condemnation cannot repent; and unto such baptism availeth nothing. But it is mockery before God denying the mercies of Christ."

Perhaps this passage alone is sufficient to contradict the doctrine of baptism for the dead, could no further proof be secured; the proof however is abundant in the Book of

Mormon, where it is found clothed in language so plain that none need to err therein. Should it not be sufficient for us to know that "the power of redemption cometh on all they that are without the law?" If this declaration of the prophet be true, what need have they "who are without the law" with baptism of any description? Can you imagine them in any better condition than being linked with "little children" and being "alive in Christ?" The prophet Mormon, declares that the Lord revealed this thing unto him and says "For behold all little children are alive in Christ AND ALL THEY THAT ARE WITHOUT THE LAW;" having this understanding, then, that they who are without the law are alive in Christ, because of the power of the redemption coming upon them we may see, how worse than useless, is proxy baptism, in essence, an attempt in our day and time, to do a work for them that was accomplished nineteen hundred years ago when the Savior bled for all mankind on Calvary's brow; the word "useless" is not strong enough to describe the folly of being baptized for those who died in their ignorance; the words we have quoted for you from the Book of Mormon says that in their case baptism is "mockery before God, denying the mercies of Christ." How many then have been guilty of "mockery before God," in our day and time? We regret to write it, but as sure as there is a God in Heaven, all those who have practiced this doctrine of baptism for the dead have been guilty of this sin, for according to their own statement, the very individuals for whom they have been baptized, are according to the Book of Mormon "alive in Christ." Can you or can any one who has accepted the Book of Mormon for what it purports to be, afforded to ignore plain statements contained on its pages? If not then baptism for the dead must be abandoned; for the book makes ample provision for the salvation and redemption of those individuals supposed to be saved by the principles of the doctrine of baptism of the dead. Do you wonder, reader, that

the Church of Christ has been chary of accepting a doctrine that claims by proxy baptism to work salvation to a special class of persons whom the Book of Mormon shows to be already alive in Christ, having absolutely no need of any sort of baptism, having been brought to that condition by the power of the redemption coming upon them and not by proxy baptism.

Near the end of the first chapter of Mosiah, Book of Mormon, may be found the following;

“For behold, and also his blood atoneth for the sins of those who have fallen by transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned.”

Can anyone tell the difference between a man dying, “not knowing the will of God concerning him,” and one dying “without a knowledge of the gospel?” There is no difference: for “the will of God, concerning man” is no more nor less than the gospel; the terms are synonymous. Again would we ask the adherents of proxy baptism, if the blood of Christ has “atoned” for those who have “died without knowing the will of God concerning them,” what is the use of having some one baptized for them? Is there any one so foolish as to imagine proxy baptism will prove of more worth to the dead who have died without a knowledge of the gospel than will the atoning blood of Christ? Alas! that men should attempt to change the laws of God and bring in ideas of their own to supplant the pure principles of Christ.

The Lord ever mindful of the objects of his creation, in all ages of the world, made provision for those who lived and died PREVIOUS to the crucifixion of Christ; for proof read near the end of the eighth chapter of Mosiah, Book of Mormon:

“And these are those who have part in the first resurrection: and these are they who have died before Christ came, in their ignorance not having salvation declared unto them. And thus the Lord bringeth about the restoration of these: and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.”

This quotation goes to show that no distinction was made by the Lord concerning the persons who died in ignorance of the

principles of salvation as declared in the gospel of Jesus Christ; those that lived before the advent of Christ were to fare equally as well as those who lived subsequent to Christ's ministry. If men could have “part in the first resurrection” and “eternal life” through the shedding of the Savior's blood, little need was there of proxy baptism. and bear in mind these people that were to have “part in the first resurrection and eternal life, by the redemption of the Lord, were those who had died “not having salvation declared unto them.” or who had “ignorantly sinned;” the very class of persons supposed to be benefited by proxy baptism. If baptism for the dead is for the benefit of this class of persons, let some one tell us why did not the Savior go to these people and preach to them instead of going to whom he did? The scriptures tell us he went and preached to the spirits in prison, WHO WERE DISOBEDIENT; if the Savior was endeavoring to extend to the spirits in prison the benefits of proxy baptism, should not he have gone to those who had died in their ignorance not having salvation declared unto them, instead of going to a class of persons who during their probation had had the gospel declared unto them and had PROVEN DISOBEDIENT; to have been consistent with the latter day ideas of proxy baptism the Savior should have refrained from visiting the DISOBEDIENT, and have turned his attention to those who had “sinned ignorantly” or who “had died not having salvation declared unto them:” the Lord had good reasons however for not visiting the last named persons for he knew that his blood had redeemed them and through its saving power they had “part in the first resurrection” and “eternal life” for so the book declares.

Probably the strongest language to be found anywhere in opposition to baptism for the dead, by proxy, occurs in the sixth chapter of the second book of Nephi; it lays bare the state of those who die “without the law” and reveals their true condition with what the future holds in store for them; it is

as follows;

“For the Lord God, the Holy One of Israel, hath spoken it: wherefore he has given a law: and where there is no law given there is no punishment: and where there is no punishment there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him; for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster death and hell, and the devil, and the lake of fire and brimstone, which is endless torment: and they are restored to that God who gave them breath, which is the Holy One of Israel.”

It is impossible to frame language in plainer terms that would indicate any more complete refutation of the whole scheme of the baptism of the dead, than does the above quotation. It completely explodes and overflows the vital, fundamental principles of proxy baptism, for this scripture shows beyond the shadow of a doubt that “those who die without having the law (gospel) given unto them” are under no condemnation, and are delivered and restored unto the God who gave them breath; God has his seat in the heavens, and being restored to God, it places them in a condition where they are independent of proxy baptism, or in fact anything else that human hands may do for them; the ground sought to be covered by proxy baptism is so completely embraced by the provisions of this scripture that it sinks into complete insignificance and has no possible excuse for existence, much less reason for application; it is in view of the provisions of God Almighty as indicated in Nephi, for those who should die without hearing the law or the gospel, that baptism for the dead becomes a “mockery in his sight” as well as a denial of the “mercies of Christ” and men will do well shall they stop and enquire if practicing, or advocating this doctrine is not “declaring more or less than ye have received”; for it is certainly the sheerest nonsense to ask men and women in this day of the world to practice proxy baptism for the salvation of the people whom the Book of Mormon declares in four different places are “alive in Christ” “are restored to the Holy One of Israel” “have eternal life, being redeemed of the Lord.”

The proof is over-whelmingly against proxy baptism as being a doctrine of Christ, the Book of Mormon being utterly devoid of any passage that could be twisted into a teaching of this doctrine and singularly enough, not a sentence fell from the lips of Christ, while teaching the Nephites, concerning the necessity of observing this doctrine and yet in Nephi, Christ says to them that he has declared unto them his gospel and “whosoever declare more or less than this and establish it for my doctrine, the same cometh of evil.”

If proxy baptism was and is a doctrine of Christ, why did the Savior remain mute concerning it, while declaring his gospel unto Nephites? The cause is plain. He did not mention this doctrine for the very good reason that it was not a doctrine of his; neither do those Nephites, who lived and chronicled the doings of the Nephites for 400 years after the advent of Christ, make any mention of this doctrine as being either known or practiced among the people of this continent; considering the pains-taking care displayed by those writers in recording the exact method of administering the different ordinances in the church, it would be vain to charge these prophets with omitting mention of that doctrine had it been known among them.

A critical examination of the letter containing this teaching will convince the thinking mind that the writer was in possession of a boastful, exalted spirit, at the time of its composition; this defect alone should cause us to receive the teaching with extreme caution. It may be asked “wherein was it boastful?” For answer the second verse of the 109th section in which he announces his “wont to swim in deep water” and declares that he glories in tribulation-referring to the difficulties that had befallen him at Nauvoo, and which finally forced him to flee from that town; in fact the letter shows that his absence from his home in Nauvoo, was an enforced one; he says in referring to his troubles;—

"For this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth for behold and lo! I shall triumph over all my enemies, for the Lord God hath spoken it."

And in less than a years time he was a CORPSE, laid low in death, by the hands of these self-same enemies, over whom he said in the letter he would triumph. Was it a triumph?

In the 17th and 18th verses is found a piece of boasting that has few equals in our time; he there quotes from Malachi, the prophet, word for word as it is found in the Bible and Book of Mormon, and then boastingly informs his reader that he could have rendered a PLAINER translation of the quotation, if it had suited his purposes; if this statement of the writer can be proven true then is "Mormonism" destroyed and the Book of Mormon reduced in value below our common school histories, for had not all of the elders of the church displayed the Book of Mormon to the inspection of the world and told them truthfully that in it was contained the pure word of God, unmixed with errors and mistakes due to translations of men, for the reason that this book, this record of the Nephites, was not translated by the wisdom of men, but was TRANSLATED BY THE GIFT AND POWER OF GOD; with this statement of the elders yet ringing in their ears, comes Joseph and upsets the whole thing, by telling them he, a man, could render a plainer translation than was accomplished by the gift and power of God; this was certainly boasting, it can not be truthfully denied.

In conclusion reader we ask you to fix before your mind, clearly the class of people supposed to be benefited by this doctrine, then go to the Book of Mormon study carefully the quotations we have made and see if God has not provided a different method for their salvation than proxy baptism; and further, we assert, that nowhere, in the Bible or Book of Mormon can it be found where this doctrine is taught in plain language; in fact only far fetched and strained passages are produced to build upon. Nor does it

look reasonable, that a doctrine so far reaching in its effects, and so important if true, would be left for men to act upon, when clothed in language so misty and obscure as to admit of double constructions.

HISTORY OF THE TEMPLE LOT.

Continuation of testimony of Mercy Rach^y Thompson.—I saw that revelation on polygamy, and had it in my hands; have never seen it since I gave it back to Hyrum Smith; it covered about four pages of foolscap; do not remember the words that were printed on it; but remember enough to know that it was on sealing and plural marriage. I cannot remember who was present at the time of my marriage to Hyrum Smith; I know that my sister was there; after Hyrum's death I was married to John Taylor, by Brigham Young; I was married to him by what is known as the proxy method. John Taylor made the same arrangements in reference to turning me over in eternity to my first husband, together with all the children we might have as Hyrum Smith had before. I never went by the name of Mrs. Smith while in Nauvoo. I was divorced from John Taylor by Brigham Young; it was a church divorce the quorum of the Twelve Apostles were present when it was done; Brigham Young was not a judge of the court at the time it was done, neither was any member of the quorum of the Twelve. The divorce was granted under the laws of the church and not under the laws of the land. Brigham Young signed it as president of the church and Willard Richards as clerk of the church. I said that I received endowments in the Masonic Hall in Nauvoo; all the ceremony was performed in the Masonic Hall: there was a place in one of the ante-rooms where we were washed and anointed with oil; I was baptized the second time after coming out to Salt Lake, and then we had what we called the reformation and all were willing to be baptized in the reformation and take a fresh start; I do not know of any who were not

baptized in the reformation; it was in 1852 that I first heard polygamy publicly preached here in Utah, I saw the cap and moccason worn by the ladies when they took their endowments in Nauvoo but I will not look at the picture in exhibit to see if it is a correct representation, for the reason that I do not think it is right.

Bathsheba Smith testified for the defendants as follows;—I lived in Salt Lake City, previous to moving here, I lived in Nauvoo, Illinois; I never belonged to any church but the Church of Jesus Christ of Latter Day Saints. I heard Joseph Smith once in speaking from the stand say or assert that the ancient order would be restored the same as it was in Abraham's day. But I never heard him preach in private or public the principle known as plural marriage. He said the ancient order would be restored the same as it was in Abraham's day. This was in 1840, I think. Yes sir I received endowments, in Nauvoo, before the death of Joseph Smith. I received endowments in company with my husband; I received my anointments in sister Emma's bedroom (by sister Emma, I mean the wife of Joseph Smith the prophet) and then we went to the lodge room over Joseph's store where he gave us lectures on religious subjects.

CROSS EXAMINATION.

I think it must have been in the year 1843 that I first heard of the doctrine of plural marriage; I heard of a revelation on sealing before that: I had been sealed to my husband for eternity before that; I do not think that Joseph Smith ever taught the doctrine of blood atonement; I heard of the John C. Bennett secret wife system: he was denounced and cut off from the church for it. I did not have any use for it.

WHY THEY LEFT.

The local organ of the Reorganized church in a late issue heralds to the world the loss of a member of the Church of Christ into the Utah church.

If the sole object of the Church of Christ

was to get numbers, perhaps the loss of the party referred to might be serious. While additions to the church are desirable, yet they are so only when of the proper material. The elders of the Church of Christ believe their calling to be the gathering of such material as may be used at the proper time in the redemption of Zion. Those members who have stood within the Church of Christ, for many years weathering the fierce storms blown upon them by both "Jew and Gentile" well understand that not every one who comes under the ensign of Christ will endure. It has been written that the people of God should come up through much tribulation. perhaps no people on the earth today, can better testify to the truth of this scripture than our people. It has also been said, that in the latter times men would not endure sound doctrine. The Church of Christ has witnessed the coming of men and women within its ranks who were loud in their testimony rich in their visions and dreams concerning the truth of the work as interpreted by the Church of Christ; seemingly as firm as the rock of Gibraltar in their advocacy of the claims of the Church of Christ; and perhaps a few months find them disclaiming all their former utterances and setting sane people to asking which time did they tell the truth? When they spoke for the church or when they spoke against it.

A careful notice of their actions after they leave the Church of Christ and comparison with their behavior while in the church will invariably lead to the conclusion that they have suffered deterioration subsequent to their separation from the church.

Not only this but many of them show evidences of having imbibed a spirit that is under condemnation by the book.

Take for instance the case mentioned in the Ensign. Could any man while in possession of the ruling spirit of the Church of Christ or even the Reorganized church, ever unite himself with the dense spiritual darkness peculiar to the Utah organization. The fact

of his uniting with them shows that he imbibed a different spirit than that found in the Church of Christ, or else he would have remained where he was. Any one at all conversant with "Mormonism" outside of Utah church, would call it deterioration to go from the Church of Christ into the Utah church. Then take another case where three individuals were separated from the Church of Christ in a few months time we find them living apart from their companions in wedlock, with the marriage ties broken and as the result of a quarrel two women spending the night in the open air under the trees, presumably alone, forsooth because the husband of one of the women would not consent to board and lodge a notorious loafer of the town. As straws show the direction of the wind, so do these things indicate the spirit these people are of, and it was this sort of a spirit that led them out of the Church of Christ.

Showing that the church has sufficient virtue within her to purify herself of these spirits; as the gospel net catches all kinds, we shall not be surprised should our future converts show among their number those who love darkness rather than light: and those who run well for a little season.

If those leaving the Church of Christ should show an **ADVANCEMENT** in spirituality it would look bad for us, but the undisputable fact that they invariably show evidences of a degeneration after being severed from the church, is itself a magnificent vindication of the Church of Christ and of the spirit that rules in her midst.

LOCATION OF ZION.

By Elder Richard Hill.

The location on the new Jerusalem, on Zion, of the last days, is a subject well worth an investigation; for it is a subject that interested the prophets of the Lord, seemingly in all ages and it surely interests us at this remote age of the world, who are now living at a time when these things are about to have their fulfillment; and it should interest every true believer of Christ, for according to all the prophets it is to be a place of refuge and deliverance for the people of God, when the destructions come upon the nations of the earth; again the Lord not only intends to gather, all his people together in the last days, but he intends to prepare places for them to gather

to, for how can they gather together except they have places to gather to.

I understand the command from God to come out and gather together presupposes a place to gather to, the city of Zion is said to be one of those places of gathering therefore it is of all importance that we should know where it will be located. That there will be a city called Zion, or the new Jerusalem built and beautified and prepared for the millenium is evident from all the prophets that have mentioned the works of God, of the last days. I have spoken chiefly at different times on this subject but the importance of it needs a more extensive investigation and will try to carry it out further for the benefit of who may not have taken the time to investigate the matter on the subject as I have done.

Now that there is a Zion to be established at Jerusalem I do not deny but that has nothing to do with the one for the millenium, but because some are unable to separate or distinguish it from the one for the millenium, I will try to show the difference between the two and then proceed to examine the prophecies with respect to the place of the location of the later one on the one that is to be built for the millenium. Now this Zion at Jerusalem was some times called the upper city and it was detached from Jerusalem, proper by a wall. Historians say that Jerusalem was founded by Melchizedek, at that time called Saïem and the Apostle Paul says "Melchizedek was king of Salem. See Hebrews, 7th chapter 2nd verse. And subsequently was called Jerusalem; but whether or not Zion was founded by Melehizekek is not very easy to determine but one thing is certain, that it was in existence in the days of David, for when David took Jerusalem from the Jebusites it is said of him that he took a strong hold of Zion the same is the city of David (Samuel 5-7). And many places in the inspired writings when Zion is mentioned, it refers to this Zion at Jerusalem.

Isaiah the prophet speaking of the Zion says for the people shall dwell in Zion at Jerusalem. (Isaiah 30-19.) Now let me ask if Isaiah had no idea of any other Zion than the one at Jerusalem why did he use the preposition **AT**, as though there was another city called by the same name; Indeed he well knew that the Lord would cause to be built another city of Zion, which shall be a place of deliverance in the last days which he saw upon this land of America; therefore he used the preposition, Zion **AT** Jerusalem, to designate the difference between it and the one of the last days upon another land. You may say if the ancients knew that God would have established another Zion for the millenium why did they call the one at Jerusalem by that name? This is a thing that the scriptures leave somewhat in the dark, but however there is a foundation for this opinion which I will give.

Zion is a very ancient name and signifies the pure in heart on the place where the pure in heart dwell and according to recent revelations which the Lord has given to his people, there was a Zion established in the days of Enoch wherein the church of the first born dwelt and I think Paul alludes to this Zion of Enoch when he says "but ye have come unto Mount Zion, and within the city of the living God, the heavenly Jerusalem and to an innumerable company of angels. To the general assembly and the church of first born." (Heb. 12;22-23.) Now the saints of the antediluvian world are the only ones that can with propriety be called the church of the first born, but they and their church are in heaven, and Paul calls their Zion the city of God, and them the church of the first born.

(Continued in next issue.)

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REGARDING THE BOOK OF DOCTRINE AND COVENANTS.

There appears to be some misunderstanding among some of our readers regarding our position on the book of Doctrine and Covenants. It may not be amiss to here state our exact position. As all Mormons are doubtless aware there are numerous editions of the book of Doctrine and Covenants. In the first place the Book of Doctrine and Covenants is simply a collection of the various revelations given through Joseph Smith. During the early history of the church many revelations were necessary that the church might be guided in its formation and progress. Up to 1834 about ninety-eight revelations had been given through Joseph Smith. Each revelation was gone over by a committee, appointed for that purpose, and adopted by them in 1834.

The Church of Christ is willing and has in the past accepted those relations adopted by the committee in 1834. These revelations were compiled by the com-

mittee above mentioned and published. This edition is known as the "1835 edition."

Revelations received after that date, we claim, lack divine inspiration and have no claim on the Church of Christ because they were proclaimed by an individual then a member of the Church of Latter Day Saints.

WILL IT PROVE SUCCESSFUL?

A movement has been inaugurated by labor leader Debs and others having in view the relief of the thousands of idle and destitute workman of our nation. To effect this very landable purpose it is proposed that colonies be planted in some of the far western states and that through the machinery of elections control be secured of the law making powers of the state and thereby frame laws more to the liking and interest of working men than laws now in existence.

In view of the many and repeated failures experienced by bodies of men with like purposes in view, little hope can be entertained of the success of the venture of Mr. Debs and his co-workers. They are however seemingly certain of success and point to the settlement and reclamation of Utah, by the Mormons. While it is true those under the leadership of Brigham Young made a grand success in Utah yet our friend Debs should remember that Brigham Young was invested with powers and authority that can not be duplicated by any man in the present time. No king ever sat a throne who had greater or more despotic powers than did the leader of the Mormons. The power of life and death was in his hands, for being regarded by his followers as the prophet of the Lord, his word was law. In addition he had but a handful of people to govern, a great majority of whom were foreigners,

accustomed to an arbitrary rule and whose very existence depended upon obedience to the will of Brigham Young. They were cut off from civilization by thousands of miles of almost impassible deserts and there was nothing left but acquiescence: With Debs followers, however it is different, with no ties of religion to bind them together, it is only their dire extremity that draws them to each other.

If the country was prosperous and employment at good wages to be had by all, Mr. Debs would find his occupation gone, and should he be successful in his aims in behalf of the working men his triumph would be his defeat. Men must be bound together by ties stronger than self interest in order to accomplish what Mr. Debs aims at. The terrible buffetings and awful privations that the people of this land are undergoing are undoubtedly laid upon them by the great Jehovah for the purpose of causing them to seek after a better plan than is offered by man. We predict that failure will mark the efforts of all these would be reformers, so long as they seek success on the lines laid down by man. These failures however should not be regarded as calamities for they serve as useful lessons to those interested and in the end will drive men to an earnest consideration of the plan that Almighty God has given for government of his people.

The plan as revealed through Joseph Smith for the establishment of Zion as found in D. & C is the true and only solution of the labor troubles of this country. So long as greed and avarice are allowed to form our laws and dictate the election of the officers of the country, so long will misery and suffering be our portion. Substitute however the plan of God and holy men as our executors of the law and peace and plenty will follow. While we regret to see the misery and suffering that now cover the land, yet we feel that it will prove a benefit to the honest in heart, in that they will be more willing to harken unto the teachings of the servants of God when they shall come unto them.

Men are being driven hither and thither like

a ship without a rudder: grasping at the various suggestions offered by our so-called statesmen and yet they might well be likened to the children of Israel in the wilderness who in their great afflictions would not look up and be healed. So it is in our day and time, men's eyes are upon the ground, seeking among the works of men and by his wisdom to cure themselves of the dire calamity that has overtaken them. Let their looks be up to God and harken to his precepts that they may be healed.

THE CONFLICT IRREPRESSIBLE.

Two ministers of Kansas City have achieved not a little local fame by their adverse criticisms of a part played by one the actresses at the theater at Fairmount Park.

The mere fact that one particular actress, more indecent than the majority of her profession, has seen fit to expose her person, at the same time giving expression to suggestive language through the means of a song, is of itself no matter of great interest, but when one considers that this woman was only one of many thousands who daily are corrupting the morals and blunting the finer sensibilities of the American people, it becomes a serious matter indeed and it is high time that, not only the ministers of the this land but every right thinking citizen should cry out against a great and growing evil.

Perhaps the worst feature of the incident was that the audience—presumably respectable—gave expression to unbounded delight and satisfaction in long and repeated applause at the close of the indecent exposure of the young woman's lower limbs, clearly indicating by this approval that they were no better than the young woman herself and perhaps only lacked the opportunity, to pose in a like manner before the public; this degradation of the public sense of decency and morality, while it is deplorable need excite no surprise in the minds of the close student of prophecy, great and mighty forces are at work daily and hourly enfeebling and stunting the public sense of righteousness and godliness in order that

he arch enemy of all good may have that power and following that prophecy has allotted unto him, to be his to use against the people of God, just previous to the second coming of our Lord and Savior, Jesus Christ. Not only does the stage contribute its share of blighting and withering curse upon the public morals, but the corrupt and vicious practices of corporate and municipal bodies are as surely and certainly smothering our public honor and honesty as does the treacherous quicksand beneath the feet of the unwary traveller. One need have but the most superficial knowledge concerning the methods employed in the nomination, elections and continuation in office of the various officers in our large cities to disgust him with the entire human race and cause him to wonder if there be an honest man upon earth; it is true that now and then, men with unselfish motives arise and proclaim against the base and unscrupulous actions of the public's servants, but so loud are the plaudits of the admirers and imitators of the betrayers of the people, that the voice of one crying against them might well be likened to the report of a firecracker exploded amid the roar of Niagara.

A careful study of the second chapter and 11th verse of second Thessalonians will convince one that instead of things growing better in this respect that they will continue to grow worse; and that they are but preparing the way and shaping events for that mighty struggle between the hosts of Heaven and the denizens of hell; a struggle as sure of occurring as ever was written a word of prophecy or penned a line of gospel. However a knowledge of this fact does not excuse the ministers of Christ from rebuking and condemning these ungodly things, wherever found, without fear of the consequences; the multitude should be warned of the dangers surrounding them, and those composing the Church of Christ should show by actions, their disapproval of these debasing influences; and then will the skirts of the people of God be clear of any stain; but so long as church members will frequent and

aid to support by their patronage such resorts as the one in which the indecency occurred, just that long do they render possible a repetition of the offence. The elders of the Church of Christ have endeavored to point out to their members, and especially the young, the dangers attending and the frequenting of the public-parks surrounding our city; let none of God's children help in any manner to support these infamous sin-breeding resorts, and as the approaching conflict between the powers of light and darkness draw nearer, try and have your feet planted on the "sure foundation" that you may stand firm and be a help for some poor struggling soul seeking safety.

(Continued from Page 136, June Issue.)

Now it is possible that when Melchizedek or whoever it was that founded Zion when among the various districts and suburbs of Jerusalem, called that district the upper city, (which was so beautiful and elevated) Mount Zion, but out of respect to a former Zion, and because of the pureness of the name, the same as many name their children after eminent men, and those whom they in a particular manner respect. After David it was called the city of David, and when Jerusalem is rebuilt it is probable that this city of David will also be built again but not in fulfillment of the predictions of the prophets concerning the establishment of the latter Zion on the new Jerusalem but in fulfillment of prophecy relating to the rebuilding of Jerusalem; for when it is rebuilt of course all its districts and suburbs will also be rebuilt. I think that I have said enough to show that the reader is now able to describe the difference between the Zion at Jerusalem and the one to be built for the saints to gather as a place of refuge and adherence at the time that God will trouble the nations of the earth for their wickedness. Now the Zion of the last days I believe will be located on the land of America, for I feel that the prophets of the Lord have said enough to establish the idea.

David says beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north the city of the great king, God is known in her palaces for a refuge, as we have heard so have we seen in the city of our God: God will establish it forever (Ps 48:2-8.).

David evidently saw the situation of Zion which he says is beautiful, at some other place besides Jerusalem or he would not have said it was on the sides of the north; now notice this saying with what Isaiah says in his 18th chapter of his prophecy concerning a land beyond the rivers of Ethiopia and we learn first as Isaiah says that this is the land where the Lord's ensign of the last days was to be raised up, even in America, as no other land can fill the prophecy; This is from whence the ambassadors of the Lord are to be sent to all nations and were the place of the name of the Lord of hosts, the mount Zion shall be established to which the servants of God are swift messengers to the nations, shall bring a present unto the Lord of a people terrible from their beginning, and this proves that Zion is to be located in America, and second that according to David it is to be on the side of the north, conse-

quently on north America. David says in another place, "I will not give sleep to my eyes nor slumber to my eyelids until I find out a place for the Lord and habitation for the mighty God of Jacob. Lo! we heard of it at Ephraim we found it in the fields of the woods, for the Lord has chosen Zion; He hath desired it for his habitation. Ps. 132;4-13 It cannot be said in truth that Jerusalem was in the fields of the wood in Davids time. Therefore I conclude that he had reference to some place besides Jerusalem, indeed the interior of North America is interspersed with the fields of the woods or in other words fields of the midsts of the wilderness, Isaiah says Zion is a wilderness and Jerusalem a desolation. We say that we have proved the Book of Mormon to be true, therefore whatever it says upon this subject we shall consider as valid testimony for it. Now Moroni in writing the words of the prophet Ether says on Page 550, behold Ether saw the days of Christ and he spake concerning a new Jerusalem upon this land and he spake also concerning the house of Israel and the Jerusalem from whence Lehi should come after it be destroyed. It should be built up again, a holy city unto the Lord; wherefore it could not be a new Jerusalem for it had been in time of old, but that it should build up again and become a holy city of the Lord and should be built up unto the house of Israel and that a new Jerusalem should be built upon this land unto the remnant of the seed of Joseph for which things there has been a type for as Joseph brought his father down into the land of Egypt even so he died there, whereof the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph that they should perish not; wherefore the remnant of the house of Joseph shall be built upon this land and it shall be a land of theirs and they shall build up a holy city unto the the Lord. Like unto the Jerusalem of old and they shall no more be confounded until the end come when the earth shall pass away—as I have many times said that the prophets have declared that there shall be deliverance for the Saints in Mount Zion and in Jerusalem, therefore when we take all things into consideration we then discover that it is perfectly consistent with reason and scripture for Zion to be built upon this continent for surely this is a promise land to the seed of Joseph as much so as the land of Canaan to the house of Israel. For instance the Lord will establish a place of gathering upon this land near the center of the north division of the continent which will be convenient for the house of Joseph, that is upon this land to gather to and also for many of the Saints that are now scattered among the Gentile nation; also he will cause the old city of Jerusalem to be rebuilt and the Jews to gather there and thus there will be two central places of gathering and deliverance, Zion one and Jerusalem when spoken of as being the two great places of deliverance are not synonymous for Jerusalem and its suburbs when spoken of at all are ranked under one head; but the prophets speak of Zion as being established and having stakes or auxiliary cities. The city of David on Zion at Jerusalem was merely an auxiliary and not the principal. Isaiah places this matter beyond a doubt that Zion and Jerusalem are not synonymous but are on two separate lands, he says, "for Zions sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness and all kings thy glory and thou shalt be called by a new name which the mouth of the Lord shall name; thou shalt also be a crown of glory in the hands of the Lord and a royal diadem in the hands of thy god, thou shalt no more be termed forsaken, neither shalt thou any more be

termed desolate, but thou shalt be called Heplizi Bah and thy land Bulah for the Lord delighteth in thee and thy land shall be married." It is said in Gen. 10:25 that in the days of Peleg the earth (not nations) was divided; it was also said in Gen 1:9 that the waters were gathered unto one place at the time of the creation, and this being the case the land must have been in one place, now it is manifestly plain that there has been a great division so much that the earth has been divided into continents which the Bible says was done in the days of Peleg and according to the prophet ISAIAH when the time of the restoration comes then this continent upon which Zion is built shall reunite with the eastern and thus fulfill the saying "thy land shall be married" or joined together but some might say how can there be two places of gathering if Ezekei's words are true; when he says, "I will make them one nation upon the mountains of Israel and one king shall be king to them all. It is shown that the land of America is a promised land to the house of Joseph, therefore the mountains of Israel are here as much as any where else or in the land of Canaan. The idea is this, that the whole earth will be subjected to one form of government and to one code of laws and one king shall rule over them whether it be in America or Asia, but the two continents are to be united and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion and its vicinity upon this land of Canaan and one king rule over them all.—R. HULL.

AN INTERESTING LETTDR.

We publish the subjoined letter, taken from the "life of Joseph Smith" to show that the REAL CAUSE of the expulsion of the church from Jackson Co. was their sins and wickedness and NOT the things assigned by Bishop E. L. Kelley in his petition to the U. S. Court.

Kirtland Mills, Geauga Co., Ohio,

January 14, 1833.

FROM A CONFERENCE OF TWELVE HIGH PRIESTS, TO THE BISHOP, HIS COUNCIL, AND THE INHABITANTS OF ZION.

Orson Hyde, and Hyrum Smith being appointed by the said Conference to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things by the united voice of a Conference of those High Priests that were present at the time this commandment was given.

We therefor, Orson and Hyrum, the

committee appointed by said Conference to write this Epistle, having received the prayers of said Conference, that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the Conference, relying upon the arm of the great head of the Church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord has given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for "shall the children of the kingdom pollute the holy land? I say unto you nay!"

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgement, which the spirit of our master requires. We, therefore, feeling a deep interest for Zion, and knowing the judgments of God, that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney, and Newel left Zion all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought all these things up again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking AFTER MONARCHIAL power and authority. This come to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing that Brother Joseph is seeking after, but to magnify the high office and calling where unto he has been called and appointed by the command of God, and the United voice of this church. It might be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel

rising up against their Prophets, and accusing them of seeking after KINGLY POWER, &c., and see what befel them, and take warning before it is too late,

Brother Gilbert's letter of December 10th, has been received and read attentively and the low, dark and blind insinuations, which were in in, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that Brother G. is doing much and has a multitude of business on hand; but let him purge out the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be, but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps letter is also received of December 15th, and carefully read and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef, and potatoes, eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ, Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent, and purify herself, and abide by the new covenant, and remember the commandments

that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion; we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, Repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of Him whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and Traveling Elders have nothing to do with this part of the matter," is something we highly approve, and you will doubtless know before this reaches you, why William E. McLellan opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York last fall, in relation to his Brother William, that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father and our Father, to his God and our God, that we are cleaned from the blood of this generation; and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the Bishop read this to the Elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure He may turn away His anger from you. Tell them they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter which you may not understand; that is this, "If the people of Zion did not repent, the Lord would seek another place, and another people." Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before, so say we again, BROTHER JOSEPH will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the Conference sanctions Brother Joseph's letter.

Brethren the conference meets again this evening to hear this letter read, and if meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's, and the revelations also, may have their de-

sired effect, and accomplish the thing whereunto they are sent and that they may stimulate you to cleanse Zion that she mourn not. Therefore when you get this, know ye that a Conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, Spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the Prophets will commence, if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to His holy name for what He is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do His will, that we may at last be saved in His kingdom.

ORSON HYDE.

HYRUM SMITH.

N. B.—We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions that such was the fact. We stated further, respecting this matter, or this item, than the testimony will warrant us. With this exception the Conference sanctions this letter.

HISTORY OF THE TEMPLE LOT.

EMILY P. D. YOUNG testified for the Defendants as follows;—I live in Salt Lake City, Utah; before coming here I lived in Nauvoo, lived in Nauvoo from 1839 until 1846. Was born in 1824, was baptized into the church in Independence, Mo., at eight years of age. My father was the first bishop of the church. I heard my father preach a great many times, I never heard him preach or teach polygamy, it was not known in his day. My fathers name was Edward Partridge. He died in 1840, I was married to Brigham Young in 1844. At the time I married Brigham Young I was sealed to Joseph Smith for eternity. I was married to Brigham Young for time and to Joseph Smith for eternity. I was not married to Joseph Smith under the revelation on sealing, but was married to him under the revelation on plural marriage. I was married to him on the 11th day of May 1843.

Question—Now, I would like for you to explain how you were married to Joseph Smith under the plural marriage revelation when the church you belong to claims that revelation was not given until July 1843.

Answer—Well I do not know anything about that.

JOSEPH B. NOBLE testified for defendants.—I reside in Utah Territory. Before coming to Utah I lived in Nauvoo, moved there in 1841 lived there until 1846. I belonged to the church while there. I was the Bishop's Counsellor, I held the office of high priest also. I first joined the church in 1832, (note:—this mans testimony was of such a hazy character that it is practically worthless and unworthy of reproduction.)

LUCY W. KIMBALL testified for the defendants;—I reside in Logan. My former home was in Salt Lake. Before moving to Salt Lake I lived in Nauvoo. I was a member of the Church of Jesus Christ of Latter Day Saints. The doctrine of polygamy was taught to me personally and I was married to the prophet, Joseph Smith.

My mother died in January, 1842. After

that I lived with the prophets family, from that time up to the date of his martyrdom. I made my home in the Nauvoo Mansion, we had our own private rooms, I roomed with my sister.

The prophet's family in addition to himself and wife, Emma, and their children, consisted of myself, my sister, and my brother, and two of Bishop Partridge's daughters. Neither myself, my sister, nor the Lawrence girls were employed there for any purpose; that was our home.

The Lawrence girls were married to the prophet, too. I was not at their weddings. Weddings were not performed publicly in those days: I know they were married simply from hearsay. It was the first day of May, 1843, when I married him, Elder William Clayton performed the ceremony.

Emma Smith was not present, she did not know any thing about it at all. I decline to answer whether I occupied the same room with Joseph Smith on the night of the 1st day of May, 1843. He introduced me as his wife to Heber C. Kimball and Brigham Young, of which are both dead.

It was not known or acknowledged that I was his wife; I did not attend the funeral as his wife; of course I did not: I never went by the name of Lucy W. Smith; the time never came for me to be known as Lucy W. Smith, until we came to Salt Lake City.

Yes, sir, I did consent to the Manifesto with the rest of the church to President Woodruff, much to my regret, but I am not going to acknowledge it again; the time will surely come for that principle to rule.

Yes, sir, Joseph Smith taught me the principles of polygamy in 1842, at the old house where we lived, before the Mansion house was built or finished. He said that the principle would be established, and the time was near when it would be established.

I recollect hearing about the John C. Bennett secret wife system. I heard of his scandalous behavior. I do not think the principle of plural marriage had anything to do with

the John C. Bennett practice. I had nothing to do with him or his scandalous doings.

I have no certificate of my marriage with Joseph Smith; it does not matter whether I have or not; I do not believe I have; I never had a certificate.

I was present when the revelation on polygamy was presented to the church here in Utah, in 1852, the time it was presented for adoption by Brigham Young, as a part of the law of the church.

I voted on its adoption, and I have been sustaining the preaching and practicing of polygamy ever since.

MARY ANN WEST, of lawful age, being produced sworn, and 495 examined on the part of the defendants, testified as follows—I live in Ogden City, Utah Territory; before moving to Ogden I lived in St. Louis. I lived in Nauvoo before going to St. Louis. I moved to Nauvoo in 1843. April I think it was; remained there until after the death of Joseph and Hyrum Smith.

I was married to William Smith by Brigham Young. I witnessed one other plural marriage to William Smith; her name was Mary Jones. Brigham Young performed that ceremony. Mary Jones was married to William Smith after I was.

I was born in England, and never heard polygamy spoken there. I married Mr. West in 1851, here in Salt Lake. Brigham Young performed the ceremony.

William B. Smith divorced himself from me. I considered he did that when he went away East.

I was married to him in her house. I think I was married to him in the fall, 1843.

William Smith lived with me but a very short time. I never went by the name of Smith in Nauvoo; he never introduced me as his wife to anybody.

I never talked with Joseph Smith about polygamy but once.

I recollect it was in 1843 when I married William Smith, but I cannot say positively.

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WHITMERISM BRIEFLY CONSIDERED.

When one regards the prominent part taken by David Whitmer in the early history of the Church of Christ and also the grand opportunities offered him, by the Almighty, much sympathy is aroused in his behalf, that he should make shipwreck of the faith, of which he was called upon to protect and direct.

While we desire to ascribe to this man his mead of personal honesty and integrity yet the sad fact remains that he has woefully misunderstood the grand purposes of this great and glorious Latter Day work and in trying to correct real or fancied wrongs he has gone too far and attacked the vital fundamental principles of the faith. He was constant in expressing his faith in the Book of Mormon, of whose divine authenticity God called him as witness, yet in the lapse of years his mind seemed to lose its grasp upon many component parts of the gospel, indicated in this

Book. Especially is this true of church organization. He demanded of his fellow men a perfection and holiness of life and yet his curtailment of church officials sheared them of the power to attain to that perfectness he required of them. If the statement so oft reiterated by Mormon elders be true-viz-that the same organization is necessary today as was needed in the days of Christ's Apostles, how vain is the attempt to hold up to the world for its acceptance, an organization that had but a single officer common to the churches in Asia. And yet in effect is this being done by the elders of the Whitmer brethren. To the prospective convert, they show the apostasy of the Romish church, claiming the necessity of the re-establishment of the true church founded by Christ and his Apostles; in all its powers and governments; yet when called upon for an exhibition of that restored church, they exhibit an organization, governed solely by elders. When asked why they have no higher officers the questioner is informed "that elders are sufficient:" If they would take the position of the Church of Christ in Zion, that higher officers than elders are needed in the church, and that a portion of the work of the one mighty and strong will be to set them in their position, then they would be consistent.

The assertion that no higher officers than elders are needed in the church, is a fatal weakness in their structure, for if anything short of the original Apostolic church would answer the needs of humanity, there would be no need of any organization of any description, nor in any degree. If the supposed counterpart of the primitive church does not need the quorum of twelve for its perfection

neither does it need its quorum of seventies nor its elders nor in fact any quorum at all. In short if the church does not need ALL the officers peculiar to the primitive church then it needs NONE. And if it took ALL the officers named in the Scriptures to complete the Church of Christ at the beginning, whatever officers are lacking today makes the church just that much short in being a complete and perfect counterpart of the original. John the revelator saw the church in the person of a woman go into the wilderness, clothed with the sun, having a crown of twelve stars upon her head and the moon under her feet which figure would give us to understand that she was clothed in all the power and beauty that characterized the Apostolic Church, viz, with Prophets, Apostles, Seventies, Elders, Deacons, Evangelists, yet in the face of all this the Whitmer brethren would have us believe that she came out of the wilderness almost naked, or in other words only elders to represent the glorious apparel that was hers when she went into the wilderness. The idea is absurd, for a restoration certainly means a complete renewal in every particular and a duplication of a former condition. If this be a restored gospel borne by angel hands to men upon earth, it is not unreasonable to suppose that it will a complete counterpart of the original. A comparison of the organization of the church in the days of the Apostles, with the organization exploited by David Whitmer and his followers is hurtful to the latter named organization; on the one hand a complete organization amply equipped for all the emergencies connected with the spreading of the gospel, on the other an indiscriminate number of elders, struggling and pulling in as many different ways as there are elders, without a head or guide, in fact without sufficient organization to form a tribunal to hear charges against an elder and who after reaching a decision would be respected in their verdict.

The Whitmer brethren lose sight of an-

other portion of scripture that makes an organization necessary. Daniel, the prophet, declares to us that at a certain period (the Latter Days) the God of Heaven should set up a kingdom upon earth. (See Chapter 2:44.) All Mormons unite in believing that the kingdom seen by Daniel, was this Latter Day gospel. Now we will ask our Whitmer brethren the meaning of the word kingdom. If they answer correctly they must tell us that a kingdom is an organized government having for its head or ruler, generally a king. Then we understand by Daniel seeing a "kingdom" set up in the latter days, that he certainly saw instituted an organized government fully equipped with laws, officers and all things necessary to accomplish the preparation for the second advent of Christ. In view of this statement of Daniel it is unwise to occupy the Whitmer position on church organizations; they also make objections to Joseph Smith being termed prophet seer and revelator in 1830: They forgot that Joseph was already a prophet, a seer, and a revelator previous to 1830, and that too by the grace of God. The church ever shall need a prophet seer and revelator and there was nothing wrong in accepting Joseph Smith to fill an office in the church of which he had shown his fitness to fill. They also object to the division of the priesthood, claiming that the Aaronic priesthood has ceased to exist since the coming of the Savior. Reference to the eighth chapter of the Acts of the Apostles will disclose the presence of a priesthood that only preached and baptized see verse 12. "But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptized. Verse 14, "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; Who when they were come down, prayed for them that they might receive the Holy Ghost. Here we see that Phillip had preached unto them and had baptized many but none of them had received the Holy Ghost. See

verse 16, "For as yet he was fallen on none of them; only they were baptized in the name of the Lord Jesus." Why did they not receive the Holy Ghost under Phillip's ministrations: The answer is obvious, Phillip's power was not sufficient to convey the gift of the Holy Ghost, and the Apostles at Jerusalem knowing Phillip had only the lesser priesthood, sent unto them Peter and John, who held the greater priesthood with power to convey the Holy Ghost. This occurred long after the establishment of the church by the Savior and is decisive evidence that the two priesthoods were in operation in the church.

When the 16th Sec. of Doctrine and Covenants is taken into consideration there are grave doubts arising as to the certainty of David Whitmer's holding even the priesthood after 1838 or thereabouts; our reasons for so thinking are these; In the section above mentioned David Whitmer and Oliver Cowdery were commanded to search out the Twelve Apostles or Disciples, it being made obligatory upon them by the use of the word "shall". Verse 6 and also in verse 3 where the Lord says, "behold I speak unto you by way of commandment." Thus we see that David Whitmer and Oliver Cowdery were under strict commandment to do a certain piece of work for the Lord, and in order that they might be diligent in performing their duty, the Lord warns them of the result that will follow a failure to discharge their duties and keep his commandments. Read the entire 7th verse of the 16th sec. Doctrine and Covenants which is as follows:

"And now, after you have received this you must keep my commandments IN ALL THINGS; and be your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my father; Wherefore, the blessing which I give unto you are above all things, AND AFTER THAT YOU HAVE RECEIVED THIS, IF YOU KEEP NOT MY COMMANDMENTS, YOU CAN NOT BE

SAVED IN THE KINGDOM OF MY FATHER.

Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my spirit have spoken it, Amen."

This revelation came through the Urim and Thummim or as David Whitmer terms it "the stone" (See David Whitmer's address page 51.) It also came during a period that he claims the church and Joseph was in good standing before the Lord and were walking aright, before the Lord, for he fixes the first transgression at April 6th 1830. While this revelation was given June 1829 or about nine months previous. And as David Whitmer prefers to give credence to only such revelations as "come through the stone" (page 31 his address) let us examine this revelation in sec. 16 and see wherein it affects the standing of David Whitmer.

The Lord speaking in the 7th verse tells David Whitmer if he fails to keep his commandments, in all things he could not have place in the kingdom of his father. This penalty placed him in an unenviable position, provided it can be established that David failed to keep all the commandments that he "received."

That David Whitmer "received" the commandments contained in this section can clearly be proven by reference to page 268 of "the Return" where we are informed that David Whitmer, Oliver Cowdery and Martin Harris "proceeded according to former commandments to make choice of the Twelve" and yet on page 50 of David's Address he informs his readers that there is no need of any spiritual officers in the church higher than that of elders on page 51 of same pamphlet, throws discredit on the whole of section 16 by intimating that God has not yet commanded that Twelve "Disciples" should be placed at the head of the church. In this teaching is one instance of where David Whitmer failed to "keep" the commandments he had received. If he believed the choice made in 1834 to have been the work of man, it was not wrong for him to so state

but when he denied the divine inspiration of the call for the Twelve made in 1829 he certainly failed to "keep" what he had previously received for to keep means to continue to observe. Another instance of his failing to "keep" what he had received was in his attitude towards the gathering and establishment of Zion. He "received" the revelation concerning the gathering to this county and was among the first to come to Jackson Co. and after "receiving" this commandment of the Lord and acting upon it we find him on page 71 of his address attacking the gathering and condemning it in toto, which is surely another instance of failing to "keep" that which he had received. In view of what the Lord stated would befall David Whitmer if he failed to "keep the commandments which he had received" we reiterate that there are grave doubts as to his holding the priesthood after having transgressed.

We do not wish to be understood that a man will lose his priesthood by a slight transgression; but David's case is a peculiar one. God laid certain duties upon him and also pointed out the punishment provided David did not prove faithful. He certainly repudiated the biggest portion of the work that God called upon him to do and maintained to the day of his death his position in that respect. By his own conduct and the publication of his "Address" he failed to "keep that which he had received" and of a necessity according to Sec. 16 he could not have place in the kingdom of his Father. Some one may say what has that to do with the priesthood? It has this. A man who dies possessed of the priesthood will surely have a place in the kingdom of God for the books tell us that such individuals are to be made "kings and priests unto God" and a man who is kept out of the kingdom of God is by the same decree shorn of the priesthood, for one holding the priesthood cannot be barred from the presence of the Father.

BAPTISM FOR REMISSION OF SINS

"Text Acts 2; 38— Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

This is the subject that a great many of the religious sects of today differ on, it being the third principle of the Gospel of Christ. I have been constrained to write some on this subject. While religious sects differ, I think I can by the help of God throw a little more light on this principle; we are told by our modern Divines that this principle is not essential to salvation, but I will examine the matter and bring down on it the test (Bible.) Some sects say there are three modes of administering this third principle sprinkling, pouring, immersion and say, just any of these ways will do as it is only an outward sign of inward grace and there is no virtue in it. We will give you your choice; a little different from what the Apostles of Christ taught; they told the people what they must do to be saved, now the people tell the ministers which way they will do to be saved. I am not a Greek nor Latin scholar neither do I need be in order to understand this principle of the doctrine of Christ, because Christ says in St John chap. 3-5; "Verily, verily I say unto thee except a man be born of water and of the spirit he can not enter into the kingdom of God." And again in Rom. 6:3-4 "Know ye not that so many of us as were baptized unto Jesus Christ were baptized unto his death" verse 4 "Therefore we are buried with Him by baptism unto death that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in the newness of life." Now how does that compare with the theory taught today by a large majority of the so-called religious sects? Who is right our modern Divines of today or St John, a man sent of God; or how does the language of Bro. Paul sound which makes baptism a burial. Which is right? Paul or the majority of preachers of the present sects which say baptism means pour-

ing, sprinkling, or immersion. Paul must have been a Mormon for he believed in being buried with Christ by baptism. I have never been in a country yet where, when a person was dead they would take him to the graveyard and sprinkle a little dirt on his head and say that will do, he is buried; if that is not enough let some body else that believes that bury means to cover, do the rest. We are told that in the mouth of two or three witnesses shall every word be established; so for fear some will say that I have not established the fact that baptism means to cover completely I only have two witnesses I will call on the best witness that can be produced either in heaven or on earth, Jesus Christ. Matt. 3-16 "And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the spirit of God descending like a dove, and lighting on Him." Jesus Christ came up straightway out of the water, not out of the church after He had been sprinkled, Oh! no, He was a leader and a commander of the people, and as a leader He had to walk in the way himself and He says to all mankind, follow me (not man). And now for fear I may weary you before I get to the main part of my subject, I will hasten on as fast as I can to the question asked to day, why are you so strict to preach baptism as it is not essential to salvation; I hope I may be able to prove that it is essential, by God's word. But says one, you have to go to your Mormon Bible to prove it and we do not believe that old Book. Well do you believe YOUR Bible? It is the hardest matter for the Elders of the Church of Christ to get people to believe their own Bible, much less the Nephi record or (Book of Mormon) and on that account we take the Bible (or stick of Judah) and find enough good witnesses to sustain baptism by water as essential to salvation. In St Luke 1; 76-77 we find Zacharias the Priest was visited by an angel, while attending to his priestly office, who told him that his wife Elizabeth should bare a son; he was to call the child John, and the angel further said of the child;

"And he shall be great in the sight of the Lord and shall drink neither wine nor strong drink and he shall be filled with the Holy Ghost from his mother's womb. And many of the children of Israel shall turn to the Lord their God and he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just; and make ready a people prepared for the Lord," from this we learn that John was to be the forerunner of Christ and to make ready a people to receive the Gospel of Christ. The child was born, and Zacharias was led by the Holy Ghost to utter this prophecy; "And thou child shall be called the prophet of the highest; For thou shall go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." Luke 1; 76-77. Zacharias being a prophet of God, said that John would be sent of God to do a special work, to prepare the way of the Lord and give salvation unto his people by the remission of their sins. Did he tell the truth let us read John 1, 6; "There was a man sent from God whose name was John." again John 1; 38 "He sent me to baptize with water," again "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1; 4. This proves first that John was sent of God, to preach baptism of repentance and by obedience to baptism came the remission of sins, so we have two witnesses; good strong witnesses and Luke the writer making the third, we will proceed to write down their names on the side of water baptism for the remission of sins. We will turn to the 28th chap. of Matt., 19: 20 verses and here we read a commandment from Christ to the twelve men he appointed as apostles. What is it, let us read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." The Savior told them to

teach the people to observe all things, remember all things, (not a part, or as much as would suit them.) Did the Apostles teach all these things? let us see, if they would Christ promised to be with them; now on the day of Pentecost they were filled with the Holy Ghost with which they were promised and told to tarry at Jerusalem for, see Acts 1, 4-5. But Peter standing up with the eleven after he had preached by the power of the Holy Ghost, which caused the people to be pricked in their heart, who said unto Peter and to the rest of the brethren what shall we do? Peter was spokesman and he answered for himself and the eleven; "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts 2: 37-38. We will write down Peter and the eleven other apostles as witnesses, we now have fifteen good witnesses led by the same spirit (viz) the Holy Ghost. We shall hasten on as fast as possible; another witness Ananias, to whom the Lord sent Saul at Damascus when he entered the house, laid his hands on Saul that he might receive his sight (as he was struck blind) and he said, now why tarriest thou? arise, and be baptized, and wash away thy sins. We write down Ananias as a witness; and Paul (or Saul) Acts 9; 17 and 22.16 which gives us seventeen witnesses, but for fear this will not be sufficient we shall call on some more. Now we read that the Holy Ghost led Zacharias to prophecy and John was filled with the Holy Ghost from his mothers womb and that the Holy Ghost fell on twelve apostles on the day of Pentecost see Acts 2-4; so we will write down the Holy Ghost as a witness thus making in all eighteen. We shall now introduce still another witness Jesus Christ, he says in John 3;5 "Verily, verily I say unto you except a man be born of the water and of the spirit he cannot enter into the kingdom of God." Then again who sent Peter to preach the gospel? Jesus Christ. Did Peter preach what Christ told him? He must for the Holy Ghost gave him utterance; so we will use Jesus Christ as a witness; is this enough? But we will introduce one more, that

of God the Father, Christ said my gospel is not mine but the Father's that sent me; again Christ said "I have not spoken of myself but the Father that sent gave me a commandment what I should say and what I should speak and I know his commandment is life everlasting, whatsoever I speak therefore, even as the Father said unto me, so I speak. I think this is sufficient to settle the matter forever. Jesus taught the necessity of water baptism, obeyed it himself and sent the twelve apostles, John the Baptist, Ananias and others to preach it and God the Father commanded him to do so; we can safely place God the Father's name as a witness now dear reader is there any witness on earth you would rather believe than any or all of these, we have twenty witnesses.

Is there any one anywhere you would rather believe? if so please write their names down on the opposite side of these witnesses to condemn them. I would rather believe these twenty witnesses than all the preachers in the world no matter how many L L D S. are attached to their name.

Now I have given you the reason that we as a Church believe in baptism by immersion for the remission of sins. I hope you will consider this matter and as Christ said, search the scriptures for in them ye think ye have eternal life and they are they that testify of me, and now in conclusion let me ask in the language of Isaiah take it and all other such matter to the law and to the testimony and if they speak not according to these it is because there is no light in them.

D. J. Davis.

HISTORY OF THE TEMPLE LOT.

PRISCILLA M. STAINES, testified as follows:—I reside in the City of Salt Lake, Utah Territory. Before coming here I resided in St Louis, before going to St. Louis I lived in Nauvoo, State of Illinois.

I was taught the Principle of plural marriage, commonly called polygamy, in 1845. I never was present when the marriage ceremony was performed according to the principles of plural marriage but once, and that was when I

was married myself to William Smith. I do do not recollect that I was ever introduced by William Smith as his wife.

CYRUS H. WHELOCK, testified as follows:-- I live at Mt. Pleasant, San Pete township Utah Territory. Before I came to this Territory I lived in Hancock county, Illinois, at Nauvoo. I moved to Nauvoo in 1841; I left there in 1846. I was a member of the church at that time.

I was this much acquainted with the paper called the Nauvoo EXPOSITOR, I saw and handled copies of it. I can see the title of this newspaper dated June 2nd, 1844, published at Nauvoo, Illinois. I never saw any other copy of the EXPOSITOR except this one. I heard something about plural marriage, commonly called polygamy, in Illinois, prior to the death of Joseph Smith.

CROSS-EXAMINATION.

I never heard Joseph Smith teach the practice of polygamy from the stand.

After Joseph Smith was dead I heard polygamy preached from the pulpit publicly in Nauvoo, by William Smith.

At the time I became a member I knew the section on marriage that was in the Book of Doctrine and Covenants. At that time it is a fact that that section on marriage in the Book of Doctrine and Covenants did not permit a man to have more wives than one.

The law of the church when I became a member did not teach polygamy.

I never to my knowledge saw only one copy of the Nauvoo EXPOSITOR. I do not think there was ever but one copy of it published,—one number of it. It just run one week. I never saw but volume 1, number 1.

SAMUEL W. RICHARDS, testified as follows:—I live at the present time in Salt Lake City. Before coming to Utah Territory I lived at Nauvoo, Illinois. I went to Nauvoo in 1842; staid there until the summer of 1845.

As I understand it, John C. Bennett and others taught simply the system of polygamy. Bennett's system was entirely opposed to the practices of celestial marriage.

CROSS-EXAMINATION.

At the time of the death of Joseph Smith they held meetings at the church; that is they were held mostly in the grove at that time. The Temple was not completed at that time; it was partially built, but not completed.

Joseph Smith did not teach me polygamy, no sir. I did not hear anybody teach it or preach it during his life time, either from the pulpit or stand. I heard it talked about.

Section 101, of Exhibit E. being a section on marriage, was published by me in the 1853 edition of the Book of Doctrine and Covenants; the very same section, and that remained in the Book of Coctrine and Covenants until the issue of 1876.

I cannot tell why that section was eliminated from the Cook of Doctrine and Covenants.

REDIRECT-EXAMINATION.

I was connected with the work of building the Temple nearly three years. There was no fount for the baptisms in the Temple when I first went there; that was built after I went there.

RECROSS-EXAMINATION.

There was no system of sealing known or practiced by the church up to the time of the death of Joseph Smith,

I heard Joseph Smith teach the quorum of Twelve, perhaps not a full quorum, the principles of sealing. I never heard him teach it publicly; nor to any considerable number of people. He called it the order of celestial marriage, sealing a man to his wife for eternity.

The church had a right to reject any revelation it wanted to.

The members of the church were taught in the revelations that everything must be done by common consent of the church, and in the church everything that was done was by common consent. And the revelation would not be binding as a law of the church before it had been accepted by the church.

APOSTOLICAL SUCCESSION.

It is claimed by some people, that an unbroken chain of an apostolic succession, can be traced clear back to Peter, the great Apostle of the Lord, to whom was given the keys of the Kingdom of Heaven, even to bind and seal on earth and it should be bound and sealed in Heaven, such was the authority granted to this great Apostle of the Lord in his day; now if it be true that an unbroken chain of Apostolic authority and succession can be traced back to Peter, the great Apostle of the Lord, then the Church of Christ has always existed and must of necessity exist today and it is best for all to see to it and get into it and center our faith right in it as the only rock of safety, as we are not safe outside of it for outside are dogs and murderers and sorcerers and those that love and make a lie. Now I contend that it is a grave mistake to claim that such an unbroken chain can be traced and shall endeavor so to prove, first by the scriptures of divine truth and second from history of their own which I think will be sufficient for any unprejudiced mind. Let me here state that if their claim be true then it is a flat denial of the scriptures of divine truth and I must say, let God be true though every man a liar.

First I call your attention to Apostle Paul in his second chapter and second letter to the Thessalonians in speaking of the second coming of Christ. Said it should not be until their came a falling away first and that man of sin be revealed the son of perdition, he says to them, don't you remember that when I was with you I told you of things for the mystery doeth already begin to work, only he who now letteth will let until he is taken out of the way.

Yes the blessed Lord showed Paul what would take place and Paul warned the brethren of it so that they might not be over taken and caught in the traps of the evil one. Paul in this letter clearly shows that an apostacy would sooner or later take place in the church; to others were shown the same thing, Daniel saw it as did Isaiah and others, and have prefigured very plain to the understanding of spiritual minded men and women.

Now that I have shown that Paul said there would surely be an apostacy, I now will refer you to St. John the divine that beloved of the Lord, he who escaped the caldron of boiling oil and was caught up by the spirit of God and taken to the Isle of Patmos and while there the blessed Lord showed him what should take place in the future, not that which was past, but that which was to come for remember he said John came up thither and I will show you that which is to come, hence we trace the history from the time it was shown until it is fulfilled; at that time about the year '93 the Lord said to him write to the churches in Asia although there was but about seven of them at that time and remember one half of that seven was them being condemned at that time for being in a state of apostacy and was called upon to repent, and come to their first love, or in other words do their first works over again or he would remove their candlestick out of the way; now I call your attention to the twelfth and thirteenth chapters entire of his revelations and in those two chapters he shows the most complete apostacy of the whole church that could be shown to mortals, first in twelfth chapter he shows coming forth in the likeness of a beautiful woman clothed with the sun, representing her wisdom, her love and beauty and lit with twelve stars upon her head to represent the twelve apostles with power as the sure foundation for the structure to be built upon and the moon under her feet which represents the Carnal law of Moses, which consisted only in meats and drinks and divers washings which was added because of

transgression which the good Lord nailed to the cross and put it out of the way, but that did not make null or void any of his decrees that he had delivered through the mouths of his prophets for that which he has spoken will all be fulfilled those that go beyond this day assure as those that have had their fulfillment. Now I have shown there coming forth, and what next do we behold, why, a great red dragon standing ready to devour her and her child as soon as it comes forth and what is this dragon and what does it represent. Oh! says one this is like the other things, are a highly wrought figure of speech and the whole book is a mystical matter which we do not understand. Oh, you may call it a symbol a likeness of a thing, but let me tell you that so far it has proven itself to be a stern reality and will continue so whether believed or not. This great dragon, then is representation of the power of the earth persecuting the saints and making war upon them under different heads or powers until with apostacy on one hand and bitter percuton on the other they were entirely over come and driven into the wilderness where she is nourished for a time, times and a half time which is 1260 years of our measuring time or 1200 and three score days prophetically and at or about the close of the fifth century this took place, please read the whole chapters, 12-13. In order to follow me with an understanding. I now have shown her been forth and remaining, for a time and then being driven into the wilderness for a time and then she is to come out again, clear as the sun and fair as the moon and terrible as an army with banners. The beloved don't show an unbroken chain here but a clear wiping out and the priesthood being caught up to God and hid and nourished for that length of time spoken of by John now that the powers of the earth have made war upon them and have over-come, killed the saints and destroyed every vestige of their remaining saints, fulfilling that part of the chapter which says, they made won upon them and over-came them, such was the stern reality at that time about 570 years after Christ. Having traced the church until she has become extinct on earth and the children of men left in a most deplorable condition left with the heavens as brass above them hence comes what is called the dark ages with all communication, cut off from this earth as far as authority to act for heavens king is concerned, no faith to part the veil that has been drawn naught but strife and malice and confusion which rules and predominates the hearts of men to prepare them for destruction; having now shown that Paul said there would an apostacy be a falling away and the man of sin be revealed and set up which had its evil form of existence at or about the end of the fifth century and then had universal sway and bare rule over both churches and state and the spirit of God was withdrawn because of the wickedness of the children of men and they were left to groupe their way in darkness until the time was fulfilled for her to come out of the wilderness where she was driven, now as John has shown her extinction let us see if he has given us any information as to her coming back, or, coming out of the wilderness where she had been driven, now please turn to his 14 chapter and 6th verse tells us what he saw, he says, and I saw another angel fly through the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth saying with a loud voice fear God for the hour of his judgment has come and serve him that made heaven and earth, and seas and foundations of water; then John the beloved of the Lord says he saw and heard another angel cry with a loud voice saying Babylon is fallen and says come but of her my people that ye be not partakers of her sins and have to receive of her plague for her sins have reached unto to heaven.

(Continued in next Issue.)

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CHURCH OF CHRIST holds preaching services every Sunday in meeting house on the Temple Lot at 11:00 a. m. and 7:30 p. m. Sunday School at 10:00 a. m. Young People's meeting at 7:00 p. m. Everybody invited and welcome.

BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

Walter Hartley a young son of Bro. Ben Hartley of Bonner Springs Kansas, was recently baptized by Elder Hill. It is encouraging to observe the young sons of our members taking hold of the work.

Recent letters received from Elder David J. Davis from his field of labor in Kentucky indicate that he is having a hard time among the mountaineers of Kentucky.

He has been forced to undergo much persecution and threatenings; his life has been threatened repeatedly and his persecutors seeing that he could not be frightened away, trumped up a charge against him and caused his arrest; but happily when his case came to trial he was acquitted and allowed to go free. It is sad to know that many of our fellow-beings will use every means in their power to injure those who would benefit them most, if only permitted to do so; those who would declare the word of God, in all ages have met with similiar treatment to Bro. Davis and we suppose it will be so even to the end.

Recent news from the gigantic strike of the coal miners of the eastern states makes it difficult to know what may be the outcome of the present troubles.

To any one who has been in the coal-fields of the east, if he care for the welfare of his fellow-men there is a deep and heart felt wish that the coal miners may be successful in their struggle for living wages.

The writer, during the early spring, spent some time among the miners of Ohio; instead of finding a low degraded set of people as some folks imagine miners to be, an intelligent and apparently law-abiding people was encountered; the condition of many, at that time was pitiable owing to the low wages and small pay; what it is at this time after months of enforced idleness, must be heartrending. The strikers, by their orderly conduct of the strike, have won the respect and friendship of all friends of downtrodden humanity, and it is to be hoped that they may continue to exercise the same good judgment in the future conduct of the struggle, as they have displayed in the present conflict. May success be theirs.

Our Semi-Annual conference meets Oct. 6th 10 A. M. Strangers coming from a distance will be cared for. It is hoped that our members, who cannot be present at conference, will not fail to intercede with the Almighty that our conference may be profitable.

Bro. Aaron Wattez and his son Fred, were baptized during July by Elder Hill. These brethren have come a long distance to unite with the church. Their home is in Auburndale, a suburb of Boston Mass; both are of Israeliteish blood, so they inform us, being of the tribe of Levi.

HE CHOSE THIS PATH FOR THEE.

‘He chose this path for thee—
 No feeble chance nor hard
 relentless fate,
 But love—His love—has placed
 thy footsteps here;
 He knew the way was rough and
 desolate,
 Knew how thy heart would often
 sink with fear—
 Yet how tenderly He whispers,
 ‘Child, I see,
 This path is best for thee.’ ”

‘He chose this path for thee,
 Though well He knew sharp
 thorns would tear thy feet,
 Knew how the branches would
 obstruct the way,
 Knew how thy faith would tested
 be each day;
 And still the whisper echoed,
 ‘Child, I see
 This path is best for thee.’ ”

‘He chose this path for thee.
 And well He knew that thou must
 tread ALONE
 O'er rocky steeps and where dark
 rivers flow,
 His loving hand will bear thee all
 the days,
 A few days more and thou thy-
 self shalt see
 This path is best for thee.”

SELECTED.

Late letters received from Elder John Mullen, of the Glen Roy, Ohio, branch bring the information that he has been busy in his part of the field; preaching as occasion offered and as a result, so far he has baptized four persons who were heads of families; it seems like the work planted in Ohio, by Elders Frisbey and Haldeman, is taking a sure growth.

THE BOOK OF DOCTRINE AND COVENANTS AGAIN.

The Saints Herald, in its issue of August 18th 1897 at page 517, attempts a criticism on an article found in our July paper wherein we made a statement regarding the Doctrine and Covenants. If the Herald will again read our article perhaps they will discover that they have jumped at conclusions and in their eagerness to ridicule us they have made statements that are not justified by our article. We stated that up to 1834 about 98 revelations had been received and to further identify the 98 revelations we had in mind, we referred to a certain committee who had charge of the arrangement of these 98 revelations; we mentioned the number of revelations and stated that they had been received up to a certain date A.D. 1834, and for further identification gave the particulars of a committee inspecting them. We had no thought of approving of all the work of this committee nor in fact rejecting it. The standing of this committee was not under consideration and they were only mentioned incidentally for the purpose we have stated.

We are still willing to stand by the first 98 sections in the first Edition of the Doctrine and Covenants and will here state for the possible information of some of our readers that all of these 98 sections excepting sec. 5 which was not a revelation, were given previous to the year 1834, and further that they all were given to that organization known as the Church of Christ, not one of them was given in 1834 or afterwards. Then we think we are perfectly consistent in accepting the first 98 sec. in the first Edition of the book of Covenants inasmuch as we claim to be a portion of the Church of Christ and it was this particular 98 sections that we had in mind when we said in our July number “Upto 1834 about 98 revelations had been given through Joseph Smith, each revelation (meaning ofcourse the 98 referred to in the preceding sentence) was given over by a committee appointed for that purpose and adopted by them in 1834,” and we

98 Reve. adopted.

had still in mind those same 98 revelations when we said the Church of Christ is willing and has in the past accepted those revelations adopted by the committee of 1834.

While it is true that the section numbered 98 in the first edition of the Cov. bears date of 1834, yet it should be numbered 99 on account of a mistake in numbering the sections. There were two sections numbered 66 in the first edition when there should have been but one. So not withstanding the fears of the Herald, we have no desire to change our statement in the least; but again say, we are willing to accept the first 98 sections in the 1835 Edition of the Book of Doctrine and Covenants until it can be established that they were given subsequent to Feb. 1834. In our refusal to accept as authoritative revelations coming through Joseph Smith after the close of 1833 we occupy a position that is consistent with the early revelations. If the Reorganization could point to as consistent past actions as can we, all might be well. The Herald lays great stress on this committee that was appointed in September, 1834 to arrange the items of doctrine for the Church of Latter Day Saints, and yet this same Reorganization in common with the Utah Church have thrown discredit on this committee composed of Joseph Smith, Sidney Rigdon, Oliver Cowdery and Frederick G. Williams, men who may be easily classed as the leading minds of their time among Mormons. This committee as has been truthfully stated by the Herald was appointed by a General Assembly for the purpose of arranging the items of doctrine of Jesus Christ for the government of his Church of Latter Day Saints; they were to obtain these same items from the Bible, the Book of Mormon and the revelations which had been given to the church up to that date (Sept. 1834) as well as those that might be received perhaps while they were engaged in their work. An examination of the first edition of the Book of Covenants the result of their labors, discloses the fact that they commenced with the earliest communications

received and continued to November 1834 which is the date of the last revelation inserted in the 1835 Edition. They appeared before the General Assembly of the Church of Latter Day Saints in the month of August 1835 and the minutes of that meeting show that the work of the committee was accepted in turn by the different quorums of the church. It may be safely assumed from this favorable action of the Assembly that the Book was satisfactory. And yet the peculiar fact remains that two very important revelations given in 1834 and previous to the appointment of this committee cannot be found in the first Edition of the Book of Doctrine and Covenants. Why then did they reject and omit two very important "revelations" concerning the attitude of the church towards Zion. Was it because they were overlooked? We hardly think so, they would not be very apt to forget a revelation that resulted in the organization of an armed band; the placing of Joseph Smith at their head; its trip to Missouri followed by utter rout—no, some of the committee might forget that particular revelation, but Joseph never. The low rumble of discontent that pervaded the church over the failure of the promises contained in the revelations, was growing too distinct in their ears for them to OVERLOOK the revelation. No, reader the reason that this committee failed to insert two rejected revelations in the 1835 Edition was the simple fact that under their commission they dared not put them alongside of the others. This committee was commissioned to "arrange the items of doctrine of Jesus Christ" and they KNEW only too well that there were teachings contained in these so-called revelations which were antagonistic and at variance with the preceding revelations. Being men of intelligence and judgment to say the least for them, they could see that it would be ruinous to allow their insertion.

Indeed the widespread dissatisfaction among the saints, over the utter failure of the promises made in these purported revelations was such as to forbid their insertion, even had the committee been so inclined. As time e-

lapsed we see a change in the attitude of the church regarding these two revelations rejected by the committee for, as the church drifted from one piece of iniquity into another they seem to have lost all spiritual light and understanding they once possessed. It was while the church was in this lamentable condition that a second edition was published.

As far as we can learn at present none of the committee who had charge of the original edition had any thing to do with the second edition which was printed after the death of Joseph Smith and at a time when polygamy, baptism for the dead, plurality of gods and many kindred evils had fastened themselves on the church. It was while in this benighted state that a second edition was published and in this second edition, FIRST appears the two revelations which were denied a place in the first edition.

We assert that if these rejected revelations were not fit to have a place in the FIRST edition, the mere passing of time could not remove any of their objectionable features, therefore they should have no place among the true revelations of God, whatever might be the edition or by whom published and that the Reorganization is inconsistent in accepting two revelations rejected by the 1834 committee.

A brief consideration of these two rejected "revelations" may not out of place here. In the latter part of 1833 the Lord revealed himself unto Joseph Smith concerning Zion and her redemption; and in so doing he chastened the church for many sinful practices that had resulted in the expulsion from Jackson Co. also telling and advising the saints how they might redeem the land of Zion; showing them that by purchase should they redeem their inheritances: notwithstanding this privilege which the Lord extended towards the church he evidently knew they would not accept of his plan and that when Zion's redemption was accomplished it would be by power as is indicated in the parable contained in the 98th section of the Lamoni Edition. It seems that on account of the Lord's promise here to redeem at some future time, the land of Zion by pow-

er, that Joseph Smith imagined that he was the servant spoken of in the parable. So firmly did this idea become implanted in his mind that in Feby. he received what he claimed was a revelation from God mapping out an entirely different policy regarding the redemption of Zion and holding out the promise to the church that if a certain number of saints would band themselves together, and march up to the land of Zion that the presence of the Lord would be with them and that they would be able to retake the land of Zion and that if 100 men could be found that they in company with Joseph Smith should go up to the land of Zion and there establish his kingdom. History discloses the fact that the one hundred men were obtained and that the march was taken up towards the land of Zion with Joseph Smith at their head; further reveals the fact that instead of the presence of the Lord being with them that his curse rested upon the band in the guise of cholera which ravaged them and cost the lives of several; to this misfortune was added other reverses and finally the whole thing was abandoned, and instead of them prevailing from that very hour they utterly failed in their attempts and not a little while elapsed until the entire church was expelled from the state of Missouri: in turn to be driven from Illinois. Well ofcourse when the men that was with Joseph saw the turn affairs had taken they naturally began to murmur. What does Joseph do? admit that he was deceived and the whole expedition was devoid of the sanction of God? no, but to appease their clamor and explain why defeat came when victory was promised he pretends to get another revelation which was a very weak defense of the first one. In this revelation, they are told that the Lord had brought them so far to try their faith and for them to wait until the armies of Israel (theMormons) become very great and terrible; which was a manifest contradiction to the first which indicated that 100 men could accomplish the redemption of Zion. We desire to further consider this matter and will probably take it up again in our next issue, if space permits.

APOSTOLIC SUCCESSION

CONCLUDED.

And God has remembered her iniquities and has decreed that she shall be punished with death even by fire and sword and pestilence which has already commenced and will not cease until the consumption decreed shall have made a full end of all nations, which is not very far distant; and thus John has shown first, the establishment of the Church, then her apostacy; then her restoration and final victory and the down-fall of the man of sin or Babylon which is spiritual confusion and she is not far from death's door now. And now that the Church of Rome claims an unbroken chain of authority and apostolic succession I shall show from her own history that it is a mistake, for remember that if it be true that such an unbroken chain can be traced, then John, Paul and others have been the worst and most mistaken men that have ever written on the subject of eternal life.

I will now quote Hagus Historical Discourse, Appendix: now the doctrine that a series of ordinations transmitted in a visible succession from the Apostles is necessary to constitute a valid ministry of the church, if strictly followed out to its legitimate conclusion would lead any of us either to become a seeker and wait for a new apostleship or else to unite with the Church of Rome. While Roger Williams acting on this principle come to the one conclusion we have known those who were led by it to the other. The sentiment we have here stated was in effect most strongly assented by the Archbishop of York, in the British Parliament during the debates of the year 1558; the bill before the house was for attaching the Supremacy of the Church to the Queen of England; the Archbishop said that if the Church of England withdraws from the Church of Rome she would by that act directly forsake and fly from all general councils. And he proceeded to prove that the first four councils of Nice, Constantinople, Ephesus, and Chalcedon had acknowledged the Supremacy of Rome; he then presented to their

view this alternative for consideration, that the Church of Rome is a true or a false one if she be a true Church then said he, we will be guilty of schism in leaving her and will be excommunicated by her and the Church of England will be a false one; and if the Church of Rome be a false one then how can there be a pure source of authority and apostolic succession and the Church of England must be false because she derived her ordinations from her and all her sacraments. The question was decided in favor of separation; but the speech of the Archbishop presents to successionist the horns of a dilemma between which it would seem hard to choose. Now I say that the principle of Lineal descent from the Apostles would lead directly to the Church of Rome because if the line of succession can be traced to any of the Apostles then it can be to Peter and yet, who is it that can bring forth the register to show an unbroken chain of ordinations; not one can do it. I fearlessly assert no one is able to do it back to Peter. See what they did in the days of Ezra, for those who would be acknowledged as Priests in that day they were required to prove their right by the genealogical register; the same principle must be had to show an Apostolic succession. And in answering such a demand for historical proof what do we hear? why we hear Bishop Stellenfleet saying "thus we find Bishops discontinued for a long time in the great churches;" now readers does this look like an unbroken chain of authority? Judge ye for your selves.

Where was the Church when, from the martyrdom of Flavia and the banishment of Lucius the Church was governed by the Clergy, the learned Bellermino says; "for about 80 yrs. the Church was in want for a lawful Pope; had no other head than that which was in heaven." And that celebrated Cardinal and historian Baronius who had well nigh filled the Papal chair himself says, "how deformed the Church of Rome when harlots no less powerful than vile, ruled away at Rome and at their pleasure changed Sees, appointed Bishops and what is more horrible thrust

into Peters Chair their own gallants; false Popes and what kind of Cardinals can we think were chosen by these monsters.

“Come here says Stellengfleet, to Rome and here the succession is as muddy as the Tiber itself; now kind reader what think you of this for an unbroken chain of pure unadulterated authority transmitted? dont you think a link or two has fallen out and the chain broken according to their own statement? what better proof do you want and again the Church of England in the homily for Whit Sunday declares that the Popes and prelates of Rome for the most part are worthily accounted among the number of false prophets and false Christs who deceived the world for a long time and prays that the Gospel may be spread to the beating down of sin unto death and the Pope and all the devils and all the kingdoms of anti-Christ.

Various historical chains might be pointed out but I think this is enough as it is their own admissions and is weighty on that account. Now it seems to me kind reader that the chain is broken and that the chasm is so wide and deep and so broad that nothing but the powers of Heaven with righteous men on earth can ever weld it together again and open up the communication to man on earth which has been done in this 19th century—; thanks be to Him for such an opportunity, He who is the giver of all good let us praise Him for His mercy which endureth forever.

Mr. Goodwin in history of the bishops has shown that among the English bishops many links are wanting which cannot be supplied; he has shown too at what enormous prices the English bishops bought their ordinations in the 11th century when Simony prevailed in Italy and England, why kind reader they committed a crime of vice of which pronounced Simon Magus to be in the gall of bitterness and that he could have no part or lot in the kingdom of God then there are decrees of councils pronouncing null and void all these ordinances wherein any sermonical contract existed the facts

which the providence of God has developed indicate that it is not his design that the church should be made dependant for his ministry on an outward and visible succession and this is plainly shown when between Leo the 4th and Benedict the 3rd a wicked woman filled St Peter's Chair; now I have shown in the above to you dear reader so that you may see some what the situation of the protestant world with respect to the priesthood of God having made some remarks from two eminent Philosophers one of which laughed and the other wept over the follies of mankind; now I do not pretend to be a philosopher but when one takes into consideration the authority of the different sects of the day, their ignorance of the foundmental principles of the Gospel particularly the subjeut of the priesthood then feelings similar to those of the laughing philosopher for amoment comes to my mind but soon gives place to those of commiseration and sorrow. Then as this generation is not able to trace a direct succession fram the Apostles nor believes in any new revelation to restore the priesthood then I shall take it for granted that the Church of Christ does not need any and in this way content themselves and continue to sing the sirens song of peace and prosperity, and yet if they would consider for a little that it is their iniquities that have seperated them from the association of heavenly influences; because they have transgressed the laws and changed the ordinances and broken the everlasting covenant and the spirit of God is withdrawn and the channel of communication has been stopped and because of this men stumble in the dark and so the blind lead the blind and will fall in the ditch together and who shall rescue them. I feel that any unprejudiced mind can see that confusion exists in the churches of the day, surely it does to a certain extent; and kind reader what think you? do you think for a moment that the great and good Lord is the author of such a confused mass of clashing creeds and different administrations and discordant proceedings that do exist in the papal churches of the day com-

port with the plan and the arrangement of the Church of Jesus Christ verily no, but through pride and vain glory they continue to persevere in the path they have marked out for their feet and will not come to the light unless their deeds and their doctrines and ordinances be manifested and they be reprov'd.

Under these circumstances what is to be done what is the duty of every saint of the Most High God, why let them cry aloud and spare not, and lift up their voice like a trumpet and show the people their transgressions and the house of Israel their sins and sound an alarm in the Holy Mount; and preach repentance to this generation to both priest and people so that they may be left without an excuse when the Lord shall arise to shake terribly the earth. This is not a time to sing lullabys to a slumbering world for the events which are now transpiring call loudly on the saints of God to be diligent and faithful and also seek every opportunity of unfolding the scriptures and raising the standard of truth so that under its covers numbers may be gathered who shall stand; being prepared firm and unshaken when the elements shall melt with fervent heat; and become kings and priests to our God and His Son Jesus Christ.

Richard Hill.

He prayeth best, who loveth best
All things both great and small;
For the dear Lord who loveth us
He made and loveth all.

—Coleridge.

Glen Roy, Ohio; August 13th, 1897.

Editor Searchlight;—

I thought I would drop you a few lines. I often wish that you and Bro. Frisbey was here and meet with us in our little prayer meeting; the spirit of God manifests its self in our meeting. Bro. David J. Davis is in Kentucky, he preached us a sermon the Sunday before he went away, I pray to God that good will result. I daily pray for my brothers and sisters in the land of Zion for I realize that they have many trials to endure although I do not know any of them but you and Bro. Frisbey, but there is a brotherly love existing between God's people and if dont it goes to show that they are not his people; but we all have our share of trials to endure. I will draw my letter to a close by asking you to pray for me and the rest of the saints, they all sends their love to you and the rest of the saints in the land of Zion answer soon; from your Bro. in Christ. Tell Bro. Frisbey to write to me and any one that you think can give me any encouragement. John M. Davis Jr.
Glen Roy, Jackson Co. Ohio.

OUR DUTY TO GOD.

Many professing christians imagine that a regular attendance at public worship fills the full measure of our duty towards God. While attendance on regular meetings is commendable yet it is but a small part of our duty to God, who has instructed us to serve him with out might, mind and strength. We might expend sufficient physical strength to get to church and yet after our arrival allow our thoughts to dwell on things foreign to the worship of God: or we might let our minds continually dwell on spiritual affairs and too indolent to manifest any "works:" To please God every effort of life whether it be physical or mental should have for its goal, the accomplishment of good for the kingdom of God.

Let us then have a care that every thing we do shall ultimately redound to the benefit of the church, and we will be much surprised at our increased ability for effectual work for Christ as well as a marked decrease in labor profitless in its results.

LATE.

This issue of the Searchlight reaches you about 10 days late, for which we will ask your pardon. Our only excuse is that on account of some important matter we were obliged to hold our forms later than was expected. Our subscribers may rest assured that our paper will reach them each month though it occasionally be delayed.

THANKS.

Bro. H. E. Farnsworth Newkirk O. T. has very kindly remembered the Searchlight with a donation of ten dollars for which he will please accept our thanks. The Church of Christ has had many heavy burdens to bear and such substantial evidences of kindly interest are very encouraging to us.

HISTORY OF TEMPLE LOT.

JASON W. BRIGGS, testified:—I live in the town of Harris, in the State of Colorado. Before coming here I lived in Pottawattamie Co., Iowa. I lived in a number of places in Wisconsin. I lived at Beloit from 1842 until 1854, principally. I was a member of the church while I was living at Beloit. I first became a member of that Church in 1841, in June. I was born in 1820. I held an office in the Church of Jesus Christ of Latter Day Saints; I was ordained an elder in 1842. The officers in the Church from 1842 to June 27, 1844, it was understood, that there was the Prophet and his counselors, constituting the First Presidency; the apostles, high priests, seventies, elders, priests, teachers, deacons, bishops, and patriarch, clerks and recorders. I was an elder in Beloit. After the branch was organized I was chosen presiding elder in the branch. There were perhaps twenty-five members in the branch. The branch as a body separated from the Church in Nauvoo. After we cut loose from the leadership of Brigham Young, we accepted the leadership of James J. Strang, and remained in fellowship nominally with James J. Strang until about 1850, but only nominally; we were more or less dissatisfied with the condition of affairs, but did not take steps to leave it entirely until about 1850, and then we did leave Strang entirely. After we left Strang, myself and most of the branch at Beloit, became associated with William Smith's organization. It was William Smith, brother of Joseph Smith, Junior, the Prophet. We became connected with the faction that acknowledged him as its leader.

We became associated with that faction, as guardian for the seed of Joseph Smith, as presiding authority until the seed of Joseph should claim that right and priority which belonged to them. Now that is an answer to the question, I believe. William Smith taught it in that light. Yes, sir, he taught it in the beginning, but he did not continue to teach it in that light; he subsequently claimed it as his own right. I became associated with the William Smith leadership about the first of the year 1851, and continued with him until the next fall. I was with him a little less than a year. My reasons for leaving him were very similar to my reasons for leaving Strang. I got to believe, and the branch there got to believe, that he was teaching errors. He claimed subsequent to my first acquaintance with him that it was his right to preside over the church, instead of standing as a guardian or representative of the rightful heir; and another doctrine was that of polygamy which we considered false and refused to accept. After I became separated from William Smith, we called a conference, to meet in the June following November, 1851; that would be in June, 1852 and at that conference the ground was taken that the proper authority in the church, the deserving authority in the church, were the sons of Joseph Smith; that was the action the conference took. It decided that the proper authority in the church were the sons of Joseph Smith. I can remember some of the persons who took part at that conference, and some I cannot. There was Samuel Powers, Zenas H. Gurley, Albert White, S. H. Briggs, John Harrington, David Powell, and a good many others whose names I cannot recall. There were other branches represented at that conference, certainly there was; there was the Waukeshaw branch, it was lead by White, the Yellowstone branch was represented by Zenas H. Gurley. I am acquainted with the history of the Waukeshaw branch; raised up that branch, consequently I am familiar with its history. It was organized in 1842 or 1843. The Waukeshaw branch to some extent followed both Strang and Smith. I was acquainted with Zenas H. Gurley; he was a member of the church presided over by Strang. I should say that Gurley was a member of the organization presided over by Strang, but I have no knowledge

on that subject. I understood that Gurley was presiding elder of that branch at one time. He attended the conference at which the reorganization was effected, as from the Yellowstone branch, and represented that branch. I think there were two or three other branches represented at that conference, yet I do not remember by whom they were represented, I was not acquainted with the branch presided over by Harvey Green; there may have been some of that branch who took part in the conference of 1852; I do not recollect about that. That conference of 1852 was called upon the authority of mutual advice and counsel of Zenas H. Gurley, Henry Deam, William Powell, and myself. The conference of 1852, held at Beloit, adjourned to meet in October following, at what was known as the "Yellowstone" branch. At that conference there was nothing done looking towards effecting a reorganization of the church, further than to determine some general principles in regard to authority. We had legal authority to minister in these things, and decide what we should do, of course, as set forth in the books of doctrine and authority. We had authority to preach and teach the doctrine of the church, and the decision of that conference in regard to legal authority was substantially that those who had been legally ordained in the church should be recognized, and the highest of those should act as presiding authority for the time being. The point was raised at that conference, and substantially decided, as I understood it, that Jas. J. Strang and William Smith could ordain certain officers, could ordain elders, priests, and teachers. We derived that authority from the laws laid down in the books of authority in the church. Ordinations by James J. Strang and William Smith to the office of seventies, high priests, apostles, or patriarchs, were not accepted. The ordinations by any parties to those officers, with one single exception were not excepted, the office excepted was high priest. We held the next conference April 6, 1853. At that conference there were steps taken towards reorganizing the church or effecting a new organization of the church; there were seven of the Quorum of Twelve chosen and ordained; there were also some High Priests and some Seventies chosen. I would say that the choosing and ordaining these members of the Twelve, High Priests, and Seventies was partly by virtue of a revelation, partly by action of the conference.

That particular revelation that is referred to in that last answer was given to Henry Deam; he acted as counselor at that conference with others who held priesthood. I do not think there was any printing authorized to be done at that conference, still I would not say there was not. I know there was printing authorized at some of the conferences, but I do not know whether it was that one or not. I cannot say that there was any other action taken by the conference, there was not that I am aware of. I was one of the seven men who were ordained apostles at the conference at which the reorganization of the church took place to which I have referred; and I continued to act in that office from that time till 1855. The others who were ordained apostles at that conference, were Zenas H. Gurley, Henry Deam, George White, Daniel Razez, John Cunningham, and Reuben Newkirk. I am not aware that Henry Deam became disaffected from the church at that time; if he did I did not know it. He did after that at a subsequent time; a couple of years after that, perhaps, he became disaffected; do not know just when it was, but I think it was a couple of years after that, and then he left the church.

How are thy servant blest, O Lord!
How sure is their defence!
Eternal wisdom is their guide
Their help Omnipotence.

—Addison.

THE SEARCHLIGHT.

Devoted to the Interests of the Church of Christ in Zion.

VOL 2.

INDEPENDENCE, JACKSON COUNTY, MO., OCTOBER 11 1897.

NO 9.

THE SEARCHLIGHT

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CHURCH OF CHRIST holds preaching services every Sunday in meeting house on the Temple Lot at 11:00 a. m. and 7:30 p. m. Sunday School at 10:00 a. m. Young People's meeting at 7:00 p. m. Everybody invited and welcome.

BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

Elder Andrew Himes and son Ed of Allendale, Mo. attended conference.

Elder G. D. Cole will start in about ten days for Ohio. He will join Elder David J. Davis, at Glen Roy; they will preach at various places in Ohio and Kentucky.

Mrs. William Marshall of Belvidere Illinois arrived in Independence not long since. Although near seventy years old she had come alone all the way to Zion to be baptized. Elder Hill administered baptism on Sept. 28. Sister Marshall's faith is great in all matters relating to the restored gospel.

Semi-Annual conference met Oct. 6th and was fairly attended. It was chiefly remarkable for the unity that prevailed, the meeting being entirely devoid of friction, on any subject, considering the matters that usually arise for disposition at conferences this certainly is out of the ordinary. Minutes omitted for lack of space.

Died: on Sept. 25th 1897, Minnie Haha Woody wife of Sidney F. Woody and daughter of Melissa C. Haldeman. Sister Woody has been a member of the Church of Christ for almost ten years having joined when about eighteen years of age.

The Church of Christ has lost one of its congregation upon earth, but gained one in the land of Paradise. God sent his messengers to earth and when on their return the gates of Paradise opened wide to receive them, our sister was in their company; and while our tears fell like rain on her pale and lifeless form the choirs of Paradise pealed forth in heavenly song to welcome home the new companion God had sent to be with them. For in the hour that earth was impoverished by her loss Paradise was made richer by receiving to itself that priceless gem—A soul triumphant o'er powers of earth and hell; a soul made pure and white by hand of God. In that fair land no dire forebodings of approaching harm to her or her's now serve to break the peace that enwraps her soul. No wearing cares of life disturb the sweet and heavenly rest that now is her's, as resting from all labors, her eyes drink in the beauties of that land whose joys "the heart of man hath ne'er conceived." Sad tho our days and nights may be, yet her existence now is one unending cloudless day; with saints of God to keep her company; and there with woes of life forgot amid the flowering groves whose perfumes fill all Paradise, she holds sweet converse with the dear ones gone before. So let her rest until the day, when streaking from the east unto the west, the glorious light proclaims the coming of the Son of man. 'Tis then her feet again will press the earth and we will join her and the saints of God in that glorious reign which lasts upon the earth a thousand years.

SOME MORE ABOUT THE BOOK OF DOCTRINE AND COVENANTS.

Those who read our paper for the month of September doubtless would like to know some more of our reasons for taking the stand we do regarding the several editions of the Covenants, published after the "1835" edition.

We believe that those who will take the pains to give a deep study to the different books, commonly accepted by the factions of "Mormons" will be driven to the conclusion that there is a link missing somewhere in the chain, that were it complete, would anchor the honest in heart of the entire world, to the firm rock of the gospel of Jesus Christ; unhappily, but few of those who have attempted to enter into the new and everlasting covenant have any extended knowledge of the history and accepted books of our faith; many who have been members for years of some of the different factions, confess that they have never so much as had a book of Doctrine and Covenants in their possession. Had they given the revelations of God that diligent study and consideration which is their due, the sad work of Brigham Young and his ilk would have been greatly curtailed. The books of the church are to its members, what the compass and the rudder are to the seaman,—without them, both are left to drift aimlessly about, subject to every wind that blows, their course changed as often as the wind varies in its direction; the church may well be likened to a ship, and as the captain directs its course and regulates its affairs, so does the prophet of God preside over the church. Should the captain of the ship point to a great mountain in the distance, tell us that its base was our destination and that to reach it we must pursue a course directly north, showing by the compass that that was its real direction, we would have no cause to disbelieve him; but if in a short time he would begin to give orders to the pilot to steer east and then southeast and finally south we would have cause to begin to wonder what was the matter with our captain, who had shown us

our destination, pointed out the course to reach it, and then almost at once begin to vary from the course that he had indicated. So it was with the church:—the mountain was the land of Zion, the compass was the finger of God pointing in its direction, and the rudder was the laws of God to shape our course in gaining its possession. While the pilot may have steered the ship so that those on board lost sight of the mountain, never the less it still reared its lofty head among the clouds and though the pilot changed the course of the ship and turned her path to the south, the compass still pointed to the north. In July, 1831, (Sec. 57. Lamoni Ed.) the Lord with unmistakable clearness pointed out the location of the city of Zion and said;

"Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse"

In Sec. 83 (Lamoni Edition) the Lord speaks and reveals his reasons for selecting that place for the city of Zion; He says:

"A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people; as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon mount Zion, which shall be the city New Jerusalem which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others with whom the Lord was well pleased.

Verily, this is the word of the Lord, that the city New Jerusalem, shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, etc etc.

The purposes of the Lord as indicated in the foregoing was to prepare a place for the gathering of the saints; the building of a house in which he might reveal himself unto his ministry, in order to prepare them for that great work that was to commence, upon the completion of the building of the city New Jerusalem. This selection of the location of Zion was in strict fulfillment of a prophecy given by the Savior, in the Tenth chap. of the Book of Nephi, Book of Mormon where the Savior was revealing what should happen at the time

of the coming forth of the Book of Mormon, among the Gentiles. He says:

"But if they [the Gentiles] will repent, and harken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob unto whom I have given this land for their inheritance, and they [the Gentiles] shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of Heaven come down among them etc etc."

Thus we see that it was the purpose of God to establish a city, even the New Jerusalem, upon this land for the gathering of his saints; but while the Savior promised the establishment of this city, yet he did not reveal its exact location: that work was left for Joseph Smith, and that he performed the work of locating and dedicating the land, may readily be seen from the quotation that we made in the beginning of this article.

Now that the location of the city New Jerusalem and the land of Zion has been pointed out, the next information needed would be what steps to take to possess the land and in what manner to take them; the Lord is no less clear in this respect than he was regarding the exact location of the city: in Sec. 63 par. 8, (Lamoni Ed.) the Lord instructed the people in what manner they are to proceed in the acquisition of Zion. He says:

"And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I, the Lord, holdeth in mine own hands; nevertheless, I, the Lord, rendereth unto Cæsar the things which are Cæsar's: wherefore, I, the Lord willeth, THAT YOU SHOULD PURCHASE THE LANDS, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger inst you and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue AND BUT FEW SHALL STAND TO RECEIVE AN INHERITANCE."

The Lord also provided for the conduct of the saints after they should come up to the land of Zion and which may be found in Section 62, Lamoni Edition; he also

warned her concerning the things that beginning to manifest themselves among the saints and with which the Lord was not well pleased; he also urged them to build a house unto him, in the land of Zion that he might be able to instruct his ministry and promising them that if they would build a house unto him in the land of Zion, and would not suffer any unclean thing to come into it, that he would manifest himself unto the pure in heart, who should enter its portals (see Sec. 94, par. 4 Lamoni Ed.)

In the same section he also promised them that if they would do as commanded that Zion should become very great and terrible; that the nations of the earth should honor her; at the same time the Lord warns her that;—

"If she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with plague, with pestilence with sword, with vengeance, with devouring fire nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more; none of these things shall come upon her, and I will bless her, with blessings and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, sath your God. Amen." Sec. 94, par. 5 Covenants.

About the time of the giving of this revelation, trouble was brewing between the saints in Zion, and the native Missourians; that the Lord had provided means of escape for her, there can be no doubt, for his language is very plain in the revelation just above quoted; that the saints failed to do what the Lord required them to observe, is equally plain from the simple reason that the judgements of God fell upon them, which were to fall, ONLY IN THE EVENT OF THEIR DISOBEDIENCE: The very fact that the judgments of God fell upon the children of Zion is conclusive proof of their disobedience. No better proof of this assertion is needed than reference to Sec. 98, par. 1, where the Lord says:

"Verily, I say unto you, concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, IN CONSEQUENCE OF TRANSGRESSIONS."

In par. 3, same revelation the Lord assigns further reasons for the expulsion of the saints from Missouri; for remember at the time

this revelation was given they had been forced to leave Jackson County. He says:

"Behold, I say unto you, there were jarrings, and contentions, and envyings, and strife, and lustful and covetous desires among them THEREFORE BY THESE THINGS THEY POLLUTED THEIR INHERITANCES."

Thus at the close of the year 1833 we find the saints in a sorry condition; driven from the land of Zion; bereft of homes and property, outcasts among strangers; but saddest of all they were resting under the positive and expressed condemnation of God for their disobedience. If their expulsion and affliction had come upon them through no fault of their own, their case would have been vastly different; but to suffer the spoiling of their possessions and then to be told plainly by the Lord that he had suffered it an account of their disobedience, etc was indeed a hard blow to bear; notwithstanding the plainness the Lord used in telling them of their sins, yet he promised them a blessing UPON CONDITIONS.

In par. 4 Sec. 98 He says:

"Therefore, let your hearts be comforted concerning Zion for all flesh is in mine hands; be still and know that I am God ZION SHALL NOT BE MOVED OUT OF HER PLACE, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children with songs of everlasting joy; to build up the waste places of Zion. And all these things that the prophets might be fulfilled. And behold there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh that there is no more room for them."

In the words just quoted the Lord endeavored to comfort the hearts of the people, by assuring them that Zion and her cause were still in his hands although the enemy was in possession of the land and that in his own due time it should be redeemed; although he explained to them that on account of the sins of his people that it was necessary for them to be chastened (See last part of par. 5 Sec. 98.) He also promised the redemption of Zion at the hands of one of his servants, which promise was contained in par. 6, 7 and 8 of Sec. 98. When questioned concerning the time of the fulfillment of the promise of Zion's redemption by power the Lord refused to name the exact time and answered the ques-

tion by saying. "When I will." And to show them that the time was not then, he in the very next paragraph of the same Section 98 reiterates the command given in Sec. 43, par. 8 and says:

"Therefore a commandment I give unto all the churches that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, OBSERVE THE COMMANDMENTS which I have given concerning these things, which SAITH, OF TEACHETH TO PURCHASE ALL THE LANDS BY MONEY, WHICH CAN BE PURCHASED for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land, which can be purchased in Jackson County, and counties round about, AND LEAVE THE RESIDUE IN MY HANDS."

There is not the slightest indication in the above that the Lord had varied the least in regard to his plans for Zion, nor that he had changed his purposes in regard to her ultimate establishment; and to show his plan of PURCHASE was feasible the Lord in or about the middle of par. 10 same Sec. informs the church:

"There is even now already in store a sufficient, yea even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches who call themselves after my name willing to harken to my voice."

Herein is the long suffering and forbearance of the Lord made manifest; striving to purify his people and bring them back to their land of inheritances and pointing out to them whereby it might be accomplished without trouble, were they only willing to harken unto his voice.

One is driven to the conclusion that the children of Zion had not yet been sufficiently chastened, or they would have embraced the plan offered by the Almighty for the redemption of Zion and have used that which the Lord said was an abundance and then in store.

This brings us to a period in which the revelations purporting to come from God, concerning Zion, were all in harmony with each other and in harmony with the character of that God who is represented as the same yesterday, today and forever; whose course is one eternal round and who varieth not from that which he hath said. We find him marking

out a course for the acquisition of the land of Zion; telling his people to purchase the land; pointing out to them the fact that the land could be had only in two ways; one was to buy it and the other was to take it by blood; he showed them that to take it by blood was wrong for in shedding blood they would be transgressing one of his laws; after the time come that they were driven from the land, the Lord still counselled them to purchase the land, even to redeem it. By this counsel we understand that the Lord wanted them to buy ALL the land that could be bought for money. even though that same land had once before been bought and paid for. He uses the word "REDEEM" which we understand means, to again possess something that was once theirs; and the Lord further instructs them to leave that which they could not purchase "in his hands." Now all these revelations that we have quoted from and which we claim are harmonious with one another are found contained in the first edition of the Book of Doctrine and Covenants, published in 1835. After this last section 98, given in December, 1833 comes another purported revelation, given in February, 1834; this February "revelation" we claim makes an entire change in the attitude of the Lord towards Zion, and for that reason is false.

We have endeavored to take you back to the beginning of the history of the occupancy of Zion by the saints and to demonstrate the fact that their coming up to Missouri and settlement here was not a mere accident but that it was the fulfilling of a plan of the Almighty; a plan that was revealed in part to many of the holy prophets of God who have left their testimony to us in both the Bible and Book of Mormon. In fact the building of the city New Jerusalem, commencing at the Temple Lot in Independence, is in its consequences most potent to God's children; we believe that considering the mighty events that were to grow out of the establishment of this city, it has no parallel; its vast importance, not only to the saints of God, but to the entire human family,

has never been fully understood by Latter day saints. Then when we commence to realize the importance of the establishment of the city New Jerusalem, we may begin to understand the need of the strictness of the commands of God concerning Zion. Many have been led to believe that in consequence of the Missourians gaining temporary control of the land, that it might be abandoned with the ease that we would give up a pleasure trip when we found we were unable to go. Not so with the Lord. His prophets had sung of Zion and her glory, centuries before Columbus saw the land of America. Jesus Christ himself had prophesied of its building; and when Joseph Smith, Oliver Cowdery and others dedicated this land even the spot of the Temple, it was no child's play but the work was for eternity. We see the beginning of the the gathering of the saints to Missouri and it is a pleasing picture; we behold men in the dead of winter facing the bitter cold and the deepening snow as they slowly toiled their way afoot to the land of Zion; buoyed up with the glad knowledge that soon their eyes would behold the land upon which the Temple of God should stand; yes even more than that: the land upon which the Lord himself had promised to grace and bless with his presence; soon the saints began to gather up to the land and it was not long until quite a number had planted themselves in the land of Zion; a printing press was bought; a paper was started and some of the revelations to the church were published; a store was opened, under the care of Sidney Gilbert, "that goods might be sold without fraud."

Things looked promising for Zion and it seemed that the day was not far distant, when "the Lord would suddenly come to his temple" built at Independence, Mo.; things however did not long continue in this pleasing manner. Jealousies arose, bickering began, men's faith in the promises of God began to grow weak; they asked one another "what need hath our Lord for this;" they neglected

the observance of many of the commandments of God; in short as the Lord puts it in the 98th section of the Covenants;

"There were jarrings, and contentions, and envyings, and strife, and lustful covetous desires among them; therefore, by these things they polluted their inheritances."

The church was fast drifting into a condition that the devil could deceive them. by their sins, they polluted their inheritances and in so doing they incurred the displeasure of the Almighty. He warned them from time to time of the impending woe for the children of Zion except they repent. In Sec. 83 par. 8 Doctrine and Covenants the Lord says;

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

The fact that the scourge fell upon them is conclusive evidence that the children of Zion did not repent and DID pollute their inheritances. The evidences of the perversity and sins of the church in Missouri could be shown over and over without going outside of the first edition of the Doctrine and Covenants. We think we have shown enough however to satisfy the mind of any unprejudiced person that it was TRANSGRESSION that caused the expulsion of the saints from Missouri and not their opposition to slavery, as Bishop E. L. Kelley would have us believe. So we may see that the church in Missouri at least, was in a pretty bad fix at about the close of the year 1833. Perhaps one of the worst features of the case was that the church by being in this sinful condition was unable to comply with the commandment wherein the Lord speaking of Joseph Smith told the church to watch over him "that his faith fail not;" by their failure to uphold him, his ability to oppose satan was weakened until finally he gave way and his anxiety concerning the redemption of Zion

caused him to take steps which were certainly wrong, as viewed in the light of their results.

That Joseph was weakened and did give to the church a conflicting revelation may be proven by a careful comparison of the teachings in Sec. 100 as contrasted with what was given in former revelations.

Those who have read the 6, 7 and 8th paragraphs of Sec. 98 will perceive that the Lord therein promises the redemption of Zion by power through the hands of "one of his servants" Joseph Smith assumed that he was that servant spoken of who was to "gather up the strength of the Lord's house and go break down their walls, throw down their tower, and scatter their watchmen" which the servant went straightway, and done all things whatsoever his Lord commanded. Joseph's utter failure to accomplish the work that was to be done by that "servant" in the parable shows in itself that his assumption that he was that servant was certainly false.

The servant in the parable did "all things whatsoever the Lord commanded him to do" and after many days all things were fulfilled." Then if Joseph Smith failed in performing the work that was to be accomplished by the "servant" it should be proof that he was not that individual. Remember reader the servant in the parable was to "gather the strength of mine house, even my young men etc" and go up to the land of Zion and pull down the walls of the enemy, throw down his tower and scatter his watchmen (see Sec. 98, par. 6, 7 and 8. Now Joseph in Sec. 102 par. 5 admits that he did not gather the strength of the Lords house, so that is one thing that Joseph failed in. If Joseph had been that servant he should also have pulled down their walls, thrown down their tower and scattered their watchmen, and avenged the Lord upon his enemies. All who are familiar with the history of the expedition that Joseph led against the Missourians, know that it was a farce. In other words like the soldiers of the French king, they marched up a hill and marched down again. Joseph marched up to

Missouri; not a shot was fired that did any execution, not a single stronghold of the enemy was reached, in fact the expedition never put their feet upon the soil of Jackson Co. at all; so instead of whipping the Missourians of Jackson Co. they failed to even get a glimpse of the land that they intended to "redeem by blood," and all of this too in direct contradiction to what the Lord was supposed to have decreed in Section 100. Hear what Joseph makes the Lord to say in par. 2 Section 100, Covenants.

"Behold, they shall, for I have decreed it begin to prevail against mine enemies from this very hour."

In Sec. 100 par. 3 the Lord is made to say in what manner shall they prevail and accomplish the redemption of Zion. It reads as follows;

"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."

Oh how different is the advice given here concerning the redemption of Zion and that which was given only three months before on the same subject. In December the Lord tells them to purchase the lands, as much as they could and to leave the balance in his hands. In less than three months Joseph represents the Lord as instructing the church to fight for the land as did the children of Israel. What a contrast, reader can you believe that God was the author of both of these revelations which were so directly opposite in their teachings? We cannot and perhaps you will not when you learn that the church took no steps to redeem the land by purchase as the Lord counselled in December 1833, but choose to take up arms and fight for it; what sort of a spirit was leading them do you think? How much easier it would have been for the saints to have taken the advice of the Lord and redeemed the land by purchase; especially so when the Lord assured them that there was abundance of monies then in the churches to redeem and establish Zion-

That the Lord was opposed to war and bloodshed by his saints may be proven by reading the 3rd par. of Sec. 95 where the Lord instructed his servants to renounce war and proclaim peace. Did they show respect to this commandment when they took up arms and started against the distant Missourians.

This reference to Moses and the deliverance of the children of Israel is too familiar to Bible students to be misconstrued. We know that the children of Israel actually engaged in battle against those possessing the land of Canaan and also that they prevailed; the stretched out arm evidently refers to the occasion of Moses holding his arms stretched out that by so doing the armies of Israel prevailed.

The only opportunity that we ever learned of Joseph stretching out his arms was when he was administering to some of his band for the cholera; and he tells us in this history that he had to quickly desist from that or he himself would have fallen a victim to the dread malady that was scourging his little band. So we find this "revelation" so-called and which is numbered Sec. 100 has absolutely failed in every one of its important promises; indeed everything seemed to work directly opposite to what was promised in its lines. Instead of meeting the enemy and giving him battle as did the hosts of Israel under Moses, we fail to hear of even a single fight. Instead of the children of Zion beginning to prevail against the Missourians from that very hour (1834) we find their troubles had only commenced, with reverse after reverse following them, until Joseph Smith was lodged behind the bars in Liberty Jail. Instead of the presence of the Lord being with the band of warriors under Joseph, we find the cholera their companion; instead of them scattering the watchmen of the enemy we find they themselves were scattered by the little band disbanding with each left to find his way back east as best he could: these things are facts and cannot be got around and it is with this knowledge within us that we are compelled to refuse to accept, as from God, a revelation that is so contradic-

tory in its character. A revelation that counselled the church to take steps which they had been told not to take.

There are conflicting portions of this same Section 100 which demand further attention and it is not unlikely that we will give them further consideration in our next number.

HISTORY OF TEMPLE LOT.

That movement or conference was known as a conference of the Church of Jesus Christ of Latter Day Saints. I do not know that the name REORGANIZED, appeared in any of the works of the church at that time; this is, in its publications; if it did, I do not remember of it. I do not think the name of the Reorganized Church of Latter Day Saints was known at that time, but it was known by that name subsequently. It was not known by that name until 1860, according to my recollection of it.

Yes, sir, I heard something about a revelation on polygamy or plural marriage when I was in Nauvoo, in 1842. I was asked in my direct examination if I did not hear of the doctrine of polygamy, etc., and I answered that I talked with members with reference to sealing, and I understood that the doctrine of sealing was for eternity; it was sealing a man's with to him for eternity, or wives either.

When I joined the organization as led by James J. Strang I accepted him as head of the church; that is, I accepted him as the leader and President of the Church, as the successor of Joseph Smith in the Presidency of the Church; and in accepting James J. Strang as head of the church we accepted him as being the regular, genuine successor to Joseph Smith; that is my understanding of it.

Zenas H. Gurley, who raised up the branch at Palestine, and who I answered I thought was a member of the Strang church in my examination in chief, was an authorized minister in the Church of Jesus Christ of Latter Day Saints before the death of Joseph Smith. He was an elder in the original

church, there is no manner of question about that, and that would give him the right to organize that branch, being an elder in the original church; but whether joining with Strang invalidated that eldership is a question to be determined, I suppose; but I will say that at the reorganization and at no time since have we understood that it invalidated an eldership in the church. Yes, sir at the conference in 1853 there were seven set apart for the office of apostles who were ordained to that office and position under and by virtue of the authority of a revelation; that is the way they were selected and ordained. The authority for the ordination there, was the first revelation; that would be prime authority; we understood it was, at all events. I did not meet Granvill Hedrick at that conference. He was never accounted a member of the local church. Granville Hedrick could have taken part with us, and legally also, he believed in the Bible, the Book of Mormon, and the Book of Doc. and Covenants. I never heard polygamy taught from the stand or pulpit in Nauvoo, or in public at all; what I heard was from individuals in their homes, and the like. Polygamy was never named at all; it was sealing that they called it. and did not say anything about polygamy.

L. D. Hickey, testified; I am seventy-eight yrs. old, I reside in Branch county, Michigan, at the city of Coldwater, have lived there twenty-four years. Before going to Coldwater, I lived in Wisconsin, in La Cross county, and in Jackson county. I lived in Wisconsin from 1856 to 1867. I went from Wisconsin to Beaver Island, at the north end of Lake Michigan. I think I went to Beaver Island either in 1848 or 1849. I accepted Mr. Strang's claims, to be the head of the church after the death of Joseph Smith, in February, 1846, I think. Now, with reference to us Strangite people, we generally calculate to marry for life everlasting; but if a man had lost his wife and wanted to have her, he would have both of them sealed to him.

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Elders of the Utah Church recently held a conference in Independence and although they had as an attraction two apostles, their attendance was slim. It has been reported that a determined effort is to be made by them to get a foothold in the land of Zion; what success they will meet remains to be seen.

A Cambellite preacher in Kentucky recently preached a sermon in which he expressed his doubt as to the existence of a personal devil. The next time he attempted to hold services, his congregation ejected him bodily from the meeting-house and as he was fleeing from them, so the account states, about twenty pistol shots were fired after him.

After such an experience he will doubtless gladly subscribe to a belief in not only one devil, but even a multitude.

Recent discoveries on Dawson's Island which lies 12 or 1400 miles westerly from Mexico discloses an abundance of prehistoric ruins which in their general character resemble

the "Aztec" architecture and sculpture. The finders were at a loss to account for the similarity, but readers of the Book of Mormon may easily solve the mystery.

Bro. Charles Denham and Sister Sallie Hartley were baptized on Sunday Oct. 16th by Elder Hill and confirmed the same evening. Both are young people and have done well in their determination to commence serving the Lord "in the days of their youth."

A "minister" of a congregation, which holds its services in an opera house in Kansas City recently preached a sermon in which he stated that public prayer was insincere and hypocritical. In view of the fact that the gentleman has long been accustomed to offer public prayer, he is undoubtedly qualified to speak as to his own sincerity, but he should use more care in characterizing the motives of others lest the suspicion be aroused that he is judging them by himself.

Henry George, philosopher, statesman and the great exponent of "single tax" theory died in New York recently; humanity is a loser by his death, for his record proved him to be a fearless champion of the oppressed and an able advocate of measures tending to benefit the race of man.

A Chicago parson introduced a startling feature in his recent Sunday services. Instead of a choir to chant the music, a brass band opened the services with a lively selection in waltz time. With the saloon adjunct to New York churches, modern "Christianity" is fast losing what little respect the masses of thinking men have hitherto entertained for it.

TEMPLE BUILDING.

In a former number of our paper we promised to treat upon the subject of Temple Building, deeming that the true objects and benefits to be derived from building "an house unto the Lord" has not been fully understood by the "Mormons." We are still of our former opinion and believe that the temples now reared in Utah, are being put to many uses that have no sanction in holy writ; when it comes to things of God, mans opinion cuts but a sorry figure unless it be based upon the revealed will of God; to be really "based" it must conform to the ENTIRE tenor of the scripture; it is unsafe to pin our faith to a single passage, unless that passage be so distinct and clear in its teachings as to leave no room for doubt; that the purposes of building a temple in our day and time have been clearly set forth is undeniable; at different places in the Book of Doctrine and Covenants mention is made concerning a temple or "house;" in some of Joseph Smith's letters to the church at Independence the subject is also considered.

To fully understand the necessity of a temple being built in our day and time one must give a brief consideration of history as well as prophecy. To the observing mind, little doubt can exist but, that the many mighty events immediately preceding the coming of our Lord and Savior are already taking shape and form; that a work MUST precede the advent of the Savior none will deny, and it is also evident that the Temple of the Lord will cut an important figure in this work, indeed if due credence be given to the words of Joseph Smith and other prophets of the Lord this preparatory work cannot be done OUTSIDE of the Temple of the Most High.

So striking in its character is that work that there need be no mistake in determining its accomplishment, so mighty are the results to follow its completion that the whole earth shall not escape the knowledge of its fulfilment.

If it be conceded that the coming of the Savior be near at hand it must be admitted

that the preparation of the bride "the Lamb's wife" is imminent. It is almost unnecessary to state that this "bride" "the Lamb's wife" is none other than the church or people, that is to be prepared for the coming of the Lamb.

That a temple will be standing when the Lord shall appear may be seen by reference to the prophet Malachi whose prophecies are recorded in both the Book of Mormon and the Bible. We quote from Book of Nephi 11th chapter.

"Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the Covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts * and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The above quotation, taken from the prophet Malachi, was ordered to be written on the Nephite records by the Savior, at the time he visited this continent, shortly after his resurrection. That this prophecy had no reference to anything occurring previous to Christ's ministry is proven by the fact that the Lord stated after repeating the prophecy that;

"The father commanded that I should give [them] unto you, for it was wisdom in him, that they should be given unto future generations."

The "future generations" just mentioned, must mean those living in the latter days from the fact that neither sacred nor profane history show any record of its fulfilment up to the present; this idea is further corroborated by reference to section 83 par. 6, Doctrine and Covenants given Sept. 1832, where it reads;—

"Therefore, as I said concerning the Sons of Moses—for the Sons of Moses and also the Sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed; and the Sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons are ye."

If the prophecy of Malachi and the promise just quoted do not refer to one and the same thing their similarity is remarkably striking; to further carry out the idea that it is the temple, which is to be built at Independence, that is to be honored by the presence of the Son of God we quote again from the Book of Doc. and Cov., this time from sec-

tion 94 par. 4 given August 1833:—

“And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea my presence shall be there, FOR I WILL COME INTO IT, and all the pure in heart that shall come into it, shall see God; but if it be defiled, I will not come into it, and my glory, shall not be there, for I will not come into unholy temples.”

As to the time and circumstances of the Lord's appearance consideration will be given after quotations are given showing some of the work to be accomplished in the Temple, section 94 par. 3 Book of Doctrine and Covenants states;—

“Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea let it be built speedily [by] the titling of my people; behold this is the titling and the sacrifice which I, the Lord require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving for all saints and for a place of instruction for all those who are called to the work of the Ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and doctrine; in all things pertaining to the kingdom of God upon earth, the keys of which kingdom have been conferred upon you.”

The above quotation gives a fair idea of some of the work to be performed in the temple; there is another and additional work that is to be done in the city New Jerusalem, which from its character, must of a necessity be performed in the temple. We refer to the endowment of the Apostles with that power which would rightly fit them for their work of carrying the gospel unto the nations of the earth. While it is true that the Elders of the Church of Christ have received a certain power and perhaps enough power to do the work required among the Gentiles of this country, yet it is a certain fact that the complete endowment of the Apostles of Jesus Christ with the power necessary to properly carry the gospel to the nations of the earth has up to this time, NOT OCCURRED. We arrive at this conclusion from several reasons, first of which is the following: Reliable history fails to record a single well authenticated instance where any man holding any grade of priesthood, has ever performed the miracle of RAISING THE DEAD, as did the Apostles of Christ in the land of Palestine; until this miracle be performed their endowment is lacking; further, history also fails to record a

single instance of where any individual in the Church of Christ has ever been transported from place to place, by any other than natural means; and this too in the face and eyes of the fact that temple after temple has been built and claims have been made that a complete endowment had been received, even unto the appearance of the Savior himself. We say that any claim must fall which embraces the statement that a complete endowment has been had, and that the “Twelve” were prepared for their mission unto the nations of the earth, because whenever men are endowed with the power that was given unto the Twelve at Jerusalem on the day of Pentecost, will come to pass that promise of Christ wherein he said; “And then, the power of heaven shall come down among men.” also will the promise made in Book of D. & C. be verified wherein the Lord said;

“I will send you another comforter.,”

No mention is made of baptisms of any sort, to be performed in the temple. Those who give the matter consideration will arrive at the conclusion that God intended giving his Ministry an endowment that was above the ordinary and that this work was to be performed in the house to be built unto him in Zion, no one can truthfully deny. Then if it cannot be shown that such endowment has actually taken place, it may easily be seen that an urgent necessity now exists for a building or house wherein this may occur and where the Savior may manifest himself; that the Savior has not up to the present manifested among the people of the church may readily be believed for the reason that the time has not yet come for such manifestation nor have the conditions prevailed that Christ said should prevail previous to his manifestation.

By way of parenthesis we desire to explain the meaning of the word manifestation:— we do not have the slightest idea that the Lord's promise to manifest himself has any connection whatever with his second coming in Glory. Then he comes visible to the world; when he “manifests” himself in the Temple it will be only to the pure in heart.

But as we stated before certain things

must occur, each in their order, before the complete endowment of the Twelve can come to pass or before the Savior can redeem the promise he has made to "manifest" himself unto his people. Herein lies the mistake that many Elders and members of the Church of Christ have made; they have imagined that the Twelve were properly endowed and properly sent out to carry the gospel unto the ends of the earth and others have been assisting to build great piles of stone and mortar in order that certain ordinances might be performed within their walls when as a matter of fact, a part at least of the work they sought to accomplish was designed to be done in widely separated places. When one reflects that the promises put upon the head of the "Twelve" chosen at Kirtland in 1835 have completely failed in their major parts, it should be proof that something was wrong with the "endowment" sought to be placed upon their heads at that time. That undeniable fact that they have failed to realize the powers promised unto them on that occasion, should induce the real lovers of Zion to ask themselves what was the trouble? There is an explanation why they have never received the coveted endowment and also that the Savior has not manifested himself to his people. The explanation is clear and reasonable, indeed it would give the lie to the words of the Savior could the fact be established that they received the endowment claimed for them by some people. The Tenth Chapter of the Book of Nephi page 501 Book of Mormon (Palmyra Edition) contains the following summary of the work in our day:—

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my Church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance. And they shall assist my people the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and THEN shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem and then shall the power of heaven come down among them and I also will be in the midst: and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that

day shall the work of the Father commence among all the dispersed of my people; yea even the tribes which have been lost, which the Father hath led away out of Jerusalem, yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance."

The above words were spoken by Jesus Christ to the Nephites over 1800 years ago and had direct reference to our day and time; please read the 9th and 10th chapters of Nephi in this connection. This shows several things that were to happen, and to each event was assigned an order of occurrence.

FIRST: was to occur the establishment of his church:—

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them."

This part of the Savior's words had their fulfilment in 1830 when Joseph Smith and others established the Church of Christ, so that part needs no further consideration now; but after the Church was established among them then;

"they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem;"

This SECOND event, the building of the city New Jerusalem, was attempted, as we all know, in 1832 and 1833, we also know that the attempt was a failure, so that the SECOND event promised by the Savior is a work undone and YET TO BE ACCOMPLISHED.

After the consummation of this SECOND event a THIRD was to occur which was the gathering of the remnant of Jacob, (American Indians) unto the City New Jerusalem for the promise is;—

"And THEN [after the city is built] shall they assist my people, that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem."

It should take but little argument to prove that the gathering in of the Lamanites or remnant of Jacob, must FOLLOW the building of the city, for it would be rather a difficult matter for a people to be "gathered in unto" a city, until

there was a city to come to. That the New already occurred.)

Jerusalem has NOT been built, is evident to all; it is equally clear that there has been no "gathering in" of the remnant of Jacob, to the land of Zion, for to the writers positive knowledge, not a Lamanite can today be found in this town of Independence Mo., so then the SECOND and THIRD events foreseen by the Savior have yet to be fulfilled.

Following the THIRD event, was to occur another very important thing, for the book says:—

"AND THEN shall the power of heaven come down among them: and I ALSO WILL BE IN THE MIDST, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people."

This FOURTH event,—the sending of the power of heaven among the people, and the manifestation of the Son of God in their midst—was to occur AFTER the building of the City, and the gathering of the remnant; we are justified in this assumption by the use of the words "AND THEN" preceding the promise, showing that something else must occur "AND THEN" would FOLLOW the sending of the power of heaven among them.

Following this FOURTH event the Savior promises the beginning of the work of the Father among the dispersed of his people; even the ten lost tribes were to have the gospel; also at that period was to begin the work of the Father AMONG ALL NATIONS.

"Yea, and then shall the work commence, with the Father AMONG ALL NATIONS, in preparing the way whereby his people may be gathered home to the land of their inheritance."

This last quotation evidently has reference to the same people that the Psalmist David addressed when he exclaims;

"Come out of her O my people that ye be not partakers of her plagues."

Latter Day Saints have always assumed that David had reference to those who would accept the gospel in all nations, and we believe the assumption to be correct.

Now let us recapitulate a bit and place these events in the order in which the Savior foretold their happening;

FIRST; The establishment of the Church of Christ among the Gentiles in America, (has

SECOND; The building of the City New Jerusalem, (yet to occur.)

THIRD; The gathering into the City New Jerusalem of the remnant of Jacob, (yet to occur.)

FOURTH; The sending down of the power of heaven among them, and the manifestation of the Savior in their midst, (yet to occur.)

FIFTH; The commencing of the work of the Father, in that the gospel is preached unto all the dispersed of his people including, the ten lost tribes and also among ALL NATIONS, (yet to occur.)

This arrangement by us in the ORDER of the occurrence of these different events may appear arbitrary, but it is not so, for they are arranged in the EXACT ORDER that they were presented to the Lord many years before their occurrence, and as he saw them by the spirit of prophecy, which is a true spirit, he undoubtedly saw them in the EXACT ORDER of THEIR HAPPENING; if this be true, we may reasonably look forward to their fulfilment in the same order as they appeared to the Savior. It is highly important that one should grasp this idea concerning the order of their happening for this reason;—If any one should try totell you that the FOURTH and FIFTH events had occurred, before the commencement of the THIRD event you could with reason tell them that they were reversing the order in which the Savior saw them happen; and therefore, as the Savior could not be mistaken, they themselves must be wrong.

This reader, is the exact condition of affairs today, people would have you and I believe that the power of heaven has come down among men, that the Savior has manifested himself, and that the gospel has been sent RIGHTY to all the nations of the earth, when history, that is unshakən, shows that the SECOND and THIRD event of the prophecy of the Savior remains to be fulfilled. Is it reasonable reader, to suppose that the fourth and fifth events would come to pass before the second and third had been fulfilled? or that these e-

vents would occur in any different manner than was shown the Savior? If they do occur differently from the order in which they were shown to him, then we would be driven to conclude that the Savior was mistaken and had not really seen them as they were to occur. Of course we could not assent to the latter proposition for a single moment but prefer to take the other view that all men be liars rather than God be untrue.

By taking the view that these events must really come in the order which the Savior foretold to make him a true prophet and his words true, we can then understand why the so-called twelve never had the "power of heaven" given them; the time when it would occur HAD not come for that power to be granted unto men, NEITHER COULD IT COME until after the City was built and the gathering in of the remnant unto the City had come to pass. To place this endowment of power upon the "twelve" BEFORE the above occurrences is to reverse and change the vision of the Savior and is in essence branding him with error; God forbid that any soul should KNOWINGLY do this thing. Then if these events must indeed come in their order we can plainly perceive that the future yet holds in store that endowment of men with the convincing and convicting power which will make them the peers of Saint Peter, when he stood up with the eleven on the day of Pentecost; and also we may not hope to see the gospel PROPERLY carried unto the nations of the earth, until the time that a City, the New Jerusalem is builded on this land, yea until the day comes that the Temple of God rears its walls to heaven with its foundation resting upon the "spot for the Temple lying westward from the court house" where within its walls the ministry "may be perfected in the understanding of their ministry; in theory; in principle and doctrine; in all things pertaining to the Kingdom of God upon earth," yea and where even the Son of God will manifest himself unto the pure in heart.

Oh ye elders of Christ what more would you need to complete your faith, than a glimpse

of the face of Calvary's Lamb! Should you go forth from that house, built unto the Lord, with the sacred knowledge that your Redeemer lived and that you had seen his face, how easy would it be to say unto the dead "stand up" or to whisper to the spirit "Let me on thy wings be transported to distant lands.

These blessings are a part of this restored gospel and will surely come in their order and not before, not until the day comes that a temple is built here at Independence Mo. will these things occur; God promised that they should occur here and here it will be notwithstanding the piles of masonry reared in the vallies of the mountains.

Some of our readers may think we have overlooked the building of a house at Kirtland Ohio. Far from it we have that occurrence in mind; we have studied carefully the promises and admonitions of the Lord concerning that building, as found in Sec. 92 and our conclusions are that the Church did not keep the commandments of God for the reason that they "walked in darkness" even before the building was completed, and as we have shown in this article, it would have been impossible for a fulfilment of this revelation, (Sec. 92) so long as those things were unfulfilled that God had decreed should PRECEDE this endowment. And tho some would have us believe that an endowment did occur upon the completion of that house, yet the physical facts are so overwhelmingly arranged against such testimony as to render it valueless. Men oftentimes under a spirit of enthusiasm, make themselves believe certain things to exist which under cool and dispassionate inspection lose their identity entirely.

No doubt, but many honestly imagined that an endowment occurred, but in view of the quotations we have made from the Book of Mormon, we can see that it was utterly impossible for it to have occurred, and, at the same time the words of the Savior remain true. This conclusion may be safely reached without taking into consideration the spiritual condition of the Church at that time, which to

say the least was not commendable.

That a great work was done by the elders who went abroad in the early days no one can dispute, but it was only the work of elders. Not a single manifestation of the spirit attended them, but that has been duplicated among the elders of the little "Hedrickite" people; all the powers that should attend the Apostles of Jesus Christ were never attendant upon them, and we defy reliable proof to the contrary.

What then is the lesson to be drawn from this condition of affairs. It is this. All true lovers of Zion and her cause should put forth every effort to bring to pass the building of the City New Jerusalem and the building of the Temple, so the Ministry of Jesus Christ may be properly prepared for the work that awaits them. This is the urgent need which now confronts us.

Send men properly equipped among the "remnant," explain the history of this land—, teach the doings of their fathers; the prayers of a Lehi, the prophecies of a Nephi, and seek in the spirit of Elijah to "turn the hearts of the children to the fathers" that the wild Indian of our country may be convinced of the things left on record by his fathers, concerning them, their children and lead them into the waters of baptism that they may be truly assisted in returning to the City New Jerusalem.

If men made mistakes in the early days of the Church let us try and see their errors and profit thereby; not seeking, because they have fallen asleep, to invest them with a sanctity and infallibility which they never claimed for themselves while living, but regard them as we regard one another, simply as elders in the Church of Christ, doing the best they could, yet withal making mistakes and falling in error from time to time. Take a rational view of the matter resolve to find the right and cling to it, that when the hour of God's judgment shall come, we may be found among that people who will "stand by faith alone."

HISTORY OF TEMPLE LOT.

TESTIMONY OF L. D. HICKEY (CONTINUED.)

The one that was living would not be piggish and say he could not have the one that was dead, so he would have her sealed to him, and then have both of them. I do not know that there is anything in the simple act of sealing, so far as that goes. Strang translated the plates that he claimed were genuine and found in them the law of polygamy; and after the translation he published it, and then he endorsed the doctrine of polygamy after he was commanded to do so. The "Book of the Law," that Strang translated makes provision for sealing, for marrying and sealing.

I never heard James J. Strang teach polygamy before 1844, either publicly or privately, anywhere. I do not know as I ever did hear him; he never taught it until after he translated the Book of the Law of the Lord.

Joseph Smith is the present President of the Reorganized Church of Jesus Christ of Latter Day Saints. I do not claim that Joseph Smith is President of the Church by virtue of the appointment of the Lord; he is the President of the Church by virtue of an ordination he got under the hands of Strang, and in no other way. I claim that Joseph Smith is the President of the Church by virtue of an ordination that James J. Strang conferred upon him. Strang died in 1856, the 9th of July. John E. Page did not continue with him until he died; he left the church before 1856. No, sir, Rueben Miller did not continue with Strang until he died. Jason W. Briggs, and Buzzard and Stephen Post all left the organization before Strang died, also Zenas H. Gurvey and William Marks. I was taught and practiced polygamy under Strang; it was taught freely and aboveboard; yes, sir, I had more wives than one after 1844. Never preached it but once that I remember of, until this Law of the Lord that was published by Strang. I understood that the constitution of the Church made it unlawful for a man to have more than one wife; but when this Law of the Lord was translated by Strang, it super-

ceded the laws of the original church; that was the way we did it:

EMBER MASON, testified.— I live about five miles and a half west of Independence, on the Westport road; that has been my home since 1833, nearly all the time. I know exactly where the piece of ground that is fenced and called the Temple Lot is; I know its exact location, and have known it ever since 1833. This ground has always been known as the Temple Lot ever since I came to this country. I heard of it before I came here, and it has never been known by any other name since I came here. It has always gone by the name of Temple Lot or Temple Ground.

E. L. KELLEY, testified:— The Reorganized Church of which I am the Bishop recognizes the King James' Translation of the Bible, as authority on questions of doctrine.

Defendants now offer in evidence deeds, purporting to convey the land in controversy in this case with other land, to the Defendants. Plaintiff objects.

W. R. MOORE, testified;— I am the deputy recorder. The book I have in my hands at the present time is what we call the "original entry book." It is the book, if I understand it right, that shows who entered land from the government. I find in this book where Edward Partridge entered land in this county. Yes, sir, lots of it.

Defendants offer in evidence tax receipt of the Collector of Jackson county, for the taxes paid on lots 2, 3, 17, 18, 19, and 22, in Woodson and Maxwell's addition to the city of Independence, for the year 1866.

ALMA OWENS, on the part of the Defendants, testified;— I did not have anything to do with the Temple Lot or Property as far back as 1867. I will say that it came into my

hands probably about 1878 or 1880. I have seen the tax receipt for 1866 before.

Defendants offer tax receipt for delinquent taxes for lots 16, 20, and 21, in Woodson and Maxwell's addition to Independence, Mo. for the year 1870. The receipt is dated November 10, 1871, and marked Exhibit 107. This was also in the papers that were in my charge and turned over to Mr. Hill.

Defendants offer tax receipt, marked Exhibit 108, purporting to be a receipt for the payment of taxes on lots 16, 20, and 21, in Woodson and Maxwell's addition to the city of Independence.

Defendants offer tax receipt, marked Exhibit 109, purporting to be a tax receipt on lots 16, 20, and 21, in Woodson and Maxwell's addition to the city of Independence.

Defendants offer Exhibit 110, purporting to be a receipt for taxes paid on lots 16, 20, and 21, in Woodson and Maxwell's addition to the city of Independence for the year 1873.

RICHARD HILL, on part of the Defendants, testified;— Yes, sir, I know something about the tax receipts, which have been testified to here by Mr. Owens; I know that I have had them in my possession for about ten years. I got them from Mr. Owens, all the tax receipts that have been presented were obtained by me from Mr. Owens.

ALMA OWENS, resumed,— I have seen this tax receipt before; I got it from the Collector myself. I paid the money; I paid it for the church. We call it the Church of Christ, but by some it is called the "Hedrikite faction" in the Mormon Church; the Defendant church in this case.

The relations between our government and Spain are daily becoming more stained, with a strong likelihood of an open rupture in the near future.

THE SEARCHLIGHT.

Devoted to the Interests of the Church of Christ in Zion.

VOL. 2

INDEPENDENCE, JACKSON COUNTY, MO., DECEMBER 10 1897.

NO 11.

THE SEARCHLIGHT

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BOARD OF PUBLICATION: Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick.

It is generally the criminal who finds fault with the laws of the State. It is generally a transgressor who objects to the laws of God.

Merry Christmas will soon be here. If there is a mean thought an ugly feeling or an unchristlike purpose lurking about let us bury it deep on Christmas eve and greet the Sun on Christmas day with our hearts ringing with the song of "Peace on earth; good will towards men."

CORRECTION.

Our attention has been called, by a brother, to an error that occurred on page seventy-eight (78) of our paper. In the thirty-third line from the top of the left-hand column occurs the following sentence, enclosed in parenthesis. "excepting possibly the negroes who are of Cain."

Those who have copies of the number that contains this mistake will please run a line through these words as their insertion is due to some oversight.

Letters received from Elders Cole and Davis indicates that their labors in the state of Ohio are being blessed by the Lord. It is a source of great satisfaction to those who represent the cause of Christ to feel and know that the Spirit attends them in their labors.

NOTICE TO DELINQUENT SUBSCRIBERS.

We have a few names of persons on our subscription list who are in arrears. We have no wish to push anyone for money, but would feel very thankful if all would pay who know themselves indebted to us.

Early attention to this matter will be very much appreciated.

On Sunday, Dec. 12. Bro. C.C. Frisbey eldest son of Elder G. P. Frisbey was baptized by Elder Hill. We are much pleased to see Bro. Cary take this step for we know the joy and pleasure it affords his father.

It looks like the United States may have in a short timemore trouble on her hands than she cares for. The Kaiser of German has been loudly threatening to "teach the Americans manners;" the particular breach of etiquette that has so enraged the German has been our attitude towards would be land grabbers, who have their greedy eyes fastened on American territory. Uncle Sam has declared "Hands off," to all such. This warning by our Government has been respected by European powers for years past. Germany, however, proposes to brook no interference in her greed for territory and whether she will back up her threat by attacking us remains to be seen.

Ring out glad bells tis Christmas time;
Send forth thy notes to every clime.
Let every creature add his mead of praise,
And to our Christ-King joyous anthems raise.

In Memoriam.

They say that she is dead, this little maid,
Whose pure young soul was carried home to God
Before she scarce had time to taste the sweets of life,
Or know its pangs and pains;

Brief was her span of life, and scant of years,
Yet in the few that time had dealt to her,
Shone forth bright rays from soul lit up with noble fire,—
Mere flashes of a greater light, which after years,
In their swift flight, would fan into a dazzling flame.

In her brief life the spectre Want had ne'er appeared,
Nor left his blighting mark to cloud her days;
And in her sight had Sin not raised his hideous head,
Nor knew she aught of least among his many cunning ways;
For faithful parents, sent'nels brave and never tiring, stood
As shield 'twixt her and all that was not good;
And shattered thus, her life knew nothing of the bitter cup
Drained often to the dregs, by children of the poor.
Why, then, O Reaper, did you take this loved and happy one,
Whose sunny life had known no clouds nor storms,
And leave behind some tempest-tost and heartsick waif,
Whose life, perhaps, had known no calm and cloudless day?

Ah, if the veil were rent, and could our eyes behold
The great white throne, where sits the Father, in His power
All glory-crowned, with myriad angels singing praise to Him
Who, looking down with ever searching eye upon the earth,
Beheld this little child, read all the story of her life,—
That which had past, and which was yet to come;
Saw all the cruel darts that Fate had kept in store for her,
And knowing how their points would be poisoned be,
His great and tender heart grew troubled then;
No longer waiting, spake He to an angel waiting near;
"Go forth," said He; "go forth unto the earth, and bring her
here."

O, Death, when o'er her form thou flung thy banner
Cold and white, and wrapped her heart within its icy folds,
And with thy chilling breath froze up the 'crimson tide
Of life,' we hated thee; the tears did blind our sight,
And falling fast, shut out from view thy livery, which, had
We seen, we might have known thou wert a messenger from
God. Nor did we know that thou hadst come to claim that
Which the Lord had loaned to earth but for a little while;
And, fearing lest the jewel rare and precious should be lost,
He sent thee, Death, with speed of eagle's wings,
To bring unto the Lord His own; indeed, she was His own,
For on the sacred page is told how, when the Master
Was with men, He took into His arms sweet children,
Such as she, and looking up to Heaven, blessed them there,
Chiding those who sought to keep the little ones from Him.
Said He, "Of such as these my Father's kingdom is,
And round His throne their angels e'er behold His face."

O, little maid, thrice blessed art thou now,
For hand of God hath raised thee up, and found for thee
A place, secure and safe, beneath the shadow of His wing.
He saw the cruel rocks that lined thy path; saw how their
Sharp and jagged points would bruise thy feet, and that
Thy way lay o'er the desert wild, whose awful terrors,
Looming on the sight, would make thy gentle soul to faint;
Yea, more than this, He saw it all unto the end, and then
He cried, "It shall not be, for she is mine; go bring her home
Unto her Father's house, where many mansions be."

In resignation now, O parents, bow your heads,
And softly murmuring to the Father of us all, say in your
Hearts, "Thy will, not ours, be done; we still trust Thee,
O, gentle Shepherd, with our little lamb, and as Thou leadeth
Her within the sheepfold, there to better care for her,
We'll linger close about, nor from Thy sight will wander
Far away; but with our eyes will watch, as doth the ewe,
The place where waits our lamb;
And when the evening shadows mingle with the light of day,
We, too, will let Thee fold us, in thy sheep-cote, safe away."

J. R. H.

[Written in memory of Grace Haldeman, who died at her
home in Kansas City, Mo., in her thirteenth year; July 23 1897.]

POLYGAMY

AS VIEWED FROM THE BOOK OF MORMON.

BY JOHN ARE.

That polygamy could be practiced in this enlightened land seems almost incredible; but when we are confronted by its devotees, with the statement, that its practice is a vital principle of the gospel of Jesus Christ, and is a part and parcel of that scheme devised by the great Creator, for the celestial salvation of souls, we are almost struck speechless. To render the thing more distasteful to the pure minded christian, our Latter day polygamists unblushingly attempt to prove that this hell-born principle is taught in the sacred scriptures by inference, if not directly. Not content with an attempt to torture vague references and unmeaning instances of men's lust as depicted in the Old Testament they have laid their ruthless hands upon that sacred volume, even the Book of Mormon and attempted to make it subserve their lustful propensities. The portion of the Book of Mormon seized upon by these Latter day polygamists, (misnamed Saints) is found in the second chapter of the Book of Jacob. The particular sentence claimed by polygamists to justify their doctrine may be found in about the center of the 2nd chapter of Jacob and is as follows;

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people: otherwise they shall harken unto these things."

This sentence may be read and re-read and of course the word polygamy does not occur. One not familiar with their peculiar mode of reasoning would be utterly at sea in an attempt to connect the sentence quoted above with the teaching of the doctrine of polygamy and yet our Utah friends assert that this sentence, innocent appearing as it is, teaches polygamy. They claim that the sentence means about what follows.

"For if, I will, saith the Lord of Hosts, raise up a righteous seed unto me I will command my people: otherwise," or until I do command my people to practice polygamy they shall hearken to these things, or may continue in monogamy or the one wife system, until the time comes for me [the Lord] to raise up a righteous seed and then when the time

sometimes I will command my people to practice polygamy and then will follow the raising up of a righteous seed.

We are informed by the Utah Mormons that the time has now arrived for "righteous seed to be raised up unto the Lord" hence the Lord has commanded his faithful to practice polygamy, and as the Lord has commanded, man must obey.

After a careful study of the sentence we are led to believe that much of its meaning and application hinges on the definition of the word "otherwise" used in this case as a conjunction; By reference to our standard dictionaries we find that "otherwise," when a conjunction, means "but for the cause named." Accepting this meaning as the correct one, and we cannot grammatically do otherwise, we find the latter part of the sentence has reference to commands or things PREVIOUSLY considered and NAMED. In place of the word otherwise in the sentence, substitute its meaning and it reads thus;—

"But for the cause named, they shall harken unto these things."

Ask yourself what other "cause" was named by the Lord. The answer is; A determination on the part of the Lord to raise up a righteous seed, coupled with his expressed intention of issuing such commands as were necessary to accomplish his purpose, or to paraphrase the sentence a little.

"If it is my wish to so order affairs that a righteous seed will be raised up unto me, I am determined to exercise my right to issue whatever commands I perceive are needful to accomplish this purpose, and for this cause as here named by me, my people shall harken unto these things that I have just been declaring or commanding you, through the mouth of my servant Jacob."

Some one may ask what right have we to assume that the Lord was referring to what had just been stated by Jacob. Our reason for concluding that the sentence quoted was simply a reiteration of God's unalterable determination not to be thwarted by polygamy in his work of raising up a righteous seed and that it had no reference to any intention of the Lord to establish polygamy in the future, is because of the various statements condemning the practice of polygamy found

in the same chapter that contains the sentence quoted. To begin with let us take the assertion of polygamists that the plural wives practice was instituted for the purpose of "raising up righteous seed unto the Lord" and see if there is not a complete refutation of this idea in this same chapter. If it can be shown that polygamy is condemned in the entire chapter, then we would be consistent in concluding that the sentence under consideration did not mean polygamy, even admitting that the sentence had reference to some command that the Lord intended issuing in the future. For we know of no method of reasoning that would single out a sentence from a chapter in which a certain subject was taken up considered and dismissed, and make the sentence appear to read entirely opposite to the sentiment contained in the remainder of the chapter.

The use of the word "named," being in the past tense, indicates that during a period that had PASSED the Lord HAD named a certain "cause;" which "cause," as named should operate in the future as a bar to the practice of polygamy. For polygamy was a portion of the "cause named" in this case.

Let us take the assertion of God that He had brought the families of Lehi and Ishmael to this land for the express purpose of raising up a righteous seed unto himself, that by bringing his people to this land they would escape contact with polygamous inhabitants of Palestine. We find therefore the people of Lehi landed in America; brought here by the hand of God to fulfil his purpose of raising up righteous seed unto him. What is the first step the Lord takes to attain the object. If polygamists be correct in their reasoning, the first thing to do would be to institute polygamy, seeing that the Lord had commenced his work of raising up a righteous seed. But the prophet Jacob tells us that Lehi, their father was commanded not to practice it. The question naturally arises if polygamy be necessary to raise up righteous seed unto the Lord why did he reject it at the very starting point of

his work among the Nephites. And why did not God give more than one wife a piece, to the sons of Lehi. Let us follow the history of the dealing with the people that were being raised a righteous seed and see if he changed his methods in regard the marriage relation.

If the contention be correct that polygamy is a necessary adjunct to the raising of righteous seed, we might reasonably expect its introduction either at the beginning or else soon after seeing that the Lord had established his people in America and had been for some years engaged in the work of raising up righteous seed unto himself. One would naturally suppose that polygamy would soon make its appearance. Well reader it did; and to find out what the Lord thought of its introduction and practice among his people let us quote a few of his words as found in the 2nd chapter of Jacob, and see if God was responsible for or approved its introduction.

"But the word of God burthens me because of your grosser crimes. For behold thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son."

What! Is it possible that the people in Jacob's day excused themselves in the practice of polygamy because David and his son Solomon had many wives. Yes they thought it was right. Why did they think it was right? Because of their supposed understanding of the scriptures. Did they really understand when they supposed the scriptures approved of polygamy? The Lord says:

"They understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold David and Solomon truly had many wives and concubines, which thing was ABOMINABLE before me, saith the Lord" * *

If the people of Jacob's time did not understand the scriptures, when they thought they were excused in practicing polygamy because of the things written concerning David and Solomon his son, may not our Utah friends be justly charged with a lack of understanding, for they cite us to the example of

David and Solomon in justification of the doctrine and history has repeated itself in this latter day imitation of the polygamists of Jacob's time.

What a strange thing: Latter Day polygamists, masquading under the name of Saints, assure us that polygamy must be employed in order to raise up righteous seed unto the Lord and yet when we examine the history of how God dealt with his people, during the time he was actually raising up righteous seed unto himself, we find he positively forbid the people having anything to do with it. Tells them they did not understand the scriptures, when they supposed they endorsed polygamy, and to show his abhorrence of the practice he calls it a "gross crime" and an abomination and a whoredom in his sight, and because his covenant people in Palestine were practicing it he had led this people, the Nephites, to this land.

And also that his work of "raising up seed" might not be interfered with, he proceeds to lay down the law, or "commands his people" and says:—

"Wherefore, I the Lord God, will not suffer this people, shall do like them of old" (that is, practice polygamy.) "Wherefore my brethren, hear me, and hearken unto the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none. For I the Lord God delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

Then follows the sentence that Utah Mormons claim foreshadows polygamy.

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things."

The very fact that the word "otherwise" is used to denote something that has past, is proof it does not mean anything to occur in the future, and the use of the expression:—

"If I will saith the Lord of Hosts, raise up seed unto me, I will command my people"

had direct reference to statements that the Lord had just been making concerning the bringing of this people out of Asia, and the commandments that he had given them from

time to time in his task of raising up righteous seed. The sentence is wholly retrospective and is a summing up of the various statements that the Lord made regarding his purposes.

That which follows this sentence is no less severe in its denunciation of polygamy than the commands that preceded it.

The prophet Jacob points to the Lamanites who were then resting under a sore cursing, yet who with all their sinful ways had not embraced polygamy, but had clung to the one wife system.

The prophet Jacob compares them with the Nephites, and hear what he says of them.

“Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, ARE MORE RIGHTEOUS THAN YE.”

Why Jacob how can this filthy people who only believe in one wife be more righteous than a polygamous people engaged in raising up a seed unto the Lord?

Hear the answer.

“For they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none: and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them, and one day they shall become a blessed people.”

Here, reader, is issue laid squarely between a polygamous and a monogomous nation; and with the Lamanites handicapped burdened with a sore cursing, yet because of their strict observance of the commandment of God to avoid polygamy he pronounces them MORE RIGHTEOUS than the Nephites who had embraced the doctrine. This is one case at least where the theory of the Utah Mormons failed to work.

Polygamy brings condemnation from the Lord and monogomy brings praise. The Utah theologians say, we will agree with you so far, but a time will come when it will change. Let us see if that be true. If the Lord intended to institute polygamy in the future among the Nephites his people and that

is what is really meant in the sentence.

“For if I will etc.” Why did God almost in the same breath, warn the Nephites to desist from the practice of polygamy and repent or

“The land is cursed for your sakes; and the Lamanites, which are not filthy like unto you * * * shall scourge them even unto destruction.”

This is what God threatens them with in case they do not desist from polygamy. Now let us see what would befall the Lamanites, on account of their observing to have “save it were one wife and concubines none.”***Wherefore because of this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall be a blessed people.” This shows the real intent of God, as regards polygamy.

Now if God really intended to institute polygamy in order to raise up righteous seed why this threatening to the Nephites and commandment to avoid its practice in the future with a promise to the Lamanites that they should not be destroyed, because they had been diligent in abstaining from it.

There are many other places in the Book of Mormon that might be quoted against polygamy, but we have thought best to confine our selves to this one chapter, as it is the one place claimed, by Utah Mormons, as favoring their doctrine. We think we have shown that God was actually engaged in raising up seed unto himself and that while so engaged he condemned polygamy PAST and PRESENT, and threatened, with sore scourging those who failed to repent and dared practice it in the future. In view of these matters we claim that Utah Mormons must go outside of the Book of Mormon for support of their doctrine.

BACK NUMBERS BOUND.

We have a limited number of back numbers of Volume One and Two. Upon receipt of Seventy-Five cents in stamps or money order we will mail prepaid Vol. 1 and 2 complete and bound together in boards. This makes a convenient form in which to keep them. Order now as the supply is not large and may soon be exhausted.

There is an old saying that "all roads lead to Rome." We think a saying might be framed which would read like this. "All religious cranks and impostors come to Independence."

We don't know what may be the experience of other religious organizations, but we sometimes think that the Church of Christ has more than its share of work to hold at bay the numerous "cranks and impostors" who seem to have made our City a Mecca, for the purpose of exploiting their absurd ideas and theories. The wildest and most impracticable schemes are advanced, and should anyone to whom the plans are revealed, fail to accept them, he is branded with all sorts of choice epithets, and not infrequently warned to beware how he "fights against God" etc. We takes some comfort however from the infliction and are not much disconcerted, for truly has it been written that in Zion should the hypocrite and deceiver be made known, and were it not that such individuals are being continually unmasked at the center stake, the prophecy would not have proven true.

A LETTER FROM ELDER DAVIS.

GLEN ROY, O., Oct. 22nd. 1897.

DEAR SEARCHLIGHT:—As you have requested me to write and give an account of some of my experiences in my labors I shall endeavor to do so. I left Glen Roy, O. July, 28th for Kentucky not knowing just what part to go in; I arrived in Ashland Ky. at 12 o'clock the 28th, while there I was wondering just what place I would go to. I met a young man at the depot and he asked me to go to his father's place and preach; his name was Geo. Kimbler and I went out with him. Preached the next evening at the house of Fants Kimbler the brothea of the young man I met at the depot. Left there July 31st and went to Summit Station and gave out my appointment ahead to preach in a union church called Mc Kormick Chapel: when I went to Summit I was directed to the house of John Crane and Martin Fain; on hearing that Crane was such a good man I went to him first; to my great surprise, when I met him he did not have much use for me; he said I was a Mormon and his son-in law asked me several questions I will only give one here. He said, why do you not preach at your home, why come over here and want to teach us? I said the people at my home, some of them, are like you they won't

hear the truth. I asked him why do you send missionaries to convert the heathen when you have heathens at home? He then informed me I could not get the church and told me the people would not feed me, and I told him the trustees of that church gave me permission to use the house, and that I would preach in that place if I had to preach on a box; that I did not come there in a hurry and by the help of God I was not going away in a hurry, and as far as feeding me was concerned, God would find that for me, I said: don't you know you cannot starve a servant of Christ so I left him and as I was coming back I met Martin Fain, who told me to come and make his house my home while I staid in that place I thanked him and I went up to their meeting that night: this was Saturday eve (they were Baptists) they never noticed me but they had told some people they were going to hold the church for spite, they was going to keep the Mormon out, notwithstanding the church was not theirs. So they left an appointment for Sunday morning and evening for themselves, I told the people I would preach in the afternoon. Then they gave out a prayer meeting in the house for the afternoon, I told the people I would talk in the yard under the trees and when time came I was about to get the majority of the people, they asked me to come and preach in the house. I invited two of their preachers up to the stand, Reuben Runnels Jr and young M. Clain. I took for my text, Acts 2, , 'What shall we do.' I told them what to do and what to do whenever another man came in the neighborhood to preach so they (the preachers) promised me the house Wednesday eve; when Tuesday eve came they gave their appointment for Wednesday eve and after the close of the meeting as the crowd was dispersing I got up on the seat and told them the preacher had promised me the house, but those who wanted to hear me to wait a little longer. I said it will sweet when I do get it and Friday evening I got the house and preached right along for three weeks, but the Devil had to get into some of the church members so agents were appointed to disturb my meetings, they talked by the door, rocked the building, threatened my life and tried to lay a trap for me but the God of heaven stood by me; seeing this would not stop me they went into Ashland and swore out a warrant for me for disturbing public worship, this they said I had done on that Tuesday eve; they

went in Aug. 15th and had me taken the 16th and put behind the bars to answer the following day to the above charge. Elijah McTire was the constable, I might say something of this man but I will only say he was on their side and against me. I lodged in the jail until next morning at 9 o'clock the 17th, when I had my trial; they had all things fixed and some of my friends advised me to get a lawyer as they had all things their own way with the Justice of peace. I got a lawyer, I had no money but he took my case, his name was H. L. Woods; time came for my trial and we called for a jury and you should have seen the face of the Squire: we got the jury and they said it was a case of persecution instead of prosecution and I was free once more. I preached that night; the man that swore out the warrant was Rev. R. H. Webb; he was not there the evening that they claim I chilled the spirit, he only told what his brother said. Aug. 20th, I baptized Sarah Scott and Anna Gilbert confirmed them and departed the next day for Denton. My brother John came over the 19th; we went together to the house of Cox Glancy a member of the Utah Church; a good man too preached one sermon there then we went to Faults Switch, nothing of importance occurred there. On our return we came back to Bro. Glancy's and had quite a talk with the Utah Elders, thank God we were able to hold our position as the Church of Christ always are. From there we went to Johnson Chapel at this place after meeting, no one asked us home until at last we started to go to the woods near by, but the school-teacher turned back and took us home with him; his name was Tussie. Since that time I have had a little milder experiences since that time have labored at Summit Station but the war was all over. A lady here composed a piece of poetry about the trouble I will send you a copy you can print it if you wish to, since then I have visited places in Ohio, in Fox Hollow; a small place in Lawrence Co. I baptized a man and his wife Bro. L. J. Russel and wife Monday morning at 7 o'clock, Oct. 11th. I am still at my post ready to preach the gospel in Ky. as well as in Ohio, keeping my eyes on that path that Christ has marked out for all mankind to walk in, asking the prayers of all God's people that I may always be humble. I have endured many things and hope to be able to endure all things, you who know the living God, that answers pray-

ers, pray for me. I close by saying may God speed the day when the honest in heart may be gathered out of the world into the fold of Christ, this is my prayer in Jesus's name.

Your humble servant,
D. J. Davis.

HISTORY OF TEMPLE LOT.

ALMA OWENS, direct examination continued by Defendants:—I gave attention to the lots in controversy in this case, about which I have been testifying, because I was the clerk for the church, and the agent for the church.

I assisted in fencing it and looking after it generally. I do not know that I can state positively when it was fenced but I might if I had access to some receipts that were given or something of that kind.

Yes, sir, I said that I paid these taxes in the interest of the Church of Christ. I so understand it to be the Defendant in this case. I think I can state when that church was organized; my understanding is that it was organized on the 6th day of April, 1830. I cannot say at what place, because I do not pretend to be very well acquainted with all the facts connected with its organization further than they are recorded in history.

I understand it was organized in New York. It was organized by Joseph Smith; he was the founder of the church, and with him I understand were associated Oliver Cowdery and others.

A.— Yes, sir, and it is the same church that I spoke of in my testimony in chief as being the "Hedrickite faction of the Mormon Church." That is what people sometimes call it, but we call it the Church of Christ.

Q.— I will ask you if you know of your own knowledge about the time that Granville Hedrick first united with the church that was organized in 1830?

A.— No, sir, not of my own knowledge. I always understood him to be a member of the original church; I never understood him to be anything else but a member of the original church, always, up to the time of his death.

I do not know when the Hedrickite Church was organized as a faction; do not think it ever was organized as a faction. I am rather inclined to the opinion that it was not, for I always understood it to be a perpetuation of the original church as it was organized in 1830. That is the way I always understood it to be,— a perpetuation or succession of the original church that was organized in 1830.

I could name several who belonged to the church at the time I joined in 1864: there was my father, there was Hedrick Charles Reynolds, and William Eaton, and A. C. Haldeman and John T. Clark; these were leading men in the church when I joined.

WILLIAM R. WILSON, testified:— I reside in Independence, Jackson county, Mo. Have lived here off and on nearly all my life. Am fifty-six years of age. I cannot say when the temple lot was enclosed. When I went to school here I found it enclosed, and I went to school in 1846, 1847, and 1848.

I heard about the Temple Property, knew where it was located. It has always been called the Temple Lot ever since I have been here.

Yes, sir, it is true that that particular spot of ground called the Temple Property slopes in every direction of the compass, and the highest point on the lot is designated on the map, and I could tell when I was on the highest point.

PLAINTIFF'S EVIDENCE IN REBUTTAL.

JOHN HAWLBY, testified:—I am a member of the Reor-

ganized Church. There were no teachings of the church, nor requirements with reference to the question of endowments at the time that I was an officer in it. There was no teaching of endowments to my knowledge at any time until after we went into Texas. Lyman Wight was the first person that taught anything about endowments according to my best recollection.

I was acquainted with William Marks when I was a boy in Nauvoo. I knew him in Plano after we left Nauvoo; that was in 1868 that saw him in Plano, never saw him after that.

Yes, sir I talked with him about the church, talked with him some in Nauvoo. I never introduced the subject of polygamy to him or he to me, but there was something said about it between us. He said that he knew polygamy was practiced, but that he didn't know how far it was practiced there at Nauvoo. I don't know that he stated when it was first practiced there at Nauvoo. He told me that Joseph Smith came to him at one time and said to him:—

"Brother Marks, I am glad that you have not received the teaching of this doctrine, for now we have to go to work and put down this wicked practice, and I want you to call the High Council together and I will prefer charges against these members of the church who have entered into this practice of plural marriage, and if they do not repent, they will be expelled from the church."

That was what he said to me, and shortly after that he was rrested and taken to Carthage.

WILLARD GRIFFITH, testified as follows:—I reside in Sherandoah, Iowa. I have been connected with the Mormon Church since 1831. Sixty-one years past I have belonged to that church. When I left Nauvoo in '46, I went to Wisconsin, Racine county. There was a church organization there at that time. The leader of the organization was named Strang. I went there because of the organization of the church there. I held a position in that church in Wisconsin, was Mr. Strang's privy counselor, or in Mr. Strang's privy council, in the office he held there, in that covenant they had. All who were there and took the covenant signed it in there own blood,— in blood from their own veins. It was considered that they were bound by it in one covenant of brotherhood, and that they all should stand up for each other, right or wrong. It was called a covenant, and it was originated ther at Voree. At any rate, that was the first I ever heard of it. I do not know much about the endowment business, never attended any of the endowments; refused to go into the Temple at Nauvoo or have anything to do with it for I got quite disgusted with my observations of the way things were going on in the church. There was no system of endowments practiced before Joseph Smith's death.

JAMES WHITEHEAD, testified:—I do not know anything about the doctrine of polygamy ever having been taught in the church by Joseph Smith, at any time prior to his death, never heard him teach it, either publicly or privately, he never said a word to me about it at all, and I never heard it taught either publicly or privately by him or by an elder or any officer in the church prior to his death; and I had a good opportunity of knowing it if any such a thing had been taught by the prophet or anyone else, because I was there in his office and with him continually.

I heard about the order of the church on the question of sealing. I cannot tell the date that I first heard of it, that is the time of the year, but it was in the early part of 1843, I think it might possibly be the latter part of 1842, but I would not be positive about the

date. That was the ordinance of sealing as they called it. of husband and wife. They would be married according to the ordinances of the laws of God, not only for time but for eternity as well. That applied only to husband and wife, and a man could not have but one wife, they were not allowed to have more than one wife, but could have one wife and could be sealed to her for this life, as well as for life to come.

Newell K. Whitney, the bishop at one time showed me a revelation on the question of sealing. The revelation that Whitney showed me was on the matter of sealing, that was before they went to Salt Lake City, it was after the death of Joseph Smith that he showed me the revelation on sealing.

It was written, I did not write it. I read it. I think it was in the handwriting of William Clayton. But the one published in the Book of Doctrine and Covenants by the Utah Church was not the one that Bishop Whitney showed me at Winter Quarters. It was not the same at all. It was entirely changed.

C. E. REYNOLDS, testified;—I was a member of the original church of Jesus Christ of Latter Day Saints, at the time of the death of Joseph Smith.

Granville Hedrick was an elder in the original church, that was organized April 6, 1830. He was an elder in that church before the death of Joseph Smith. I came to Jackson county, Mo., under the direction of Granville Hedrick, in 1868. I am acquainted with Charles A. Hall, one of the Defendants in this case. I had correspondence with Mr. Hall with reference to mortgaging the Temple Lot, the property that is now in controversy in this suit. These letters to which my attention has been called were with reference, or some of them were, to that subject. Mr. Hall wanted to mortgage the property. From these letters I understood that he wanted to raise money on these lots in controversy, and I understood, well all I know about it is what these letters say. That is all I know about it, and they will speak for themselves.

THE SEARCHLIGHT.

Devoted to the Interests of the Church of Christ in Zion.

VOL. 2.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, JANUARY 10, 1898.

NO. 12.

X POLYGAMY. X

Editor Searchlight:—Inasmuch as the major part of those who have embraced this “new and everlasting covenant,” believe in it, and a great many do actually practice, the doctrine of polygamy, or plurality of wives and are also very bold in their assertions that it cannot be shown from the Bible that God disproves of it; but on the contrary that he gave it as one of his laws. Now, I wish to offer you a few thoughts on the subject, and that too, from a Bible standpoint. I am asked by these adherents of polygamy to reconcile certain passages of scripture, which, even the learned ministers of the day are at a loss to handle; with my limited learning, having never enjoyed the benefits of even a common school education, it may seem presumptuous to attempt the task; nevertheless I shall try to do so.

First I am asked to reconcile the 12th, 14th and 16th verses of the 6th chapter of Judges, where the angel of the Lord appeared unto a poor man of the half tribe of Manasseh, as he was at the threshing-floor and said unto him:

The Lord in with thee, thou mighty man of valor.—Verse 12.

And the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee.—Verse 14.

And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

This man Gideon, for that was the man the angel was addressing, was also commanded to throw down the alter and grove of Baal, build an altar to the Lord and offer a burnt sacrifice thereon, which he did; and the Spirit of the Lord was with him mightily, and God blessed him and gave the Midianites into his hands, and they were subdued before the children of Israel, so that they lifted up their heads no more; and the country was in quietness in the days of Gideon. I am then referred to the 8th chapter of Judges, and the 30th verse, where it is recorded that this same Gideon was a polygamist and also had many concubines; being the father of seventy sons of his own body.

I am asked to ruminare as to the whys and

wherefores of the Lord choosing such a man to break down the alters of Baal and bring peace to Israel for forty years; even this man, who with his little Spartan band of three hundred, put to flight the one hundred and twenty thousand swordsmen. I am willing to admit he did some wonderful things, that enabled even the rebellious Israelites to live in peace for forty years.

I will now leave Gideon, although I could say much more concerning the honor the Lord had bestowed upon upon him, and go from him to the case of Elkanah, whose dwelling was in Mount Ephraim, during the time of the judges of Israel; now this man had but two wives, surely very temperate in comparison to Gideon or King David, or King Solomon; and Elkanah was considered a conscientious man, for he went up to Shiloh twice each year to worship and to sacrifice. One of his wives was named Hannah and the other was called Peninah; the latter had children and the former was barren, like Sarah of old; yet this Hannah though living with a polygamist was said to be very pious, and she grieved in her heart that she was denied children; so when they all went up to Shiloh with their yearly sacrifice, Hannah went into the house of the Lord, but she was very bitter in her heart, and prayed unto the Lord and wept sore and vowed a vow and said:

O Lord of Hosts, if thou wilt indeed look upon the affliction of thine hand maiden and remember me and not forget thine handmaiden, but will give unto thine handmaiden a man-child, then I will give him unto the Lord all the days of his life and there shall no razor come upon his head.—Samuel 1:10.

And then Hannah opened her heart to the priest, whose name was Eli, who ministered before the Lord, and Eli said to her:

Go in peace, and the Lord God of Israel grant thee thy petition, which thou hast asked of him.

So the Lord blessed her and granted her the desire of her heart, and it came to pass that Hannah bore a son and his name was called Samuel, because, “I have asked him of the Lord.”

Now, polygamists ask us, did not the Lord bless Samuel, this son of Elkanah and Hannah, born in polygamy? We answer that he certainly did, and made a great prophet of him, and called

him when he was but a little boy, telling him that he would cut off the strength of Eli's house, because they did wickedly; and when Samuel grew up the Lord was with him and he was esteemed and acknowledged as the prophet of the Lord throughout all Israel, even from Dan to Beersheba; and when he died all Israel lamented him; and yet he was not a polygamist and no greater prophet was there throughout all Israel; yet some will say he was the son of polygamous parents. We answer: a fact which he could not help and with which he had no choice. We have found in Samuel a great man of God who lived a life of purity and died in the full favor of God, without embracing the doctrine of polygamy. Let us see if we may also find some of the kings of Israel, who lived and died as did Samuel. First let us take Saul, the son of Kish; here we find a man anointed of the Lord, who afterwards embraced polygamy. Was he accepted of the Lord? We answer he was not; for the Lord rejected him and allowed the Philistines to array themselves against Israel and they were not delivered, until David, a stripling of the house of Jesse, came to their relief; for which assistance David incurred the jealousy of Saul, who tried to kill him; he was preserved by the hand of the Lord, however, and eventually was anointed King of Israel. This same David, during the course of his life was the husband to many wives, and polygamists again ask us, If polygamy was not approbated of the Lord, how comes it that he permitted the greatest of all Israel's kings to have so many wives, two of which were given him at the hands of Nathan, the prophet of the Lord? There can be no question, but that at a certain time during the life of David, he stood high in the favor of the Lord, but to insist that he pleased the Lord in all things is a grand mistake, notwithstanding a certain passage of scripture that states "He offended in no matter, save the case of Uriah." There has evidently been a mistranslation of that sentence because we know that the Lord was very much displeased with David for allowing the numbering of Israel and the scriptures are very plain as to this sin of David (see 1 Chronicles, 21: 7, 8, 17). We give this quotation, simply to show that David did offend in other things "save the matter of Uriah" and by so showing, we utterly destroy the force of the polygamist argument, based on the assumption, that his only offence was in taking Bathsheba to wife. One has but to read the Psalms to find plentiful evidences of his sinning in the sight of God, and perhaps polygamy was among his many sins; and yet with all his sins, none can deny the greatness of David and that he was at one time in his life, at least, greatly beloved

of the Lord. We will leave further consideration of David, for the present and take up his son, Solomon, that great and wise man, to whom was entrusted the building of the temple of the Most High, at Jerusalem. The Lord says of this king, that he was not as good a man as his father, for he did evil in the sight of the Lord, for although he had been blessed above all men in wisdom, yet he became an idolator and whore-monger; for it was said that the women he had taken to wife, had turned his heart from the true God, to worship idols; which thing was a sore displeasure in the sight of God, as indeed has all such abominations been since the days of Lamech, the first polygamist.

I will take up another case, before I attempt any reconciliation of these things; it is the case of Joash, one of the Hebrew kings, of whom it was said that he did good in the sight of the Lord, all the days of Jehoadah, the priest of God. Now, this little fellow was but seven years old when he was anointed king, and it was said of him that after he was king awhile he had a mind to repair the temple, and orders to that effect were issued and it was done. Jehoadah, the priest, gave unto him two wives, and yet it was said of him that he did good all the days of Jehoadah, the priest. However, by following his history a little further, we find that he turned out to be a very wicked man, and therefore cannot be held up as a paragon of virtue; indeed there are *not one* of these kings which we have examined, but what *before death came*, became a wicked man, although at some time during their lives they were blessed of the Lord. Now, the polygamist will ask us to explain how it can be, that the Lord so richly blessed these men, and at the same time disapproved of polygamy. If polygamy was wrong, they ask, why did God permit these men to have more than one wife? The answer is simple and by its simplicity is made the more powerful. The reason that God permitted such men as Saul, David, Solomon and Joash, as well as others mentioned, to have more than one wife is *because they desired them*. For is it not written that God grants unto all men according to their desires, whether it be unto life, or whether it be unto death? In this granting of men's desires, whether they be good or evil is the principle of free moral agency kept inviolate; for God *must* grant unto men *according to their desires*, no matter what the desire, or else he destroys the principle of free moral agency, and renders them *unaccountable* for their deeds.

The question may be asked, Did not God sanction polygamy in a certain sense, when he allowed the individuals named in this article, to

have more than one wife, especially so, when in some cases these plural wives were given them at the hands of God's prophets? We answer, that his sanction no more attended the taking of plural wives under the conditions named, than did his sanction attend the anointing of Saul to be king over Israel: the two cases are identical in conditions. Israel, the people of God, desired a king, which thing the Lord told them was not the thing to have; but no, they must have a king; did that action of the Lord's make it right for them to have a king? We answer, it did not, for the Lord emphatically declares in Samuel 8: 7:

“And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them.

So we see that although they rejected the Lord in demanding a king, yet the Lord grants them a king, and that, too, at the hands of one of his purest prophets. And why? Because they desired the thing, and had God refused them he would have destroyed the free moral agency, which he declares is granted unto all men, that they may become responsible to him for their acts. It was just the same with the individuals under consideration here. They desired more than one wife, and God, to be true to himself and the laws he has established, was bound to grant them the *desire of their hearts*,

It may be urged that being as they were the servants of God they would not desire anything wrong. Our answer to this is to point to the testimony of the Scriptures, which discloses that each and every one of these kings desired *something* that was evil in the sight of God, *exclusive* of desiring a plurality of wives. If they desired *one* thing that was wrong, they were liable to desire something else that was evil, and that something else was polygamy.

I think I have shown plainly that the Lord *does* give and grant unto people, according to their desires, *without* approving of what they desire, and this case of Israel desiring a king and being granted it against the council of God, will suffice for all such cases, whether the desire be for a king or more than one wife. And this covers the case of Gideon, as well as another.

The Lord certainly nominated Saul, as king of Israel and had him anointed by his prophet, and yet notice what a wicked man he got to be; his kingdom was taken from him, and he becomes so lost to all that was right that he begs his servant to kill him upon the field of battle, and upon his refusal, Saul falls upon his own spear, committing suicide, thus becoming a murderer; as he sowed,

so he reaped; he desired evil and he reaped evil.

First and last the house of Israel and Judah had a great many kings. Let us look back over the reign of King David the next to succeed Saul. It was said of him that he was a man after God's own heart, which I verily believe was true of him when God had taken him from the sheep-cote and gave him power and favor and such strength that he could slay the lion. But very soon we find he loved the women so well that he must have a lot of wives, and before long a big number of concubines. He got them because he desired them, just as Israel got Saul for a king because they desired one, and yet no one will be found who will say that it was good for Israel to have a king. Neither was it good for David to have more than one wife, and why? Because they turned his heart from the Lord and caused him to become an adulterer and a murderer. Who is it that calls his action, in the matter of Uriah, less than murder. And these things prevented him from having the honor of building an house unto the Lord, for it was reserved to be accomplished by Solomon his son. And yet this Solomon, so highly endowed with wisdom and so much favored of the Lord, takes unto himself numerous wives and concubines, and what does the Scriptures tell was his end? We find him turned from the worship of the only true and living God and joining in the devotions that his polygamous wives paid to idols. Such was the lives and end of two of Israel's most illustrious kings. Of Joash we find that his end was little better than his predecessors, for we find him with the blood of the priest's sons on his hands, and yet he had done good and repaired the temple of the Lord. He also was a polygamist. He had a good beginning, but a poor ending. He commenced his evil ways by desiring a plurality of wives, which was granted unto him, and he winds up with murder.

Now, that God has given unto all men their agency to act for themselves, and choose either the ways of life and salvation, or sin and death. with the solemn warning that they must look for pay to the Master whom they elect to serve, and grants unto all men the desires of their hearts, whether it be for kings, for wives, or what not, yet he never has approved of man having more than one wife at a time. And notwithstanding this, we find that the house of Israel and Judah were from the beginning, an idolatrous and whorish people for which the Lord chastized them from time to time, even with death, and famine, and pestilence and bondage, until they were broken up and scattered among all the nations because of their whoredoms, for to have more than one wife is an whoredom in the sight of God.

More anon,

R. HILL.

THE SEARCHLIGHT.

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CHURCH OF CHRIST holds preaching services every Sunday in meeting house on the Temple Lot at 11 a. m. and 7:30 p. m. Sunday School at 10 a. m. Young People's meeting at 7 p. m. Everybody invited and welcome.

THE quarterly conference of the Church of Christ in Zion was held in the chapel on the Temple Lot, Monday, January 3d. No business of importance was transacted.

BRO. GEORGE D. COLE, who is absent on a mission in Ohio and Kentucky, reports that he has been quite ill, but is about recovered again: he has experienced good results from his preaching and hopes to establish several branches of the church, before his return.

THE action of the Federal government in depriving the Indians of their former rights and priv- ileges, is but another step taken by this great and wicked nation towards the well merited punish- ment that a just God is sure to visit upon it. Not content with depriving the Indians of vast em- pires of untold wealth, this powerful nation dares to covet the little parcel of land yet left to the In- dian, and the men sent to Congress to represent the people are laying plans to cheat the poor Indian out of his all. If the plans of certain men be car- ried out, and the Indian forced to accept an allot- ment instead of the present system of land owner- ship, it will be but a little while until they become wanderers upon the face of the earth, for with their lack of ability to save their means, it would be but a short time until the unprincipled amongst the whites would fleece them of all they possess. But a day of reckoning will come, and the white man will be forced to answer to the Universal Parent for his failure to protect and cherish the friendless red men. It is the duty of the whites to care for the Indians and in so doing it is but a

meagre recompense for lands of the red men now held and enjoyed by the whites without adequate compensation.

SHOULD the proposed division of the Chinese Empire among the powers of Europe become a reality, it would prove a most unfortunate thing for the American citizen, for its dismemberment is sure to be followed by an introduction of modern machinery into China. With the Chinese ability to subsist on a few cents a day, they would be able to turn out manufactured articles at half what it costs us to make them, and we would be forced to reduce the pay of our operatives, or shut up shop, either of which is sure to produce an end- less amount of misery to our working people.

THE Board of Publication acknowledges itself indebted to the following named brethren who have kindly assisted, by cash donations, towards the expense of publishing the second volume of of the SEARCHLIGHT: Richard Hill. George P. Frisbey, James A. Hedrick, Martin H. Haldeman; Dr. R. Kesler, Bonner Springs, Kansas; Andrew Himes, Allendale, Missouri; John Davis, Sr., John Davis, Jr., Glen Roy, Ohio; Sr. John Davis, Glen Roy, Ohio; and Sr. Plue D. Haldeman. Many others have assisted by their subscriptions, and their kind words of encouragement: for many letters have been received by the editor which have served to cheer his heart and help him bear the cruel and unfeeling accusations which some have deemed necessary to bring against him, on account of articles appearing in the columns of our paper. However we must sup the bitter with the sweet, and feel to say truthfully that we are more than satisfied with the results of our undertaking the publication of the SEARCHLIGHT. It is true we have not made money out of the paper; we did not expect to, so are not disappointed. But of one thing we feel certain: matters of vital importance, and hitherto hid from the majority of Latter Day Saints, have been held up for consideration in a light that is new and wonderful.

SEARCHLIGHT FOR 1898.

It is our intention to republish the history of Joseph Smith the Prophet, as written by him- self and published in the first five volumes of the *Times and Seasons*, a paper pub- lished by the church during the life time of the prophet. This history is a story of the prophet's life as well as a picture of the early days of the church, with an account of all the principal events that occurred during the establishment of the church. All the early revelations are embodied

in this history, with an account of the events that necessitated their reception. By reading this history and thus becoming acquainted with all the happenings that called forth the revelations, one is better able to understand their meaning and application. No one who is deeply interested in this latter day work should fail to read this history. We will reproduce it *word for word without the slightest abridgement*, and will fill about two of our pages of each issue with it. It is also our intention to devote more space to current events that have a bearing on our faith. It is also intended to treat on general gospel topics, and, in a word, we shall try to print a paper that will prove of interest to any religious person who may read it. Tell your friends about our paper and induce them to subscribe and keep posted on what is occurring in Zion.

SUBSCRIPTION REDUCED.

The SEARCHLIGHT will cost you but *twenty-five cents per year* until further notice.

We have decided to make the reduction, not because we can afford it, but because many have written, saying they would like our paper, but on account of the hard times, they did not feel able to pay fifty cents for it. It is not our object to make money out of the paper; we aim to get our little sheet before as many Latter Day Saints as possible, and in carrying out this object we have found it necessary to call on faithful brethren for financial aid to help meet our expenses. We do not insert any advertisements in our paper, and therefore our only source of income consists of subscriptions and the donations of friends.

We trust that those who feel interested in our little paper will take the trouble to secure us a few subscribers. It is our intention to make the SEARCHLIGHT worth many times the price charged for subscription, and hope to see the day that our paper shall prove self-sustaining. Until that time, we ask our friends not to forget us, nor the fact that it takes money to pay the printer, and if the Lord has prospered you, share some of it with the SEARCHLIGHT and help carry on a reformation among Latter Day Saints that must be accomplished before Zion may be redeemed.

CATHOLICS ACTIVE.

It is announced by the daily papers that a movement has been inaugurated with a view to converting England to Catholicism. Many prayers and masses are to be offered up by Catholics, that this object may be accomplished. The movement is certainly novel, for the Catholic Church in times

past has been wont to push its religion by the sword rather than by prayers. It is not probable, however, that any great progress will be made among the masses of English people, although it is a fact that many of the nobility of Great Britain have lately been converted to the Catholic faith.

THE RETURN.

Among our exchanges we note the re-appearance of the *Return* which has been revived under the editorship of John J. Snyder, with its publication office at Denver, Colorado. If Bro. Snyder is able to make the *Return* as interesting as did Elder Robinson, he will do well. We trust it may receive kind treatment at the hands of Latter Day Saints everywhere, for while we differ very materially on many points with the *Return*, yet we are willing to believe that the Whitmer brethren are honestly engaged in an endeavor to build up Mormonism as they see it: and as such we wish them well, hoping the day is not far distant when a perfect understanding will be had among all the believers in the sacred Book of Mormon.

To Aid Jewish Pilgrims.

Albany, N. Y., Dec. 21.—The American Congregation the Pride of Jerusalem, with the principal office in New York City, was incorporated yesterday to aid indigent American Jews and Jews of other nationalities who live in Jerusalem and Palestine, by means of money collections in Jewish synagogues and homes in the United States for distribution by Rabbi Joshua L. Dikin and the United States consul in Jerusalem. It is intended to encourage the so-called Zionitic movement and to support pilgrimages from this country to Jerusalem and Palestine in connection with this movement.—*Kansas City Star*.

THE above clipping should serve to strengthen the faith of every Latter Day Saint in his belief and acceptance of the restored gospel. The "signs confirming" are indeed growing thicker and faster each year.

THE TWO STICKS.

"Moreover thou Son of Man, take thee one stick and write upon it for Judah and for the children of Israel his companions, then take another stick and write upon it for Joseph the stick of Ephraim and for all the house of Israel his companions.—Ezek. 37: 16.

To have a proper understanding of what the prophet meant we should know what is meant by the word "stick," and as it is to contain a record of a certain people, it must be the same thing as the Jews wrote upon and which is called parchment and rolled upon a stick, which was afterward called a record, and as all the different denominations agree that the Bible is the record of the Jews, we are forced to believe that it is the stick referred

to as the stick of Judah, and is in our day called a book. Then the prophet was commanded to take another stick and write upon it for Joseph, the stick of Ephraim and all the house of Israel his companions. So this must be a record of another people and these two sticks are to become one in God's hand, for God says he will join them together. Now if the Bible is the stick of Judah, which no one can deny, where is the stick of Ephraim—Joseph? Now that we may have a more correct understanding of those records it will be necessary to go back to the time when Jacob was blessing his twelve sons. Genesis 49th chapter, 8th to 27th verses: in the tenth verse he says the sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be. Now, reader, has this prophetic blessing had its fulfillment? Has the sceptre (meaning power and authority) departed from Judah, and has Shiloh come? Certainly the power and authority has departed from Judah for they are no more called a nation; they have no government; they are scattered among all the nations of the earth; and Shiloh, meaning Christ, has surely come; then if this blessing has had its fulfillment upon Judah, we should also expect the blessing of Joseph to be literally fulfilled upon his descendents who is called Ephraim, the son of Joseph. Jacob said in verse twenty-two, that Joseph is a fruitful bough by a well, whose branches run over the wall. In verse twenty-six, he says, "The blessings of thy Father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Consider for a moment the blessings of Jacob's progenitors, Abraham and Isaac, whose seed should be as the sand of the sea, in number, and in their seed should all the nations of the earth be blessed. Who could ask any greater blessing than this? Yet Jacob says, speaking to his son Joseph:

The blessings of thy Father has prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills, and they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Now, we learn from this, that Joseph's seed was to have a blessing over and above that of his brethren even to the utmost bounds of the everlasting hills. What are we to understand by this language? What would you understand if one should tell you that they were going to the utmost bounds of the everlasting hills? Why, most assuredly, you would understand that they were go-

ing just as far from where they stood as they possibly could get, and just so with this blessing upon Joseph. If you stand in Egypt, where Jacob was at that time, the utmost bound of the everlasting hills would be in this American continent, because it is the farthest land away from that place. Speaking of Ephraim in the 48th chapter of Genesis, 19th verse, he said, "And his seed shall become a multitude of nations." Where can you find any race of people that has become a multitude of nations, except on this American continent, where we find the American Indian divided and subdivided into a multitude of nations, speaking more than four hundred different languages, two thousand dialects. Then if we have traced Ephraim to this continent, and find him here in the person of the American Indian, the question would arise, where is his stick (or record)? for he surely has a record, for God has declared it and has said he would join it to the record of the Jews (the Bible), and they should become one in his hand. Now we will go to Isaiah, 29th chapter, and see what is there concerning this record or book that is to come forth. Commencing with the 28th chapter we find that he is prophesying concerning Ephraim and threatening him, and in the same chapter Christ is promised, and in the 29th chapter he speaks of the judgments that shall fall upon him until he shall be brought down and shall speak out of the ground. (Verse 4.)

For the Lord has poured out upon you the spirit of deep sleep and hath closed your eyes; the prophets and your rulers the seers hath he covered."—Verse 10.

And then he says the vision of all has become unto you as the words of a book that is sealed which men deliver to one that is learned, saying:

Read this I pray thee, and he saith I cannot for it is sealed.—Verse 11.

And the book is delivered to him that is not learned saying, read this I pray thee, and he saith, I am not learned.—Verse 12.

Here we have a book that is to come out of the ground, and to be the words of them that slept, to come forth after the prophets had fallen asleep, and the seers covered, and just before Lebanon becomes a fruitful field.

Is it not yet a very little while and Lebanon shall be turned into a fruitful field.—Verse 17.

Now reader, has the prophets and the seers been covered? Surely they have, for the Bible contains no prophecy since John's Revelation. Then this book was to come forth *after* that. Then I would ask, has Lebanon become a fruitful field? Surely it has, for the rain began to fall in Lebanon over thirty years ago, and today it is one of the most fruitful fields in the known world. Then if that be true, this book has surely come forth, for

Lebanon was to be turned into a fruitful field in a little while after the book came forth. (Verse 17.)

Now we are aware that the world at large is ready to say that this is the New Testament, but if you will just consider the time in which this book is to come forth you can plainly see that it is not the New Testament, and to show the necessity of this book coming forth, we will go to John, Revelation 12th chapter, where he saw a great wonder in heaven, a woman clothed with the sun, etc., and she brought forth a man child who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne. Now this woman represents the church, clothed with the sun (or power and authority), and the moon (the Mosaic law) under her feet, and upon her head a crown of twelve stars (the twelve apostles) and she brings forth a man child (meaning authority), and this child (or authority) was caught up unto God, and the woman fled into the wilderness where she is to be nourished for a time times and half a time, which would be at least three times and a half time, which, according to the Jewish calculations, is 1260 years that the church was in the wilderness, and according to the best theologians, the last vestige of authority was taken away from the church that Christ and his apostles set up. At about the time of Constantine the Great, the church being under persecution, the Roman power made an alliance with them after that persecution became so strong, those that would not bow to their sceptre, the rack and the dungeon was brought into use and so they persecuted until death, everyone that would not bow or acknowledge this supremacy. At or about the year 570 there was not one left of the remaining church holding the authority. Then adding this 570 years to the 1260 years that the church was in the wilderness, we would have about the year 1830 when the church should come out of the wilderness, and John says in his 14th chapter: 6th verse, And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. So we can see that the gospel was not on the earth or God would not send an angel with it to the earth. Then, dear reader, if the time has expired about the year 1830, where is the angel with the gospel? We hear men all around us preaching what they call the gospel, but they do not tell us where they get their authority to preach, and Paul tells us that no man taketh this honor to himself save he that is called of God as was Aaron, which was by direct revelation, but if a man claims to have a revelation from God how quick they will say we have no need of revelation. Now, dear reader, should I say no more and leave you to ponder those things in your

heart I would not be justified; neither would I do justice to my fellow men; but I am constrained by the love that I have for my fellow creatures, to make known unto all who may read this, that the time has come, and that the stick of Ephraim—Joseph has come forth and is a record of those that lived upon this continent from six hundred years before Christ until four or five hundred years after Christ, of whom the American Indian is a descendant, and this record was kept on plates of gold, and was hid up in the earth by Moroni, the last one of those who wrote the records, and that angel that John saw fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, *has come* and delivered those plates to a young man whose name is Joseph Smith, and by the power of God they have been translated into the English language and written in a book which equals the Bible in all its teachings, and even surpasses it in the most essential parts, and a better code of morals the world has never seen.

A. L. HARTLEY.

Old Thoughts Worked Over.

The rich man never sweats, he just perspires.

Don't try to make everybody see as you do.

An active life often makes a man a pleasant companion.

A full purse makes a good servant and not infrequently a hard master.

So many men forget their elegant ways when in the bosom of their families.

A bright saying gains much in radiance when it falls from the lips of the great.

Many wise people have acquired the habit of judging the quality of our religion by our actions.

A man has indeed fallen into a low estate who has not some one who believes and trusts in him.

Always look for the best traits in your friends; the bad ones are sure to force themselves upon your notice.

Man's nearest approach to perfection exists when he enjoys the merited confidence and esteem of his friends.

Don't wait until a man is dead before you are heard to speak of his good qualities, he wont appreciate your words then.

The devil promises most generous pay to those who serve him, but when the wages are demanded he generally makes it hot for the servant.

Some people are more polite to strangers whom perhaps they will not again see, than they are to their own families whom they perhaps will see every day.

ADORATION.

"All thy works shall praise thee, O Lord."—Psalms, 114:10.

God hath His solitudes unpeopled yet,
Save by the peaceful life of bird and flower,
Where, since the world's foundation, He hath set
The hiding of His power.

Year after year His rains make fresh and green
Lone wastes of prairie, where, as daylight goes,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In his appointed time.

Amid the strong recesses of the hills,
Fixed by His word, immutable and calm,
The murmuring river all the silence fills
With its unheeded psalm.

From deep to deep the floods lift up their voice,
Because His hand hath measured them of old;
The far outgoings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,
That wanders homeless through the summer skies,
Is reckoned in His purposes and forms
One of His argosies.

Where the perpetual mountains patient wait,
Girded with purity before His throne,
Keeping from age to age inviolate
Their everlasting crown.

Where the long-gathering waves of ocean break
With ceaseless music o'er untrodden strands,
From isles that day by day in silence wake,
From earth's remotest lands.

The anthem of His praise shall uttered be:
All works created on His name shall call,
And laud and bless His holy name, for He
Hath pleasure in them all.

—Mary Rowles.

TEMPLE LOT HISTORY.

[CONCLUDED.]

Joseph Smith, testified:

For the purpose of showing the doctrine of the original church, prior to the death of Joseph the Seer, on the subject of secret oaths and covenants, I now hand the witness Exhibit "F" and ask him to read paragraph thirty of chapter two on page 395, as follows: [witness reads from Book of Mormon the paragraph indicated].

The translation of the scriptures was a work reserved that afterwards came into my possession. I mean the inspired translation. The manuscript was kept in the possession of my mother, until they were delivered to a committee of the Reorganization for publication. The committee was Israel Rogers, Ebenezer Robinson, and Joseph Smith. The manuscript was delivered into my hands by my mother. It was in manuscript and was published as received.

There never was any claim made up to the time of my father's death, by Lucy Kimball, Lucy Walker, or any other woman, except Emma Smith, that they were the wife of my father. I never heard of such a thing until 1846.

In regard to the inspired translation, we take it for

what it purports to be, a translation and correction of the Old and New Testaments by the spirit of inspiration, by my father, Joseph Smith, and place it side by side with the Book of Mormon and the Covenants. I never heard of a case where a member of the church was disciplined for belonging to a secret organization. If they choose to belong to the Masons, the Odd Fellows, or any other secret organization, they are at perfect liberty to so do, as far as the church is concerned. The church as far as that is concerned neither teaches nor endorses, nor sanctions nor condemns these secret organizations, it stands perfectly neutral on that question.

Melissa Lott lived at my father's house before his death, about eight to ten months, as near as I can remember, she was from eighteen to twenty-two years old; she did some work there, boarded there and went to school. Lucy Walker was there at my father's house. She was near sixteen years old. I think she was there about a year and a half. I knew Emily and Eliza Partridge, I think they lived at my father's house, but that is not so steady in my memory as Lucy Walker, but I recollect they stayed there. Eliza was old enough to be called an old maid, and Emily was verging on twenty-two, or somewhere near there. I remember very well that they were very intelligent young women. I knew Maria and Sarah Lawrence, or the Lawrence sisters, they never lived at my father's house that I know of, but my recollection was that they were there on a visit.

Plaintiffs then offered in evidence, page 423, Vol. 5, from *Times and Seasons*, same being a notice concerning one Hiram Brown; also on page 490, same publication, an article headed, "To the Elders Abroad."

W. W. Blair testified:

I read that portion of Mr. Briggs testimony that related to a purported lodge meeting, or priesthood meeting, in which he states there was a purported revelation read by William Smith, and that I was present. I never attended any meeting of that kind or any thing that bore any relation to it; now in the winter afterwards, there were some meetings held and they dubbed them lodge meetings; they were meetings of the ministry, but they permitted the members to be present, at least to some degree. Perhaps in June or July, 1852, I heard that Joseph Wood and William Smith had something to say in favor of sealing or a plurality of wives. When I withdraw from William Smith's organization, I had several reasons for so doing. William Smith was a brother to Joseph Smith and is the same William B. Smith who has testified in this case. I became one of the twelve when the church was organized under William Smith in 1852. Jason W. Briggs was understood to be one of the Twelve at the time I came into the church, but he repudiated the church before April, 1852. To the best of my recollection, he repudiated the church in November, 1851. We understood at the time that he repudiated William Smith, because of the plurality doctrine, or the doctrine of polygamy, but we also understood at the time that he was mistaken about it, and that he had unfairly charged William Smith in that respect.

END OF TEMPLE LOT TESTIMONY.

THE love a salaried preacher bears toward his flock is often gauged by the extent of his pay and the promptness with which he receives it.