

THE SEARCHLIGHT.

DEVOTED TO THE INTERESTS OF THE CHURCH OF CHRIST IN ZION.

VOL. 1.

INDEPENDENCE, MO., FEBRUARY 1, 1896.

No. 1.

By Way of Explanation.

IN presenting this first number of THE SEARCHLIGHT to your notice, we do so with a full understanding that the principles we propose to advocate, viz.: Truth and Light, have fallen into a state of unuse among *some* of the Latter Day Saints, and in their stead has arisen selfish motives, spiritual darkness and a vain groping after things that will remain forever unattainable to the Church in her present condition. To our minds the time is now here when all the honest in heart should unite themselves for a final and desperate struggle against the iniquity and darkness that fastened itself so early on the Church, and which to-day is responsible for the divided condition of the Church, who, if she could be united upon the *pure principles* as first laid down by Joseph Smith, would make her invincible, and would lay within her grasp the power to make herself felt in the world and would speedily bring to pass the prophecies concerning the glory of Zion. This thing can only be accomplished by investigation. Never stifle this spirit of finding out for yourself the truth and merits of the claims that may be presented for your consideration. Reflect a moment, what was the cause that led you into the Latter Day work? Was it shutting yourself up to all argument and reason, or was it that spirit of "finding out" that placed you where you are to-day. There is no doubt but that you have learned many things, but reader, you probably don't know it all yet; *but you may know more* if you will take the care to give your unbiased and unprejudiced attention to what will be pre-

sented from time to time in the columns of this paper. We intend to take every principle, as taught by every faction of the Mormon Church, and in their turn point out their good points if they have any, or their fallacies if they are false. We shall endeavor to do this in the spirit of meekness and love towards all, with only a desire to see this latter day work shine forth in all the glory that God gave it on its establishment, and not obscured by any of the contrivances or inventions of man seeking to embellish the handiwork of God.

In this effort we ask the co-operation and prayerful help of every real well wisher of Zion.

IT is sometimes amusing to read the newspaper accounts of the Temple Lot suit. The amount of ignorance displayed by some so-called writers is immense. The wildest notions ever expressed or entertained by the least informed Mormon are far behind the statements made and circulated as truth by some of these young men. We advise them to take a day off and inform themselves in regard to things of this kind.

NOW that the Temple Lot suit is settled the humble saints with a good store of faith should importune the Almighty to start the work towards building a temple on the lot to His honor. While the "Hedrickites" feel to rejoice that the Almighty has seen fit to allow them to remain in possession, still they regard the property as belonging to the Lord and will only be too glad to either *lead* or *assist* whenever the Lord shall further reveal his will concerning this consecrated spot of ground—but they insist on knowing that the Lord is behind any movement in that direction.

THE SEARCHLIGHT.

PUBLISHED MONTHLY BY

CHURCH OF CHRIST IN ZION.

SUBSCRIPTION PRICE, 25c per year. Subscriptions commence with Vol. 1, No. 1. Any person sending us four subscribers for one year will receive one copy free for one year. One cent stamps taken. Address all subscriptions and communications to
THE SEARCHLIGHT,
 P. O. Box 83. INDEPENDENCE, Mo.

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 6:30 p. m. Everybody invited and welcome.

Richard Hill, Geo. P. Frisbey, Geo. D. Cole, Jas. A. Hedrick, Alma Owen and J. R. Haldeman are authorized to receive subscriptions to **THE SEARCHLIGHT.**

Agents wanted to solicit subscribers for this paper.

THAT thinking men may have an insight into some of the reasons that have caused us, the Church of Christ, to hold aloof and maintain a separate organization from the different factions of Mormonism, we republish here a Revelation given through Granville Hedrick in 1863 and by the Church republished in *The Truth Teller*, and adopted shortly thereafter. After a lapse of 32 years we feel that the Church history has vindicated the correctness and divine authenticity of the following :

The following revelation was given after prayer and fasting in humble petition to the Lord, that we might no longer be left in doubt or uncertainty as to the many great and perplexing difficulties of the church :

REVELATION.

Given August 16, 1863, to the Church of Christ. (of Latterday Saints.) through GRANVILLE HEDRICK, President of the Church.

Thus, saith the Lord God of Israel, write ;—I say unto you in as much as you have asked counsel of Me, your Father in Heaven, who knoweth all things, concerning you as a people who have professed my name. Therefore, prepare yourselves to do that which shall be given unto you, that you may be prepared to escape that which is to come, and walk in all righteousness, that peace may be again established with all those who love righteousness. Hear then and know of a surety, in as much as you keep the commandments that you have received, you are the children of light, therefore you shall be led by the counsel of Him who rules all things, who is your Father in Heaven, who will lead and direct His people, that they shall escape the judgments that are to come. This is my promise unto you. And was promised unto your brethren at the beginning ; but they strayed from my ordinances, therefore my promise unto them was of none effect, for my people cannot enjoy the blessings that I promise

unto them except they keep all my commandments. Therefore, in as much as your brethren, at the beginning, forfeited their blessings and were driven out, I have reserved in store those blessings for all who keep my commandments according to the covenant and promise which was made unto the prophets, to whom I promised a day of righteousness and peace to all those who love and serve the true and living God, in the day of wrath and indignation that shall be poured out upon the wicked and unbelieving, in the day of my reckoning of accounts unto the nations, these judgments which were foretold by the prophets, which should fall upon the land. Therefore I established my church among the Gentiles, that all that would come unto me and receive the covenant according to the principles of my everlasting Gospel, and walk therein, should be delivered from those curses and judgments in the burning day of the LORD, and receive the blessings that I have promised in the covenants which I made unto the church, that they might be a blessed people upon the land of promise, and covenant which I made with the house of Joseph ; that in as much as they would keep their covenant with the Lord, according to the fullness of the everlasting Gospel, they should enjoy the blessings and promises that the Lord has made with the house of Joseph. Therefore, in as much as the church to whom these covenants and promises were made, in these last days have rendered themselves by transgression unworthy to enjoy those blessings, they have been scattered and driven from off the land which I the Lord consecrated unto my church and people in the State of Missouri, for a beginning of the gathering of my people, from which place they were driven out. Now hear and know my friends, for I speak unto you as such, who have sought to know counsel and to have understanding of these things at my hand, I say unto you that the driving out of the church from their consecrated lands which I promised unto them for an inheritance, if they would keep my covenants and commandments according to the fullness of the everlasting Gospel, which I gave unto them through that Seer whom I blessed with power from on high to bring forth and establish my church among the Gentiles. And because of discord and contention among them their minds became darkened, consequently they treated lightly the things that were given for their salvation and deliverance of the burning day ; and in consequence of their not hearkening unto these things which I the Lord prepared for them, they were not acceptable before me. Therefore the enemy had power over them to cause them to receive false teachings and doctrines which was not of me and I suffered them because of their own iniquity to be deceived, because they would not walk in the light that I had revealed unto them through my servant whom I had appointed to give

revelations and commandments unto my people, and because of their difficulties which fell upon them. After they were driven out many began to grow doubtful and fearful, consequently great contentions arose among them, and because of these iniquities I the Lord designed and purposed to chastise them for their iniquities, which things I revealed unto my servant Joseph, concerning the awful chastisements and calamities that should fall upon them for their disobedience which would subject them to the powers of darkness for a season and time of the chastening hand of the Lord until the day and time when the redemption of my people shall come, which thing I said unto my servant Joseph should come by power; for I said unto him I would raise up a man who should lead my people by power, as I led Israel in the day of her deliverance. Therefore, I say unto you, that Joseph foreseeing that another should arise and deliver Zion by power, which caused my servant Joseph to fear and quake exceedingly lest he should lose the honor and glory of delivering my people, which caused him much trouble in thought and mind, in which he did not humble himself sufficiently before the Lord, wherein Satan had power to deceive him and lead him astray in coveting and desiring that which was not appointed unto him. Therefore I withheld my spirit from him. Satan having power, tempted him to practice a fraud by assuming that he was the servant spoken of in the parable of the vineyard which was given concerning that servant of the Lord who should deliver Israel or the Lord's people, wherein he suffered himself to be called Baurakale, by a name that the Lord gave not. Thus I say unto you, my friends, I the Lord withheld my counsel from the church through Joseph Smith, because of their iniquities, and thus the church was left without a seer from that day, because of the blindness of his mind and the iniquities of my people. I suffered them to walk in the blindness of their own hearts until the time should be fulfilled sufficiently for their chastisement that I might redeem my people by power, and raise up a righteous multitude unto me, saith the Lord. Now I say unto you, my friends, prepare your hearts and minds to live humble and walk holy before me in keeping all my commandments and counsels unto you, which are given for your salvation and preservation in the burning day of the Lord. Inasmuch as you do these things, you are my covenant people, and I the Lord your God will give unto you counsel and instruction from time to time that you may be led by the hand of your Father in Heaven—and if you do these things you shall escape all the power and cunning of the wicked one. Now I say unto you let all your labors in all your service as ministers in the things that I have appointed unto you be done in the spirit of meekness and condescension before the Lord. I the Lord will make known your duty

and preparation towards your brethren wheresoever you shall be required to labor before me in your duty and calling—thus saith the Lord, Amen.

Given in conference held by the church in Livingston County, Illinois, in the presence of fifteen members, including the quorum of four apostles. And we, as apostles of the church, bear witness of the truth of this revelation as being given by the power of the Holy Spirit, whereunto we set our names.

JOHN E. PAGE,

DAVID JUDY,

ADNA C. HALDEMAN,

JEDIDIAH OWEN.

A. C. HALDEMAN, Clerk

The Temple Lot Suit.

AT last this famous piece of litigation has been brought to a termination by the action of the Supreme Court of the United States—the court of last resort. In August, 1891, suit was begun by the Reorganized Church against the Church of Christ to obtain possession of the Temple lot without money or price. The Reorganized Church was successful in the Circuit Court at Kansas City, but the case was appealed to the Circuit Court of Appeals of the United States, and after almost seven months had elapsed for consideration, that high court of the nation found that an injustice had been done the Church of Christ (or “Hedrickites”) and ordered the judge at Kansas City to dismiss the case. The Reorganized Church filed a motion for a new trial but it was by the Court overruled and the Church of Christ at Independence, known sometimes as Hedrickites, was declared a part of the great Mormon Church as organized A. D., 1830, despite the contention of the Reorganized Church that they were heretical. The Reorganized Church should now be satisfied with the result, as they forced the question into the *Courts of the land* for a decision and the Courts of the land have said that we have proven ourselves a portion of the church as organized A. D., 1830, and that the claim of the Reorganized Church that we were heretical was not founded on fact, and also that we had *bought* and *paid* for the Temple lot in *good faith* and that we should not be disturbed by the Reorganized Church. There are many facts connected with this great suit that will prove interesting reading to every Mormon. Much testimony was taken that has a direct bearing on the points of difference among the different factions. THE SEARCHLIGHT intends to publish a history of this case, printing an installment with each issue. This will make a file of THE SEARCHLIGHT of much value as a reference and we have no doubt that those among the Latter Day faith who desire to know *all* the facts in the case will avail themselves of this opportunity and place their names on our subscription books.

THE SLEEP.

He giveth His beloved sleep.—Ps. 127; 2.

Of all thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace surpassing this—
'He giveth His beloved, sleep?'

What would we give to our beloved?
The Hero's heart, to be unmoved,
The poet's star-tuned harp, to sweep,
The patriot's voice, to teach and rouse,
The monarch's crown, to light the brows,—
'He giveth His beloved sleep.'

'Sleep soft, beloved!' we sometimes say
But have no tune to charm away
Sad dreams that through the eyelids creep.
But never doleful dream again
Shall break the happy slumber when
'He giveth His beloved sleep.'

Aye, men may wonder while they scan
A living, thinking, feeling man,
Confirmed in such a rest to keep;
But angels say, and through the word
I think their happy smile is *heard*—
'He giveth His beloved sleep.'

And friends, dear friends,—when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one most loving of you all,
Say, 'Not a tear must o'er her fall—
He giveth His beloved sleep.'

—E. B. Browning.

MANY silly stories are afloat concerning the Temple Lot. We can state authoratively that the Church of Christ is the absolute owner of the Temple Lot, and no other church, society, corporation or individual has any legal interest whatever in it, and further that there is not in existence any encumbrance on this ground. Let this set at rest the wild rumors that have been going the rounds of late in Independence.

ELDER Geo. D. Cole has promised an article for our next issue on
"LINEAL PRIESTHOOD."

As Bro. Cole is noted among those who know him as being a powerful reasoner against this doctrine as practiced by the Reorganized Church, we may with certainty expect something good from his pen on this deeply interesting subject.

People Who are not Soul-Winners.

The husband who scolds his wife before the children because she happens to get too much saleratus in the biscuit.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her little ones about the love of Christ.

The Sunday school teacher who don't know enough about the lesson to ask questions without reading them from the lesson paper.

The woman who talks about heaven in church, and about her neighbors on the street.

The young lady who hands wine to the callers.

The sectarian who never has a good word for any other denomination.

The man who rings a bell every time he puts a dime in the contribution box.

The man who never goes near the church on lodge night.

The man or woman who knows in his or her heart that they are wrong, but too proud to own up to it.

The man who blows a tin horn and shouts himself hoarse during a campaign, but is down on anything like excitement in religion.—*Ram's Horn.*

OUR Young People's Society recently organized is meeting with gratifying success. The interest seems to increase with each meeting; on last Sunday evening six new applications for membership were received. We believe these Societies, if properly conducted, may be of great benefit to the church in keeping the young people at work for the Master.

At a recent meeting the program consisted of a "Testimony Meeting." It made our hearts rejoice to see and hear the little ones from ten years old and up "bearing their cross" and telling how much they had been benefited in their endeavors to help others. How beautiful to hear an innocent little child bravely "speaking out in meeting" in the Saviour's behalf. Well did the Christ say: "Of such is my Father's Kingdom."

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VOL. 1.

INDEPENDENCE, JACKSON COUNTY, MO., MARCH 2, 1896.

No. 2.

History of the Temple Lot—1829-1896.

BY JOHN R. HALDEMAN.

IN presenting this history of the justly famous Temple Lot, the writer will endeavor to do so from a perfectly unbiased and non-sectarian standpoint, striving to present the facts in their order, beginning with the cause that led up to the selection of the Temple Lot, its purchase, its dedication and the various conditions it has passed through since its acquirement by the church for its sacred purposes. We have within our possession all the documentary evidence needful to write a full and complete history, not only of the suit, but of the ground itself from the year 1829, to the present time, and in dealing with the various points of interest to the reader, it shall be our endeavor not to draw upon the imagination nor give fancy its free reign, but to stick close to the authenticated church literature and sworn testimony relating to the Temple Lot, and we say without fear, that any statement made in this history, if investigated, will be found to be borne out by the records now in the possession of the United States government, in its Appellate Court. By pursuing this course as laid down above, it will make this history of great value to the church. It may be relied on implicitly to state all the facts and cover all the points that result from an investigation that has extended over a period of five years, and the essence of the combined testimony of some of the most prominent people in the different factions of the church. While much of the testimony has no direct bearing upon the question at issue, that is, the legal right of the Church of Christ to hold the Temple Lot, still the bulk of the testimony is highly interesting and very valuable evidence to be used in settling many disputed points of doctrine, and we think it is of value, and for that purpose it will be introduced and used in this history. The suit from commencement to termination has been marked by widespread interest in the various phases of its existence. Not only has the eyes of all the

followers of Joseph Smith watched this case with eager interest, but the whole United States has been made familiar with its progress through the medium of the press. Some of our great journals in commenting upon this case, have called it the most famous church case known to history. This perhaps may be somewhat overdrawn, but it is a fact that the opinion delivered by Judge Phillips afterwards overturned by the Appeal Court, was printed in many thousand lots and sent broadcast, not only over our country, but throughout the entire world. There is something strange concerning the Temple Lot. After its dedication but a short time elapsed until the Mormons were driven from Jackson County. You must understand that there were originally 63 acres bought for alleged church purposes, but out of the 63 acres, only a small part, or a little over 2 and 1/2 acres were set apart for the use of the Temple. It was all alleged to be church property, and known as such, but strange to say, that while the 63 acres with the exception of the 2 and 1/2 dedicated for the Temple, has been dotted over and covered some places thickly with residences, still no structure was ever erected upon the Temple Lot until the little meeting-house was built by the Church of Christ in 1887. For almost fifty years the surrounding lots and ground was bought and sold and houses erected upon them, but for some strange reason, no one ever built upon the Temple Lot. It seemed that an invisible wall or line surrounded this ground, or a dread, or call it what you may, that prevented people from making their homes upon the spot reported to have been dedicated to the service of the Lord. You must understand that the selection of the Temple Lot was not by mere chance or haphazard but that it was selected through obedience from instructions received through Joseph Smith. We publish herewith the first intimation that a Temple was to be built and that there was to be a Temple Lot.

It seems that the Almighty, whenever he desired a people to serve him and become a

“peculiar people,” he has invariably separated them from among their neighbors and led them off to a place by themselves where he could more easily mold their lives to suit his divine purposes, and where they might not be influenced by the customs and practices of the ungodly. That the Lord intended his people to separate themselves from the ungodly in the last days, is plainly shown in Rev. 18:4, where the Angel cried unto the people of Babylon to ‘come out of her that they might not be partakers of her plagues.’ The Psalmist David is also made to say, “Gather together all my saints unto me, those that have made a covenant unto me by sacrifice.” (Psalms, 50:5.) Here are two direct commands by the Almighty for a gathering of his people, but nowhere is pointed out a place for the gathering. To Joseph Smith was left the duty to select by the Spirit of Revelation, not only the land where the Saints of God should gather, but also the very spot of ground upon which a temple should be reared. In Sec. 42, Par. 3, D. & C., (Lamoni Ed.), the elders of the Church were instructed to journey from the Ohio “into the regions westward,” where it was promised that the place of gathering of the Saints or the “New Jerusalem” should be located. In Par. 10, same revelation, the church members were instructed to consecrate the surplus of their properties unto the Bishop for the building up of the New Jerusalem. In Par. 17 they are promised that if they would ask, it should be revealed, where the New Jerusalem should be built. In Sec. 57, Par. 1, of the same D. & C., the Lord definitely locates the Temple Lot in the following language, “Hearken, O ye elders of my Church, saith the Lord your God, who have assembled yourselves together, according to my commandments in this land, which is the land of Missouri, which is the land I have appointed and consecrated for the gathering of the Saints: Wherefore this is the land of promise and the place for the City of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. 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 COURT-HOUSE.”*

* Not capitals in original.

We would that every Saint could behold the Temple Lot! It is the crown of a gentle knoll and it has been claimed for it that it is the highest point between the Alleghanies and the Rocky Mountains. The ground slopes gently in every direction from the Lot, and one can stand on it and see for miles in several directions. Missouri in this portion is heavily wooded and grand old trees rear their ancient heads all about you, while the earth is carpeted with a fine growth of Blue Grass.

A large number of indigenous forest trees was planted on the Temple Lot about ten years ago by the hands of several of the members of the Church and to-day some have grown to a considerable height and cast a restful shade in summer time. It is a thing of beauty to gaze upon the Temple Lot in the summer time, with its thick covering of grass and its delicious, shade and when one calls to his recollection what the ground really is and, what one day will mark the sight, a feeling of reverence comes over you and you feel as one brother aptly put it, “That he felt like taking the shoes from off his feet when he stepped on the Temple Lot.” Beautiful, indeed, is the situation for Zion in the sides of the North!

According to commandment, Bishop Partridge came up to Missouri, and in December, 1832, purchased for the small sum of \$130 the now famous Temple Lots.

To the faithful Latter Day Saint there is a glorious promise in the following revelation concerning the building of a temple to the Lord at Independence—“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 bounderies 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 a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house;” this revelation given in 1832. If we take the scriptural definition of a generation, that is 100 years, it is evident that not many more years shall pass before this reve-

lation will be fulfilled, and a Temple will be built on the Temple Lot at Independence, for add 100 years to the date of the revelation and it gives you the extreme limit of 1932, when the Temple will have been built.

What a glorious thing it is to contemplate, that this Temple will be reared in our day and time, and if you and I are faithful and render ourselves spotless before God, we will be permitted to participate in the blessing that shall be showered upon the heads of the faithful. When the Temple is built this latter day work will take such a start as was never known before, because the Lord has said: "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, and 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, and now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the City of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and He hath sworn by the power of His might to be her salvation, and her high tower;" and although the saints were driven from Independence shortly after the giving of this revelation, still the Lord is not to be turned from His purpose of establishing Zion, and comforts the hearts of His people in the following language, although He told them that they had been scattered because of "Transgressions," and that they "Must be chastened" for having "Jarrings," "Contention," "Strife," "Lustful desires," and thereby polluted their inheritances. Notwithstanding, that God was allowing His people to be punished for their wrong doings, still He holds out hope to them in the following language: "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 (referring to Independence) for the work of the gathering of My saints, until the day cometh when there is found no more room for them; and then I have other places." (Sec. 98 Doc.) There is yet plenty of room in Independence.

Although it seemed dark for the saints, concerning Zion and her redemption, still the Lord in the same section 98, tell His people how Zion might yet be redeemed, although her people were then

scattered. He commands them to continue to gather in Jackson county, and the counties adjoining, in Section ninety-eight and tells them to PURCHASE the lands, and assures them there is enough money, then in the hands of the Church, to REDEEM Zion by PURCHASE. He also tells them, to CONTINUE to importune at the hands of the authorities for a redress of their wrongs, and also to hold claim and continue to hold claim, even though they would not be permitted to dwell thereon. But the Lord hastens to assure them "That they might dwell thereon if they brought forth fruits meet for His kingdom."

As they did not dwell thereon they evidently did not bring forth the fruits.

Yet, with all the mistakes and errors the saints fell into, even in this early day, and their hardness of hearts and slowness to harken to the commandments of the Lord, still He has said that Zion should not be moved out of her place, and also that a Temple should be reared in this generation.

It is little wonder that there should be so much energy and effort put forth to obtain possession of the Temple Lot; all factions well understanding that the time is near at hand when a Temple will be reared to the Almighty, and naturally each body of Mormons, is anxious to be in possession of the Temple Lot where a Temple is borne upon its bosom.

WHEN one contemplates the present divided and distracted condition of the Church, he is made to long for the time when the Almighty shall send that one "Mighty and strong, clothed with light for a covering, who shall set in order the house of God and arrange by lot the inheritances of the children of Zion." While we can not do the work of the one "Mighty and Strong," still there is a preparatory work that we may do, and that is to clear away the rubbish that has accumulated on the foundation of 1830 and be in a position in which we will be WILLING to be "set in order."

THE Utah Church has been quite active of late in the "regions round about" Independence.

We understand they have established permanent quarters in Kansas City, and are preparing to enter the lists for converts in Missouri. They intend holding a conference in the middle of March. We shall watch with considerable interest what progress they may make in this country.

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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 6:30 p. m. Everybody invited and welcome.

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

AGENTS wanted to solicit subscribers for this paper.

THE *Saints Herald* has given us a very kind notice in their issue of Feb. 12th, for which they will please accept our thanks.

That there may be no misapprehension in the mind of anyone interested in spreading the Mormon religion, we desire to state here that we have only the kindest of feeling towards all Latter Days Saints, no matter in what faction of the Church they may be laboring. We feel certain of the ultimate triumph of the Gospel of Jesus Christ as established by the prophet Joseph in 1830, and while we as an organization feel that we have a *little more light* in some directions than other factions, still we do not feel boastful, nor to lift ourselves upon a pinnacle of self-esteem, and from our lofty height look down upon our less fortunate brethren, and despise them because God has seen fit to let but a little the most light into our hearts. No! on the contrary, we feel humbly to present what we esteem to be light to the consideration of our brethren, and if in the course of our laying our claims before Latter Day Saints we shall refuse to endorse certain doctrines as taught by the leaders of the different sects we wish it understood that it is the *principle* and not the *man* that we object to.

We trust that all the lovers of truth will bear with us patiently while we endeavor to lay our claims before them, for their endorsement or rejection. Remember, reader, if you be a Mormon, that we, with you, are striving for the same things: that we have a common interest and purpose, which, when summed up, may be expressed in these words: "The Redemption of Zion." It may be thought by

some that we desire to tear down all sects of Mormonism who do not see as we do. It is a grand mistake. Recent events have proved that there is a wide divergence, if not even actual hostility, between at least two of the factions. Now no effect can exist except there be a cause. We ask ourselves what causes this divergence of opinion? It is because one sect holds up as the Gospel of Jesus Christ a principle which the other sect denounces as false, and there and then is born division among Latter Day Saints, a thing which we write of with sorrow. It is a spectacle to make all Latter Day Saints lament to see and know that causes exist within the pales of Mormon faith sufficient to array them one against another. It is our aim to drag these causes into the sunlight of truth and test them by the *Word of God*, that truth may shine the brighter and *error* be forced to hide its head, that thereby, when truth, and truth only, is held to, division and strife may cease and the "Gates of Hell shall cease to prevail" against the Latter Day work. Remember God has said if we relied on the *things that were written* and built upon his rock, the Gates of Hell should not prevail against his Church. Can any honest soul look about him and say that the "Gates of Hell" have not at any time prevailed against the Church. Evidently there has been incorporated into the foundation different material than God designed, otherwise the Church, and not the Gates of Hell would have prevailed. If, in the course of our endeavors to lay our "*good points*" before you, there should appear something that really is *good*, commend it and rejoice that a *good point* has been advanced for the support of Mormonism. And if we uncover an error, be it where it may, rejoice that the work has been freed from a wrong principle. We shall endeavor to behold our own claims with as close scrutiny as we direct towards others. Being mortals ourselves, the SEARCHLIGHT may reveal "fallacies" in our own organization. We can assure all, however, that no sooner shall we discover mistakes that we have made, than we will set about correcting them, no matter what the cost may be to our personal feelings, and all we ask from the Saints is a patient hearing of our claims, and if they be worthy, profit by them, or if they be wrong and you can show us the wrong, you will be held inexcusable if you do not point out to us wherein lies our mistake. For

our guides, we propose to use what God has provided for the purpose, as designated in Sec. 16, Par. 1, D. & C.

We respectfully refer to the above as some of our "good points."

THE *Saints' Herald* in its issue of Feb. 26th, has again paid its respects to the SEARCHLIGHT, and the church we represent, in quite an extended article on the Temple Lot decision, by its Bishop Kelley.

While the article contains many inaccuracies and some misleading statements as well, besides displaying considerable warmth by the Bishop, nevertheless we feel inclined to overlook these things and forgive the Bishop his utterances.

His article, which covers almost four pages of the *Herald*, simply thrashes over old straw and contains no new arguments, but on the contrary is replete with points advanced by him and his fellow-counsel in the trial of the Temple Lot suit; but considering the Court of Appeals has not deemed his points meritorious nor of sufficient weight to warrant the court in awarding possession of the Temple Lot to the Re-organized church, and to clinch it, the Supreme Court of the U. S., has set its approval of this action of the Court of Appeals by refusing to disturb its findings, we feel entirely too modest to attempt to reply to points which the highest tribunals in our land have already passed on adversely; or in other words, Brother Kelley's "points" in regard to the Temple Lot have already been answered for us by the Court in its decision, which says in substance to him; "The Hedrickites must not be disturbed in their possession of The Temple Lots—dismiss your suit."

We do not feel to be severe on Brother Kelley for the warmth he displays, for we well understand how the sting of defeat feels, for you remember we lost the case ourselves on the first trial and we have not yet forgotten how it wrung our hearts to think that perhaps we would lose the Temple Lot.

However let the brother calm himself and try to bear defeat in a resigned, patient and Christian manner; for shall Brother Kelly complain of the decisions of the Courts whose aid he sought and whom he eulogizes in his article for their integrity and honor? Let the Bishop read the SEARCHLIGHT's future articles

on "History of the Temple Lot" and he will discover the source of all statements contained in our first number relative to the Temple Lot suit.

AT the present writing it seems that the revolutionists in Cuba will be recognized by our Government as entitled to belligerent rights. If such a step is taken it certainly means critical times for our nation. The man whom Spain has placed at the head of affairs in Cuba is probably the most inhuman tyrant on earth to-day, not excepting the Sultan of Turkey.

When we recognize the Cubans as belligerent it carries with it a guarantee on our part as a nation, that the Cubans shall have the rights belonging to a belligerent power and that Spain's Captain-General Weyler shall not butcher and assassinate his prisoners as if they were wild beasts. Whenever we shall attempt to enforce protection to Cuban prisoners and non-combatants then there will be trouble, for the haughty Spaniard will not brook interference from America, whom he despises.

The coming summer may not pass, before serious conditions shall confront as a nation. It is only a matter of time until these things must come, in order that prophecy be fulfilled and the present circumstances may be potent in accomplishing fulfillment of divine revelation.

We will publish a revelation in the near future, which has a strong bearing on the threatened trouble with Spain.

General Conference.

ON Monday, April 6th, 1896, 10 a. m., the Church of Christ will hold a conference on the Temple Lot, at Independence, Mo. Everyone interested in becoming acquainted with the work that we are attempting, (The Redemption of Zion,) will be welcomed and cared for. A cordial invitation to attend is hereby extended, and we would be pleased to receive notice of all who desire and expect to attend, that arrangements may be made in advance for their comfort.

GEORGE P. FRISBEY,
Conference Secretary.

You are judged by what you say and do. If you do few kind acts, oh, how many good words must you speak that you may be judged worthy by your fellows.

IT may perhaps be interesting to the readers of the SEARCHLIGHT to know some of our early history as an organization; so here it is:

After the expulsion of the saints from Missouri, they scattered themselves throughout Illinois, chiefly, many of them collecting at Navoo, and other parts of the state. In the neighborhood of Bloomington, Illinois, there were quite a number of the Church who had joined in an early day, some even at the very beginning of the Church in 1830. Among these scattered members were those who held the priesthood and who had not attached themselves to any particular branch. The various troubles following each other after the expulsion from Missouri, had left the Church in a disturbed condition, and then following the death of Joseph Smith and the migration to Utah of a large portion of the Church, with a majority of its then recognized authorities, left the members of the Church scattered throughout Illinois in rather a peculiar condition.

The country was overrun with first one man and then another laying claim to great things, some teaching one thing and some another.

Of course, the true Latter Day Saints well understood that they had been baptized into the Church of Christ, and those who had received the authority, well understood that they were empowered to act in its ordinances, but the question was: "How to act, that the Almighty might be pleased?"

The brethren in the Bloomington district had often met together to fast and pray over the affairs and condition of the Church. There were many members in that region, as well as plenty of authority or priesthood, and after much prayer and fasting, they concluded to form an organization of the members who had joined the 1830 Church.

Several of their elders had been ordained and held the priesthood as early as 1832, and had never smirched nor stained it by going into many of the false ideas and corrupt practices then extant in the Church.

Accordingly, in 1863, or almost 33 years ago, the following members of the 1830 Church formed themselves into a part of the Church of Christ as organized on the 6th of April, 1830.

David Judy, joined the church in 1831; Jedidiah Owen, who joined about the same time. Owen and Judy having been elders in the church since about 1832, and were both among the Latter Day Saints driven from Missouri at the time of the expulsion; Zebulon Adams, who had been a high priest since about 1833; Dennis Burns, had been a member of the church for thirty years; Jno. E. Page had been an active worker in the church for about twenty-five years; C. E. Reynolds had been in the church twenty-eight years Granville Hedrick, who had been at that time an elder in the church twenty-four years; G. W. Gifford, had been in the church about three years, Jas. Bradley, J. W. Frazee,

about four years; Wm. Eaton about twenty years, his wife about seven years; John Hedrick and wife had been in the church about eight years, Ann M. Hess had been in the church for over twenty years; Nancy Bradley had been a member for about twenty-seven years, and God had so blessed her that seven of her children were members of the kingdom at that time. There was one high priest and one of the quorum of the twelve and four elders that I can call to mind now. There were a great many more members than those who held the priesthood, yes, there was Brother A. C. Haldeman, who was an elder also.

So you can see we trace our authority in a straight line back to 1830 platform through the hands of High Priests, and Elders, and did not form any new organization nor re-organization, but simply united the scattering members of the old Church into a working organization and pledged ourselves to continue to stand upon the platform of 1830, and we have endeavored not to waver from that position, and you today see in us a portion of the old original Church, clinging to the pure principles and discarding all ungodly impositions and doctrines that have been introduced among Latter Day Saints.

After the Church was got in running order the blessings of God were manifest among the Church in a marked degree.

Meetings were held and a paper was started in which to lay our claims before the world. Granville Hedrick was chosen to preside over the Church and God so blessed him that he on several occasions revealed His will unto him. In 1864, the Lord told the Church through Granville Hedrick that the way would be opened up whereby the Latter Day Saints might come back to Jackson county, and said that the year 1867 was the time to start.

At the time of the giving of this revelation the civil war had not yet closed, and Jackson county was peopled by citizens who were rabidly antagonistic, not only to Mormons, but to Eastern people in general, and it seemed like courting certain death for a Mormon to dare to come back to their former possessions, but the little band of the Church of Christ was not to be daunted. They fully believed that the Lord could and would open up the way for their return, although at that time it seemed impossible.

And they remembered that God had said in former commandments that Zion should not be moved out of her place, tho' her children were scattered, and also that a Temple was to be reared "on a spot lying west-

ward from the Court House."

Accordingly, when 1867 rolled around it found members of the Church on their way to the land of Missouri. Sure enough, the word of the Lord had been verified. The way was opened up, not only for the return of the scattered children of Zion! but happy thought! Not only might they dwell upon this land, but before long the Temple Lot had been redeemed from the hands of the world and was bought and paid for by our members and once more was in the hands of the Church. Thus were the first steps taken by any part of the Church for the redemption of Zion, according to the plan God provided in Sec. 98, *i. e.*, BY PURCHASE.

JESUS THE CARPENTER.

"Isn't this Joseph's son? Aye, it is he;
Joseph the carpenter." Same trade as
me!
I thought as I'd find it—I knew it was here—
But my sight's getting queer.

I don't know right where as his shed might
ha' stood,
But often, as I've been a' planing my wood,
I've took off my hat just with thinking of he
At the same work as me.

He warn't that set up that he couldn't stoop
down
And work in the country for folks in the
town,
And I'll warrant he felt a bit pride, like I've
done,
At a good job begun.

The parson he knows that I'll not make too
free,
But on Sundays I feel as pleased as can be,
When I wears my clean smock and set in a
pew,
And has thoughts not a few.

I think of as how not the parson hiss
As is teacher and father and shepherd of
men,
Not he knows as much of the Lord in that
shed,
Where he earned his own bread.

And when I goes home to missus, says she,
"Are ye wanting your key?"
For she knows my queer way and my love
for the shed.
(We've been forty years wed.)

So I comes right away by mysen with the
Book,
And I turns the old pages, and has a good
look
For the text as I've found as he tells me
as he
Were the same trade as me.

Why don't I mark it? Ah, many says so;
But I think I'd as leaf, with your leave, let
it go.
It do seem that nice when I fall on it sudden,
Unexpected, you know.

Why We Love The Temple Lot.

"**B**EHOLD, 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.

But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiners fire, and like fullers soap: 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.

Then shall the offering of Judea and Jerusalem be pleasant unto the Lord, as in the days of old, as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not me, saith the Lord of Hosts.

For I am the Lord, and change not; therefore ye sons of Jacob are not consumed."

—*Malachi III, 1:6.*

PRESIDING Elder Richard Hill, has promised the church a series of sermons, beginning March 1st, on the Gospel of Jesus Christ, as revealed in the latter days.

We trust not one of our members will miss one of these sermons, as they are sure to prove beneficial and strengthening to all who have a clear conception of this latter day faith, and may also be the means of clearing up the understanding of some upon minor points of doctrine. A cordial invitation is extended to all Latter Day Saints at Independence, and elsewhere, to attend.

BY a vote of 93 to 64, the house of representatives at Washington has decided to discontinue the annual appropriation of \$250,000.00 to the Catholic Church for the support of Indian schools. Step by step events are so shaping themselves as to make possible the prophecies contained in the Book of Mormon concerning the destiny of the Lamanites.

CORRESPONDENCE.

This column is reserved for the use of correspondents. Let us hear from you. Special questions relative to the work will be answered through this column to the best of our ability.

BONNER SPRINGS, KANSAS, Feb. 14th, 1896.

BRO. HALDEMAN:—Bro. Cole and myself are thinking of coming down soon, and we thought we would write to you and find out when the Council meeting will be held. I had thought it would be the 22nd. If you will inform us we will come down if it is so we can. I feel encouraged to know that I have Brethren that have a desire to know the will of God; if we can only prepare ourselves to do His will when it is made known to us, and I believe we are nearing the time when we will be called on to do a great work, and may He prepare us for it, for there must needs be that this great work be done before this great and dreadful day of the Lord.

Bro. Haldeman, I feel that His spirit is working on Bro. Cole and myself, as well as on the Brethren at Independence. I am glad you spoke of us preparing ourselves for our Conference in April. I have also been thinking of the same thing, and have spoken to Bro. George about it.

I am also glad that you have thought to publish a paper. It is just what we should do; though I am poor, I will help to support that paper, for by this means we may be able to reach some that we could not otherwise. With best wishes to all.

I remain as ever your brother,
A. L. HARTLEY.

Notice.

WE have sent you the first two numbers of the SEARCHLIGHT that you might have an opportunity to see what our paper is like. In the future it will not be mailed to you unless you are a regular subscriber. You can't afford to be without the SEARCHLIGHT for its future numbers will contain some questions that demand answers and also some claims that must receive attention. All subscriptions start with Vol. 1, No. 1. Subscription price in the U. S. 25c per year; foreign 50c per year.

Reader we have an important message for you. It will be contained in THE SEARCHLIGHT from time to time. If you don't receive it, will it be cause you do not put your name on our subscription books.

We have placed the price at a very low figure, that it might be within reach of all. Don't fail to read THE SEARCHLIGHT'S next ten numbers.

WASHINGTON'S birthday was observed by our Young People's Society in a nicely arranged literary and musical entertainment, given on Saturday night, February 22nd. Much information was gained by the audience from carefully prepared papers on Washington's Boyhood, Early Life, Experience as a Surveyor, His Private Life, As a Soldier, As a Christian, His Death and Burial, In Prophecy. etc. The reading of these bits of history was interspersed with patriotic songs, recitations, etc., by the younger members of the society.

We were agreeably surprised by the amount of talent displayed by all who took part in the program, and trust that the next anniversary of his birth may be the signal for another such entertainment.

WE are much encouraged by the number of subscriptions we are receiving. There seems to be a disposition among Mormons to hear "both sides of the question." (For there is always two sides to a question.) This spirit is to be commended, for it displays a fair mind. The truth never was hurt by being handled, nor never will be. Keep up the good work. Send in your names and mark yourself down as one who desires to give a fair hearing to all, that you may be left to judge for yourself "according to the law and the testimony."

WE are forced to omit, in this issue, Bro. Cole's article on Priesthood. It is a subject which demands careful preparation and deep study, and Bro. Cole has asked us to wait on him a little longer, which under the circumstances we offer to do.

If naught but kind words were spoken, wars would not be.

Deeds and not creeds is what the thinkers of to-day demand of churches.

Kind words and tender deeds are to the soul as fragrance is to the rose.

Kind words not only pay large dividends in this world, but are redeemed at their face value in the world to come.

The rich may use money as the vehicle for their good will toward men, while to the poor it is often left but the tender word or the kindly smile to freight their offerings.

THE SEARCHLIGHT.

DEVOTED TO THE INTERESTS OF THE CHURCH OF CHRIST IN ZION.

VOL. 1.

INDEPENDENCE, JACKSON COUNTY, MO., APRIL 1, 1896.

No. 3.

EASTER.

*Do saints keep holy day in heavenly places?
Does the old joy shine new in angel faces?
Are hymns still sung the night when Christ was born,
And anthems on the Resurrection Morn?*

*Because our little year of earth is run,
Do they make record there beyond the sun,
And, in their homes of light so far away,
Mark with us the sweet coming of this day?*

*What is their Easter? For they have no graves;
No shadow there the holy sunrise craves,—
Deep in the heart of noontide marvellous
Whose breaking glory reaches down to us.*

*How did the Lord keep Easter? With his own!
Back to meet Mary where she grieved alone,
With face and mein all tenderly the same,
Unto the very sepulchre He came.*

*Ah, the dear message that He gave her then,—
Said, for the sake of all bruised hearts of men,—
“Go, tell those friends who have believed on Me,
I go before them into Galilee!*

*“Into the life so poor and hard and plain,
That for awhile they must take up again,
My presence passes! Where their feet toil slow,
Mine, shining swift with love, still foremost go!*

*“Say, Mary, I will meet them, by the way
To walk a little with them; where they stay,
To bring my peace. Watch! For ye do not know
The day, the hour, when I shall find you so!”*

*And I do think, as He came back to her,
The many mansions may be all astir
With tender steps that hasten in the way,
Seeking their own upon this Easter Day.*

*Parting the veil that hideth them about,
I think they do come, softly wistful, out
From homes of heaven that only seem so far,
And walk in gardens where the new tombs are.*

—Selected.

History of the Temple Lot—1829-1896.

(CONTINUED.)

IN our March number we brought the Temple Lot history down to its purchase by Edward Partridge. It may be interesting to some of our readers to read a copy of the deed made to Partridge. The reader will notice that in the deed no reference is made as to a trust or any other purpose outside of an ordinary transfer of real estate. The following is an exact copy of the deed as recorded at Independence, Missouri:

JONES H. FLOURNOY AND
WIFE CLARA
TO
EDWARD PARTRIDGE,

Give, grant, bargain,

sell and confirm unto the said party of the second part the following described land in Jackson County, Missouri, to-wit:—

Part of the S. E. Quarter of Section Three (3) Township Forty-nine, (49) Range Thirty-two, (32) commencing on the south line of said quarter section forty poles from the southeast corner of said quarter section at the corner of a certain piece of land sold by said Flournoy and wife to one Lewis Jones, and from thence west one hundred and twenty—— to the southwest corner of said quarter section, north sixteen (16) poles, and (1) links, north forty degrees, east ten poles, north twenty-one degrees, east fourteen (14) poles, north fifteen degrees, east twenty poles, north forty-two degrees, east thirty-four poles, north fifty-five (55) degrees, east thirty (30) poles, north sixty-four (64) degrees, east forty (40) poles, north seventy (70) degrees, east seventeen (17) poles and fifteen (15) links to the corner of a certain tract of land sold by said Flournoy and wife to one G. N. Hensley, and thence due south one hundred and twenty-two (122) poles and seventeen (17) links to place of beginning, containing 63.43 acres, to have and to hold the same, to guarantee his heirs and assigns forever. Grantors covenant to warrant and defend the same against all claims. In witness whereof we have hereunto set our hands and affixed our seals.

JONES H. FLOURNOY, (SEAL.)
CLARA FLOURNOY, (SEAL.)

Following signature of Mr. and Mrs. Flournoy was an acknowledgement dated Dec. 19, 1831.

In a revelation given August, 1831, to Joseph Smith in Zion, Sidney Rigdon was chosen by the Lord to dedicate the Temple Lot for its holy purposes. The following are the exact words of the command:

“And let my servant Sidney Rigdon, consecrate and dedicate this land and the spot of the Temple, unto the Lord. And let a conference be called; and after that let my servants, Sidney Rigdon and Joseph Smith, Jr., return, and also Oliver Cowdery with them * * * to their own land.” (Sec. 48, par 14, Doc. and Cov.)

In compliance with this commandment on

the eighth day of August the Temple Lot was dedicated by Sidney Rigdon “in the presence of eight men, among whom were Joseph Smith, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe.” These are the names as given by Joseph Smith himself in his history. In speaking of the occasion Joseph said it was very impressive and solemn. It might be worthy of note that the Temple Lot was dedicated before it was in the hands of Edward Partridge, and while it yet belonged to those without the faith.

Many people believe that a corner stone was laid at the time of the dedication, but this must be erroneous as no one has ever been found who could produce reliable information to that effect.

Nor is it probable that such a step would have been taken when there was only eight members of the Church present, nor would they have been likely to have apprised the owners of their plans by such an open movement as placing a corner stone upon land which they had not yet purchased.

However, many people assert that a stone was sunk on the Temple Lot containing a copy of the Bible and Book of Mormon. But of course, they have no trustworthy grounds upon which to base their assertions. Many Mormon tourists, especially from the west, passing through Independence, make it a point to stop off and get a glimpse of the Temple Lot. Many of them seem impressed with the idea that a corner stone marking the spot of the Temple is visible, and seem much disappointed that their impressions are not realized. Let us hope that before many more years shall pass, that a corner stone will meet their gaze, and that the corner stone will not only mark the spot of the Temple, but that it will do duty towards bearing its load of the towering walls of the Temple itself.

Although the saints were permitted to dedicate the land of Missouri for their possession, still, they were not long permitted to be in possession, but in 1833 they were forced to leave Jackson County and cross the river into Clay County. Much of the property [off the saints was sold soon after 1833, but the Temple Lot remained un conveyed according to the records of Jackson County.

The next conveyance recorded, and the one under which the Church of Christ claims, was a deed made by the heirs of Edward

Partridge on the 5th day of May, 1848. Eliza M., Emily D., Caroline E., children, and Lydia, wife of Edward Partridge, made a deed to James Pool conveying by quit claim the property sold to Edward Partridge by Flournoy and wife. Afterwards, on the 3rd day of August, 1848, James Pool sold to John Maxwell; the sheriff of Jackson County, on the 22nd day of September, 1848, levied on the property and also made deed to Maxwell. Maxwell died, and his heirs made a deed to Joseph C Irvine, who was the last "gentile" to hold the ground, as he sold to Wm. Eton, a member of the Church of Christ, who in turn, sold to Granville Hedrick to hold as trustee in trust for Church of Christ.

Also John Hedrick and wife bought some of the lots and likewise deeded them to Granville Hedrick.

Originally the tract purchased by Partridge contained 63 acres; after passing through different hands, Maxwell, who bought of Pool, platted the ground as an addition to Independence, and it was thrown upon the market and was bought and sold for many years, but the lots which now constitute, and are recognized by all Mormons as the Temple Lots, were bought up by the Church of Christ as fast as practicable after the return of the Church in 1867.

The lots were bought at different times by the Church as they were not all held by the same parties.

The Church of Christ, paid in all, the sum of Eleven Hundred and Seventy-five Dollars for the entire number of lots.

(CONTINUED.)

Zion and Her Redemption.

BY GEO. D. COLE.

BRETHREN:—This subject has been on my mind for some time past, so much so that I have not given other subjects much thought. Seeing the contrast between the broken and scattered condition of the church, (that has prevailed since the close of the year 1833 when our brethren were driven from the land of their inheritance) and the promises of God unto her.

For the promises of God unto Zion were great, yea the covenants of the Lord unto her were more than she has realized, and I believe that God cannot lie. I have prayed much to

Him to know why it is that Zion is made to mourn and her children are scattered until this day: yea, I have prayed to that God that I know, does hold the secret of the power of her redemption in His own hands, yea my very soul has been made to mourn because of her, and I have been made to cry out. O Lord show unto thy unworthy servant and my brethren why she is not gathered and established upon the land upon the place thou hast appointed, enjoying the blessings which were promised unto her, at the beginning: and I have been made to understand: "That she kept not my commandments, saith the Lord, and I sent a scourge upon her, to chastise her, until she repents and is clean before me, for my covenant of peace is with her; and when she repents I will remember mercy, for Zion shall be redeemed although she is chastened. I, the Lord, have suffered the affliction to come upon them wherewith they have been afflicted, in consequence of their transgressions. Behold, here is wisdom concerning the children of Zion. Even many, but not all; they were found transgressors, therefore (or for this reason) they must needs be chastened. Behold, I say unto you there were jarrings and contentions, and envying, and strifes and lustful and covetous desires among them, therefore by these things they polluted their inheritance." (Book of Covenants.)

Brethren, this is certainly true, *for the Lord has said it*, and He would not bear false witness against His children. They were found transgressors before Him and their minds were darkened because of vanity and unbelief, and He has caused these things to be written and preserved, that all who seek to know, may understand why the children of Zion were driven and scattered and not established as the Lord promised to the Church through Joseph Smith, the prophet and seer to the Church.

Brethren, I would rather not speak of these things, were it not for our good to know them. I say for our good. It is for our good. For if it were not for the revelation of God to the Church, revealing the cause of her perplexed condition, what explanation that is plausible, could there be made. Some may say the explanation does not concern the world, and the worldly minded. Why, then, the explanation? Because we need an explanation ourselves. Where is your hope, if God has failed to fulfill His promises in regard to

CONTINUED ON PAGE 22.

We received the following letter from Bro. Elias Land, of Rodgers, Texas, requesting us to publish it. Bro. Land is an Elder in the faction led by Bro. Whitmer, they also call themselves the Church of Christ. By reading his letter you will be able to see some of the points wherein we differ. While we give room to Bro. Land for his communication, we do so, not that we entirely endorse his letter, for we differ materially with him in many of his ideas, but because it may awaken interest sufficient to bring together some of the Elders from his side of the house to talk over these differences with us, in a christian brotherly manner, that if possible, we may yet all see alike and remove the causes that separate us.

Rodgers, Bell Co., Texas, March 5th, 1896.

THE SEARCHLIGHT, Independence, Mo.

Bro. Editor:—Having just received a card from Bro. Geo. W. Schweich, of Richmond, Mo., in which he informs me that such a paper as the SEARCHLIGHT has an existence. This is the first notice I have ever had that such a paper with its title was being published. The title of your paper strikes me forcibly and I think it very possible that while I may receive light from that source, I may also be able to convey, or reflect light from my store of a knowledge obtained in a similar way that Paul received his knowledge of the Gospel.

Wishing to get at a point where I may explain myself in a way to be understood, I may make this letter of such a length as to appear out of proportion for one stranger to write to another, but you will please have patience, as we both are seeking after light and truth, and we can only have a never dying faith and hope by a continual exercise of patience.

C. A. Wickes, of the *Return*, has denominated me "a voluminous writer," and so I am; and I am thankful to the Lord for such an endowment and gift; for such a gift is indispensably necessary to uncover and bring about the truth which has lain so long and deep under the fallen rubbish of "Mormonism."

Let us cast our eyes around upon every faction claiming to be the true Church of Christ and it will not require the second look to convince us that the Church of Christ is "still in the wilderness." The "times, and times, and half time," mentioned by John in the 12th chapter of Revelations, has not expired yet, but will, I hope, ere long, and then we will see the woman (the Church) come out of the wilderness as she went into it, "Clothed with the sun," (new law,) "with the moon," (the old law,) under her feet, and a crown of twelve stars," (twelve disciples,) upon her head." Look, will you! Each one claiming to be the true Church has *clothed* themselves with more or less of the old law, (the moon,) which should be "under her feet," and should not be put on to *clothe* her as most all have done. There are two factions that claim to have the twelve stars upon their heads; but

legally and "according to the written word," and the revelation through the stone in 1829, they fall far short of filling the bill so as to be identified as the woman who went into the wilderness "clothed with the sun, with the moon *under* her feet, and a crown of twelve stars upon her head."

When the Church comes out of the wilderness she will come out just like she was before she went into it. Do you not think so? If not, why not? I have a plan which is not my own that has been placed before me in "a figure by the giver of all good," for which I am seeking a medium through which I may get this plan before the so-called "Hedrickites" and as many of the "Whitmerites" as possible, so as to induce them to come out of the wilderness and clothe the Church "with the sun" and put "the moon," (old law) "under her feet, and" put "a crown of twelve stars upon her head." I know but little as to Brother Hedrick so far as to when, or at what time, he left the drifting apostate Church, but it has been made known to me that the authority of Brother Hedrick and his followers to ingraft men and women into Christ was and is as good as the authority of Brother Whitmer and his followers—one as good and valid as the other; yet both followings are still in the wilderness. Each party has almost filled their destined part as separate factions, and the time is near at hand when both will be one in faith and organization,

In the book of Nephi, chapter 12, latter part of paragraph 2, we read as follows: "And they who were baptized in the name Jesus were called the Church of Christ." "In the name of," means by the authority of; and as I have said that both Hedrick and Whitmer and their followings had each equal authority, then it follows that all who have been baptized by either party are and should be, according to the above quotation, "the Church of Christ." But there are barriers still in the way and those barriers are maintained and held by both parties, which was wisdom in God to permit the Church, as she was in the wilderness, to retain in order to accomplish his wise purpose. For instance: Whitmer and his followers have been the custodians of the manuscript of the Book of Mormon and other valuable papers, for which a round one hundred thousand glittering dollars was no inducement to Brother Whitmer to betray his God-given trust. This trust was committed to one holding authority, no doubt to prevent an alteration in the doctrine, order, organization, etc., that designing and aspiring men would have made in it if access could have been made in a way to have covered up their wrong doings. Brother Hedrick and his followers have been the custodians of the "Temple Lot" in Independence, Mo., and they have fought the false claims of an apostate faction, until in the course of God's purposes they have gained a complete victory as the custodians of that God-given trust. The reader can see that there are two separate bodies, and each party has and has had a trust committed to their care, and these two bodies claim to hold authority from God, and yet the authority each body hold is one and the same authority. Now I ask, why should the these two trusts, authority and their

custodians be kept separate, and stand aloof from each other any longer? "In union we stand, divided we fall," is a maxim true as any part of the Gospel. Shall we, the members of these two bodies, permit prejudice, aspiration and self-conceit to predominate in us and prevent a union of those two trusts, the authority and ourselves, who are the custodians of those God-given trusts? God forbid such a thing! But as I have said, these are barriers in the way. In the first place, the "Whitmerites," as a body, have no certain theory or plan of organization except an acknowledgment of the Bible and the Book of Mormon, and each is left to his own conceived, or otherwise, idea of organization, denying or not placing confidence in even the revelations which came through the stone in 1829, etc., etc.

The "Hedrickites" have an organization and believe not only in the Bible and Book of Mormon, but also in the revelations given through Joseph Smith up to Feb. 17th, 1834.

The *no organization* of the "Whitmerites" and their disbelief even in the revelations up to 1830 is a barrier to the "Hedrickites," and the organization of the "Hedrickites" and their belief in the revelations of Joseph Smith up to Feb., 1834, is a barrier to the "Whitmerites." Which one of these two bodies is right? Possibly both are wrong to a certain extent; if so, then concessions should be made by both and unite on that which is written and bring themselves, their trusts and authority into one united body in belief and organization, and then the Book of Mormon can safely be carried by the Church to the remnant of the ancients of this continent, whom the Book says shall build the Temple, assisted by the gentile.

The plan which I have mentioned as being a figure before me, if complied with, will justify the Lord in giving that power which both bodies so much desire, and as yet are almost destitute. This plan, Brother Editor, I wish to set before the people through the SEARCHLIGHT with the proofs that it is God's order of things. Will you publish a few articles to this end?

ELIAS LAND.

We will be pleased to have an expression from the "Whitmer" brethren who read the "Searchlight" on the above letter. Write individually to us.—Editor.

WE HAVE received many kind and encouraging letters since our last issue and we take this means of thanking one and all for the help and comfort they have afforded us by their kindly communications. We will be glad to hear from our readers any time they feel moved upon to write. We need all the help and encouragement that we can get, and as you love Zion and her welfare do not fail to remember us in your supplications at the throne of grace, that we may be upheld and directed by the prayer of faith in wisdom's paths and ever be contending for those principles, which, if adhered to, will result in the redemption of the land of our Inheritance.

Pointed Out.

BROTHER KELLEY asks us through the columns of the *Herald* of March 25th to point out some of the "inaccuracies" and "mis-statements" which we asserted was contained in his article on the Temple Lot decision. We are always willing to oblige, and especially to enlighten so distinguished a personage as Bishop E. L. Kelley.

We asserted in our first number that the Court of Appeals had declared us to be a part of the great Mormon Church. Bishop Kelley, in his articles, denied that the Court had made any such declaration. We again assert that the Court did so pronounce us, and when Brother Kelley denied it in his article he made a "misstatement," to use a mild term. Following is the language of the *Entire Court of Appeals* in their opinion overruling Brother Kelley's motion for a new trial before the Court of Appeals. We do not give the entire opinion of the Court on this occasion as it is quite lengthy, but simply enough to bear us out as having written the truth:

The Court says: "THAT BRANCH OF THE MORMON CHURCH TERMED HEDRICKITES, who are now in possession of the property, took steps to recover it as far back as the year 1869, and probably some years prior to that date."

If that language does not bear us out in our original statement, then we must confess we are unable to understand the meaning of words.

We have no desire to multiply instances of Brother Kelley's misstatements, but as he publicly insists that we point out some of them, we have complied as above, and can continue to convict Brother Kelley of misstatements as long as he can stand the convictions. We again advise Brother Kelley to try and be resigned in his deep affliction, for the more he kicks and squirms over his defeat, he makes the matter worse for himself.

Let Brother Kelley rather turn his energies towards finding out from the Lord why he was unable to obtain favor in His sight, that he may be led by the Lord in the future and not subjected to such discouraging defeats as result to man when he attempts to work in his own strength.

We hope the above will suffice for all time to come, as we very much dislike to enter into anything that has even the appearance of contention with a brother. We endeavor to speak and write the truth at all times, and by so doing we have no fear of the result of an investigation.

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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 6:30 p. m. Everybody invited and welcome.

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

AGENTS wanted to solicit subscribers for this paper.

IT takes very little to satisfy some people. President Joseph Smith of the Re-organized Church took occasion to publicly state certain things in regard to the recent Temple Lot decision which we deem worthy of consideration before we are required to accept them and place the same construction upon them as was done by Bro. Smith in his sermon.

He stated among others that "While the brethren across the way (referring to our people) had succeeded in retaining possession of the ground, still we (referring to the Re-organized Church) had won the moral side of the case. "He declared that the decision had decided that a trust had been created and that the Re-organized Church was the successor to the old original church; but said he "the courts have told us that we were too late in starting our suit."

Let us carefully examine the above statements and try them and see where it will lead us.

First:—As to the decision remember that there was but one decision rendered in this suit in which any attention was paid to the ecclesiastical questions raised by the Re-organized Church and Judge Phillips was the man that took up the religious side of the question and you doubtless have read his opinion. Reader, if you have read his opinion notice the language used by the Judge, see the epithets applied to us by this Judge and then consider that his findings were adjudged wrong upon every point upon which his superior Judges touched. It is true the higher courts did not pass on all the questions raised. It was not necessary- We did not desire to

have the religious side of the questions passed on by a court of the land, and for that reason we pressed our legal rights to the notice of the higher courts and they decided them to be good. And that Judge Phillips was wrong in his construction of the laws of the land.

If Judge Phillips could not decide correctly on the laws of the land with which he was supposed to be familiar, how could he be expected to decide righteously on the laws of God with which he has had comparatively nothing to do? Are we not told repeatedly not to go to law with a brother? In fact, we are commanded time after time to settle our disputes among ourselves. And Paul tells the Church that the least of the Church is worthy to judge the greatest of the world. When the Re-organized Church was threatening to bring suit against us we wrote Bro. Joseph Smith and implored him not to bring the dispute into the courts of the land. But our entreaties were unavailing and we were dragged against our wishes into the Gentile Courts to settle a dispute amongst those of a similar faith. Of course we tried to hold fast to the sacred Temple Lot and thank God we have been successful through the assistance of the Almighty. Time and again have we offered to meet the Re-organized Church and endeavor to prove by the books, who was in error, but never have we been able to induce them to do so.

One of most prominent officers in the Re-organized Church, living at Independence, when asked to meet us poohooed the idea and said we were not *worth* meeting. May be we are not, but God says He loves the souls of all men, and if the brother at Independence be a servant of God, he should at least be in possession of some of the love of God.

We have contended time and again that the courts of the land is not the place in which to determine what is the true doctrine of Jesus Christ. We have come to a pretty pass indeed if we have to rely upon the decisions of a Gentile court in order to know which are the pure principles of Christ. If some of the greatest minds within the Mormon faith differ on these points and differ honestly, what may be expected of a court of the land who despise us and our doctrines. Is God apt to flood their minds with light and deny light to His servants within the Church? We insist that the court of last resort recognized us as a part of the great Mormon Church, but as for passing upon our doctrines of course they did not take it up, and we would have no desire

to profit by it had they taken the matter and decided absolutely in our favor.

God has provided a means and a method whereby His principles and law might be known—the method and means are His written word and His elders are to agree upon the word. This we claim was the proper way in which to settle any trouble between us.

Brother Joseph Smith seemed to derive some satisfaction from his statement that the courts had decided the Re-organized Church to be the true successor of the original church and, that the Re-organized Church taught the correct principles, would follow as a logical sequence.

Let us examine some of the prophecies of God to the Church in these latter times and see if it be the province of a Judge of a Gentile court to do what Brother Joseph has claimed Judge Phillips did.

In the first place if it be true that Judge Phillips righteously decided as claimed for him, that the Re-organized Church is the true successor and identical with the original church as founded in 1830, then he has set at rest every question of difference that could possibly exist between Mormon factions and we would understand that in the future we were to accept all the doctrines and teachings of the Re-organized Church without question because, forsooth Judge Phillips a Gentile judge had heard all the claims of the different factions of Mormonism, had examined all the disturbing causes that have lead to disorder and strife among Mormons, and after canvassing the ground thoroughly he, from his abundant store of wisdom, excelling the brightest and most blessed elders of Christ, had decided which was right and which wrong, and forever set at rest the disorder in the Church. We deny this, for the work that Bro. Joseph Smith claims was done by Judge Phillips is a work that *God* said should be done by *one mighty and strong* and don't you see if Judge Phillips had decided what has been claimed for him, then disorder must, and would then cease in the Church for there would be nothing over which to have disorder, and Judge Phillips would have proven himself by deciding all the questions that has brought the Church into disorder as doing the work of and being the one mighty and strong. Perhaps Bro. Joseph Smith may be willing to accept Judge Phillips in that light, but we must insist on being excused.

The writer of this believes that the Church is yet in disorder and that the gates of hell have been and are prevailing against all the factions, but on the other hand, we believe that there are Saints of God among all the branches and that the time is approaching when they will see eye to eye, and further we desire to express as a matter of belief, that when the different factions can lay aside the feelings of strife and contention toward each other and will come together in a body willing to hear God and abide in the decision, then will that one mighty and strong appear in their midst—be it the Savior, be it one of the three Nephites, or be it whoever God wills to send.

We repeat that the courts of the land have not settled the points of difference between the factions of Mormonism, and neither have they any right to settle them, and Bro. Joseph Smith allowed his people to do wrong when he allowed his people to drag us into the courts of the land and force many of our people to spend the earning of a life time in defense of a God given trust.

He takes refuge and consolation in the finding of the highest court in which they declare he did not bring his suit soon enough. Reader, if Bro. Joseph Smith and his elders be the only *true* servants of God in the only *true* Church upon earth, and if God foreknows all things, is it not strange that the Almighty did not work on their minds and induce them to commence the suit a little bit sooner or just soon enough to be in time to have won. If God had wanted the Re-organized Church to have won possession of the Temple Lot, is it not strange he did not have them start the case a little sooner, or if the Almighty did not want them to win the suit, then they did wrong in trying to dispossess us of what the Almighty desired us to have.

It must be plain to every mind that as God knows all things He evidently knew there was a law on our statute books at the time the suit was begun which would prevent the Re-organized Church from winning the suit, and He evidently did not want the Re-organized Church to win or He would have started them soon enough to have escaped this law, if it be true that God lead them and wanted them to win. You are forced to this conclusion that God either did not lead the Re-organized Church in this matter and had no intention of taking the Temple Lots from us, for fore-

knowing all things He would have moved on the Re-organized Church to commence at such a time as would have enabled them to have been successful in this suit, or else he desired us to continue in the possession of the Temple Lot, and if so, then we hold it agreeable to Divine will and the Re-organized Church does wrong in going against the will of God and acting in their own strength. And the next thing for the Re-organized Church to do is to try and find out the will of the Lord and walk therein that they and all the world may be benefited.

Bro. Joseph Smith in extolling the decision of the laws of the land concerning the correctness and orthodoxy of his teachings is setting a dangerous example and precedent for American born citizens that is no less than the doctrine of the union of church and state. If the state must be called upon through the courts to determine what is orthodox, and what is heretical, then you place yourself in a position of servitude to the state, and surrender the God given plan and standard and put them aside and look up to the courts to construe and teach you that which God has said should be construed and taught in the church and not by the state. As for us we want no indorsement, neither condemnation by the state of our conception of the religion of Jesus Christ, but we wish to guard, with jealous care, the standards God has provided for determining these things.

What's In A Name?

“AND they who were baptised in the name of Jesus were called the Church of Christ and it came to pass as the disciples of Jesus were journeying * * they were gathered together * * * and Jesus again showed himself unto them * * and stood in their midst and said, what will ye that I shall give unto you. And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this Church? For there are disputations among the people concerning this matter. And the Lord said unto them, verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing. Have they not read the Scriptures, which say, ye must take upon you the name of CHRIST which is my name, for by that name shall ye be called at the last day, and who so taketh upon him my name * * * * therefore ye shall call the Church

in my name * * and how be it my Church save it be 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 a 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, verily, I say unto you that ye are built upon my gospel. (Nephi. 12th chapter.) Take upon you the name of Christ. * * Wherefore all men mest take upon them the name which is given of the Father, for in that name shall they be called at the last day. Wherefore, if they know not the name by which they are called they cannot have place in the kingdom of My Father. Section 16, paragraph 4, D. and C.

“The rise of the Church of Christ in these last days,” (section 17, paragraph 1) in this same section reference is made to the Church seven times, in which is used the words, “Church of Christ.” In section 19, 20 and 42 and in many places in the Book of Doctrines and Covenants, wherever the Church is spoken to by the Lord, it is called the Church of Christ, and it was generally understood that that was its name. Some of the members, however, seemed to have tired of the simple name of Christ and for fear that their neighbors would be unable to recognize their saintly lives by their daily walk they choose to style themselves the Church of Latter Day Saints in contradistinction to the former day saints.

It was not until the 1835 Conference that the name Church of Christ of Latter Day Saints appears in the Lamoni Edition of the D. and C. The first edition omits the name Christ and they called themselves the Church of Latter Day Saints. By what authority the Reorganized Church inserted the word “Jesus” we are unable to state.

We have not seized on this particular place in order to prove that the Church at one time called themselves by the name of “Latter Day Saints” only for during the trial of the Temple Lot suit the Reorganized Church introduced a witness by the name of Hiram Rathburn, who stated under oath “that he had come to Missouri in 1831” and on cross-examination testified: “There was a book in the early days of the Church called the Book of Commandments. I think in the Book of Commandments the Church was called the Church of Christ. I said the Church when we settled at Independence in 1831 was called

the Church of Jesus Christ of Latter Day Saints, but it is barely possible that the name was settled on at a later date than that because at the outset the Church was simply called the Church of Christ, then it was called the Church of Latter Day Saints and finally the name was settled on as being the Church of Jesus Christ of Latter Day Saints."

Wm. B. Smith testified in behalf of the Reorganized Church and here is some of his testimony concerning the name of the Church: "The name of the Church of which I was a member before I came to Kirtland was called the Church of Christ. * * * The Church at that time was called the Church of Christ."

W. W. Blair, one of the founders of the Reorganized Church, says under oath: "The official name of the Church between 1830 and 1834, I think they called it the Church of Christ and some other names too. I think the name of the Church of Latter Day Saints was given after Edward Partridge came to Missouri. * * * I believe in 1834 they had a book that was called the Book of Commandments."

Joseph Smith, president of the Reorganized Church, testified: "I do not know of any Church referred to in the Book of Mormon called the Church of Jesus Christ of Latter Day Saints or the Reorganized Church of Jesus Christ of Latter Day Saints."

Some people have contended that Nephi, Lehi and many of the prophets of God, in referring to the Church in the last days, have called it the Church of the First Born, the Church of the Lamb of God, etc., etc., quote many many passages in the Scriptures to sustain their idea but they lose sight of the fact that all these men lived and wrote *previous* to the time when the Savior returned purposely to earth to settle a dispute in regard to the name of the Church. He tells them as plain as words can make it, "You must be called after my name," and to prevent any but the proper name being applied to His Church He tells them "to take upon you the name of *Christ*, which is *my name*."

No Jesus, no first born, no son of man; He cuts them all off and tells them to call themselves by His name and then tells them that that name is *Christ*.

In the great day of the Lord when we shall all be called out by name who will answer to the name, Church of Christ? Not the Methodists, nor the Baptists; nor any of the

Sectarian creeds, for they all have their names and are known by them. Not the Utah Church, not the Reorganized Church, for they both have abandoned the name long years ago. Maybe the despised "Hedrickites" will be the only one humble enough in the last great day to answer to the call for the Church of Christ. We have answered to it several times *on earth* as defendants to law suits, endeavoring to protect property belonging to the Church of Christ, but we sincerely hope that we will not be alone on that great day when the members of the Church of Christ are called out. It may be thought by some that the name is not essential to the salvation of souls of mankind, but the Lord tells the Church in section 16, paragraph 4 to call themselves by the name of Christ and tells them if they don't answer to that name they can have no place in the kingdom of His Father. Reader, do you want to have a place in that kingdom? What name do you answer to?

Christ tells them that they must be called by His name if they desire to be His Church. If they be called by some man's name, then they are a man's Church.

The first time the Church answered officially to its *new* name was in its conference in 1835 and then its new name was given by a man made by a man; and, reader, whose Church must it be who answers to any other name save the one Christ gave which was His own.

It can be proven beyond a doubt that the Lord commanded them to take the name of Christ when the Church was established in 1830 and the Church was that day well pleasing in the sight of God and was called the Church of Christ. Reader, if the Church was not right in 1830, what hope have we to-day?

Let us all get back onto the 1830 platform in name as well as theory.

SEVERAL of our subscribers in sending in their subscription money say to begin their subscription with the March number. Please take notice that *all* subscriptions *commence* with Vol. 1, No. 1, and when you subscribe all back numbers will be sent you regardless of when you send your money. We can make no deviation from the above rule, which has been published in each issue of our paper under our "sub-head."

ZION AND HER REDEMPTION.—CONTINUED FROM PAGE 15.

Zion? And it is a plain case that either God has failed to fulfill upon His part or the Church upon its part has failed to keep the commandments and has not observed to do what he requires them that they might inherit the land of promise and thereby accomplish the works necessary for their salvation and eternal life. Brethren, God is truth, though the Churches come short of the promises made to Zion, God has said I will visit her (Zion) according to all her works with sore affliction. Brethren, what must have been her works? Behold, her affliction. Anyone acquainted with her history from the close of 1833 up to this time, is well aware of the fact that her affliction has been sore. There is scarcely a parallel to the trials and afflictions that the Church has passed through with. She has been subject to false doctrines, through false teachers, that has brought division and discord and subjected them to disgrace and shame; to say nothing of the loss of property, the loss of home, the loss of life through exposure and otherwise; the sufferings of cold and hunger, being driven from their homes in the bleak winter season upon the cold prairies of Missouri from place to place, and finally the bulk of the Church driven from the states to the mountains of the west, where they found for a little season some rest. While there were many that remained behind and refused to follow their people there because of their belief in doctrines and practices that they did not endorse, while those that remained were subjected to false teachers and false doctrines, which were not of God, until there is to-day, at least, a half a score of factions that are styled Mormons, all claiming to believe in the Book of Mormon, and that Joseph Smith was a prophet and that the Church was organized on on the 6th of April, 1830. Brethren, if the sectarian world is called Babylon because of the confusion, what are we? We are certainly a sorely chastised people, subjected to confusion for a season. They became a law to themselves, they thought or acted as though they knew better than the Lord did, for they would not obey Him when He counselled them for their good, and told them how they could redeem Zion no more to be thrown down where the Churches who call themselves my name, willing to hearken to my voice, but

they would not. Read the 9-10-13 paragraphs of section 98, first edition Book of Covenants. Read the whole section, and there are other revelations that bear witness of the fact that they did disregard the counsel of that God that promised, and was able to deliver Zion if they were willing to be guided in a right and proper way for their salvation: what would have been the condition of Zion to-day if the Church would have been willing and would have hearkened to the counsel and commandments of the Lord in the days of their peace, when He was present with them to direct in all things, for their good and for the salvation and the redemption of Zion. But they would not. "Therefore, they have been left to themselves until they are sufficiently chastised and humbled before Him, and repent of their sins, which are unbelief and hardness of heart. Yea, when they remember the new covenant, even the B. of M., and the former commandments *not only to say but to do,*" the foregoing revelation given in 1832. Brethren, it is a consolation to know that we have a chance to repent of our sins and be forgiven and be restored back to the favor and special watchcare of that God who has promised and sworn by the power of His might, that if Zion will do the things that He says, He will be her salvation and her high tower. For there is a promise to Zion, and it is on conditions, and that condition is repentance, that they may bring forth fruit meet for their Father's kingdom.

The 8th paragraph of section 4 is my text and should be the text for every elder in the Church until the conditions named in it are reached, viz: fruits meet for their Father's kingdom. I will quote the 7th and 8th paragraphs of section 4 in full, as many of the saints do not have the Book of Covenants. I will quote it exactly as it is. "And I now give unto you a commandment *to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God.* For the word of the Lord is truth, is light, and whatsoever is light is spirit, even the spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit; and everyone that hearkeneth to the voice of the Spirit, *cometh unto God,* even the Father, and the Father teacheth him of the covenant which he has renewed and

confirmed upon you, which is confirmed upon you for your sakes. and not for your sakes only, but for the sake of the whole world; and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin *because they come not unto me; for who so cometh not unto me is under the bondage of sin; and who so receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked,* and that the whole world groaneth under sin and darkness even now."

Notice the above that is written in italics, it is applicable to the Church, as well as the world, it is to them that are in *unbelief*, and they that *neglect* to do what they know to be the word of God unto them, as we can see from the 8 paragraph, for this unbelief was in the Church almost from the very beginning, notwithstanding God warned them of it and pointed it out to them, it prevailed, and proved the destruction of the Church as we shall see further on. For the 8 paragraph reads: And your [Bro. Joseph Smith and six Elders] minds in times past have been darkened because of *unbelief, and because you have treated lightly the things you have received, which vanity and belief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they [the Church] 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 [if they don't] 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 7 paragraph offers an explanation to show how you can discover the righteous from the wicked, and the explanation is applicable to the Church as well as the world to-day, and has been in all ages and dispensations of the gospel to man, and was the cause of the condemnation that rested upon the children of Zion; and they did not come out from under the condemnation of the scourge and did not repent, and they have not repented yet, for the condemnation had not been removed and

will not until we repent and put away our unbelief from us and cease to be vain, so says the Lord God. Oh, that Zion would repent and humble herself before the Lord, for his promise is to her when she repents; for He says until they repent, signifying that repentance would be the end of the condemnation that had come upon her because of unbelief and disobedience. In section 85, paragraph 8, the Lord says, "But verily I say unto you that I, the Lord, will continue with Zion and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it. Amen! And again verily I say unto you, all among them who know their hearts are honest, and are broken and their spirits contrite and are willing to observe these covenants by sacrifice, yea, every sacrifice which I, the Lord, shall command; they are all accepted of me, for I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit." Section 82, paragraph 2, and again in paragraph 5, the Lord, speaking of the scourge that shall come upon the ungodly, says: "And who shall escape it? The Lord's scourge shall pass over by night and by day; yet it shall not be stayed until the Lord comes; for the indignation of the Lord is kindled against the abominations and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her."

"And again I say unto you, if ye observe to do whatsoever I command you, I the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you." Section 86, paragraph 4. And again the Lord says: "And now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great and very terrible, and the nations of the earth shall honor her, and shall say: Surely Zion is the City of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and He hath sworn by the power of His might to be her salvation and her high tower;

therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion, the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn. Section 82, paragraph 5.

Brethren, the above passages of Scripture that I have written are but a part of the covenants and promises of the Lord, contained in the B. of C., that are made to Zion upon the conditions of hearkening to his counsels. The Lord, knowing what was necessary for their eternal salvation, gave directions to His Church and people accordingly. And as you will observe from the teaching of the Bible, Book of Mormon and the B. of C., what was necessary for them to do to obtain that eternal salvation, you will see that they neglected and rejected it through disobedience and unbelief, as I will show you hereafter from the above named books, by the help of that God that knows all things and is able to reveal the secret of her redemption, and had revealed why she did not come up to the standard of her promised greatness and glory.

Brethren, I want to continue this subject, and by the help of the Lord I will, and I ask every true believer in the B. of M. and all they that love Zion and look for her redemption and have her welfare at heart, to pray for me, for I am not laboring for money, I am laboring for Zion and her redemption, and I ask all that believe in the revelations of Jesus Christ to pray to the Lord day and night that he will remember Zion in mercy, for her set time has come when she repents and call on Him for deliverance. Oh, that repentance would be granted unto us and the honest in heart among the scattered saints would call on the Lord and say, "Oh Lord, wilt thou remember Zion in mercy? Oh Lord, help us to see our sins and transgressions before Thee; help us to see and understand that thy immediate help is needed for our deliverance; oh Lord, wilt thou hear our cry and come and guide us to Zion, yea come and set us in the way. Oh Lord, we desire to renew our covenants with Thee, and we will walk in Thy ways and keep Thy commandments; yea, we will renew our covenants with Thee by sacrifice, every sacrifice that thou shalt require of us for Zion's redemption and deliverance; oh Lord, see, we beseech Thee, we humble ourselves before Thee and acknowledge that thou only can guide us aright, that thou only know the secret of her redemption and thou, oh Lord, holdst

it in thine own hands. Is out our chastisement enough? Do not forsake us always because of our weakness. We desire to be gathered together according to Thy plan and receive our inheritance according to Thy laws that Zion may be built up, and we will consecrate of our substance unto the Lord according to Thy requirements; we will bring our offering into Thy storehouse, that there may be meat for the needy of our brethren; and we will build unto Thee an house as thou shalt direct us, and purify ourselves before Thee that Thy presence may be with Thy people to direct them and save them from the destructions of the burning day; oh Lord, hear the cry of Thy people. We ask Thee, oh God, the Eternal Father, in the name of Christ. Amen."

(TO BE CONTINUED.)

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 laws 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, evangelists, etc.

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

8. We believe the 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 land.

THE SEARCHLIGHT.

DEVOTED TO THE INTERESTS OF THE CHURCH OF CHRIST IN ZION.

VOL. 1.

INDEPENDENCE, JACKSON COUNTY, MO., MAY 1, 1896.

No. 4.

HISTORY OF THE TEMPLE LOT—1829-1896.

(CONTINUED.)

IN OUR last number we produced the line of title under which the Church of Christ held the Temple Lot.

The Re-organized Church based their claim on an alleged deed from Edward Partridge to the heirs of Oliver Cowdery, made in March, 1839. This deed was recorded some time in 1870. These heirs of Oliver Cowdery seem to have died during their minority and Marie Louise Johnson was their only surviving heir. She, with her husband, Charles Johnson, quit-claimed to Bishop Geo. A. Blakeslee, of the Re-organized Church, and thus was their claim had.

This suit was in the nature of a bill in equity to declare a trust in favor of the Reorganized Church in the Temple Lot, basing their claim on the alleged deed made by Edward Partridge to heirs of Oliver Cowdery. The Re-organized Church claimed in their bill that the heirs of Edward Partridge had no right to sell to Pool, who sold to Maxwell et al, who sold to Eton et al, who sold to Granville Hedrick as trustee for the Church of Christ. They also claimed that when Edward Partridge acquired the lands he did so as trustee of the Church as organized in 1830, and further claimed that the Re-organized Church was the successor of that Church. Although it had been disrupted in 1846 in Nauvoo, the Re-organized Church was the result of a union of the various members who refused to follow Brigham Young to Utah. They also averred that the Church of Christ, who had the possession of the Temple Lot, consisted of less than 20 persons; that they had departed from the true faith, inasmuch as they did not accept the revelations of Joseph Smith after 1834, and rejected among other things the doctrine of Baptism for the Dead, and asked the court for a decree, declaring that the property belonged to the Re-organized Church of Jesus Christ of Latter Day Saints.

The Church of Christ denied many of the allegations of the re-organization and among them denied that the Re-organized Church was the owner of the property. They also denied that Ed-

ward Partridge ever acquired the Temple Lot as trustee for Church of Jesus Christ of Latter Day Saints, or that he even made a deed to the minor heirs of Oliver Cowdery. They claimed that Jas. Pool bought the land in controversy of the Partridge heirs and paid therefore the sum of Three Hundred Dollars, and that the said deed was duly recorded June 16, 1848, and that by *mesne* conveyances to innocent purchasers all for value it was, finally vested in Granville Hedrick, as trustee, in trust for the Church of Christ, and upon the death of Granville Hedrick, Richard Hill was made trustee for said Lot. The Church of Christ also claimed that the great body of the original church termed the Church of Jesus Christ of Latter Day Saints, followed Brigham Young to Utah, that a few separated themselves from the main body, and remaining behind, followed various factional leaders, or spiritual advisors; that dissenters from these various factions, eventually formed the body known as the Re-organized Church of Jesus Christ of Latter Day Saints, who had propagated a combination of tenets and doctrines, peculiar to its organization by and through a system unknown to the adherents of the Church of Christ (of Latter Day Saints) from which it claims to have descended.

The case was first brought into the U. S. District Court, at Kansas City, and resulted in a victory for the Re-organized Church.

The suit was begun in August, 1891, and over a thousand pages of testimony was taken, and every person supposed to have any information which would have any bearing on the case, was examined. Utah was visited, although the bulk of the testimony was taken in Independence, Mo., it was not until March 3, 1894, that the suit was first decided by Judge Phillips. A petition for rehearing was filed and overruled, and an appeal was had to the U. S. Circuit Court of Appeals, who after seven months consideration overruled the decision of Judge Phillips and decided in the favor of the Church of Christ. The Re-organized Church asked for a rehearing, which was also denied, and then proceeded to try and have the Su-

preme Court order up the case that thereby the Supreme Court might overrule the U. S. Circuit Court of Appeals, but this the Supreme Court refused to do and left the Church of Christ in undisturbed possession.

CONDENSED TESTIMONY.

James Whitehead, of Lamoni, Iowa, testified on behalf of the Reorganized Church, that he had formerly lived in Nauvoo, was private secretary to Joseph Smith, from June, 1842, until Joseph was killed; was in Nauvoo when he was killed; knew the doctrines of the old Church; doctrines of Re-organized Church were same as old Church; Books of Doctrine same in both Churches; was High Priest in old Church also; recollected meeting winter of 1843, at which young Joseph Smith was appointed his father's successor. Joseph Smith did the talking. There were probably 25 persons present. Young Joseph was at that meeting anointed and ordained as his father's successor. John Taylor, Willard Richards, Ebenezer Robinson, George J. Adams, Renolds Cahoon were present. The doctrine of polygamy was not taught in the old Church, so far as he knew. Was not taught in the Reorganized Church so far as he knew. He identified books called "*Times and Seasons*" as official and authorized Church publications from November, 1839, up to and including 1844. The *Times and Seasons* were recognized by the Re-organized Church as official. Never had been but one edition of them. Were official up to time of Joseph and Hyrum's death.

At time Joseph was killed there were 250,000 members of the Church in the U. S. That there is now 30,000 members of the Re-organized Church. All the Church records that he had anything to do with were turned over to the "twelve" at Omaha and supposes they were taken to Salt Lake. Reason he joined the Re-organized Church was because he knew that young Joseph had been appointed of his father to succeed him. The doctrine of baptism for the dead was taught in the old Church by Joseph Smith. Does not know of it being taught in the Re-organized Church. Has never heard it preached in Re-organized Church.

The old church took action on ordination of young Joseph as his father's successor, was done at meeting in grove held in east end of the Temple, thought that 3000 were present when vote was taken; congregation

agreed to it by raising the right hand. Was at winter quarters in Omaha in 1847. The Church then was very corrupt.

The original manuscripts of the Holy Scriptures was not in the private office of Joseph Smith; was in possession of his wife, Emma Smith; was never turned over by her to anyone except the Re-organized Church.

Joseph Smith prior to 1844 held the position of prophet seer and revelator to the Church of Jesus Christ of Latter Day Saints.

The time that elapsed between the ordination of young Joseph and his acceptance by the congregation was 4 or 5 days. He was selected and confirmed on Wednesday and his father so announced at the following Sunday meeting.

The Church was not called together purposely to act on his acceptance but voted on it at regular preaching services.

MORE ABOUT "WHAT'S IN A NAME?"

ONE of our readers has sent us a sharp criticism on our article in our April issue "What's in a Name?" in which the brother complains because we did not quote the whole of section 16, par. 4, and suggests that we are laying ourselves open to distrust by using only a portion of a paragraph.

In this age of cheap books, we know of no reasonable excuse that anyone belonging to the church could offer for not having a Book of Doctrine and Covenants, and it would be a great burden upon us if we were compelled to print in full each section from which we desire to make a quotation. When we have given the section and paragraph, we think that should be sufficient to indicate where we are quoting from, and then all may have the privilege of verifying for themselves.

The brother however seems to imagine, from the tone of his letter, that if we had quoted the whole paragraph, that it would have been hurtful to our argument, in which we undertook to prove that the word "Christ" was the the name given by which to call the church. Let the brother carefully read section 16, par. 4, and he will no doubt see that Jesus Christ was the name "given of the Father whereby men may obtain salvation," and we have no fault to find with the name Jesus Christ as used in that connection; but our argument was not written to determine what was the "name given of the Father whereby men might obtain salvation," but we were trying to establish the name given by the Saviour whereby the CHURCH might be CALLED. The part of the paragraph which we did not quote had no bearing whatever on the name of the church, but rather indicated the name of a personage, even the Son of God. The reader can readily perceive there is a wide difference between the name as applied to the Saviour and the name whereby His church should be called. Christ has been known by probably a score of different names, but there is but one name ever given whereby His church was to be called, and that name as plainly revealed in the 12th chap. of Nephi, is Christ. We well understand that the Saviour was called "Jesus," "Jesus

Christ," "The Only Begotten," "The Prince of Peace," "The Lamb of God," "Emmanuel," and many other names which are entirely proper when applied to the Saviour Himself, but the question which presented itself to us, as it did to the Nephite disciples, was, by *which one* of these names shall the church be called? And being unable to settle the matter, the Nephite disciples took it to the Lord in prayer, and after mighty supplication, the Saviour stood in their midst and asked them what would they have Him do; and they desiring to know of a surety the proper name of the church, asked the Saviour to settle the matter Himself, and what was the answer? As unmistakable as the sun shining at noon-day, came the reply "Have they not read the Scriptures which say ye must take upon you the name of Christ, which is my name * * * therefore ye shall call the Church in my name." This should settle the matter so far as the name of the church is concerned.

The Saviour knew the condition of the Nephites, some wanting to call it the Church of Christ, others the Church of Jesus Christ, others the Church of God, and so on, each clinging to some one of the different appellations of the Saviour, just like the church of today. And to stop all this contention the Saviour picked out the name for the church and COMMANDED them to call it after the name he selected for them. Read your Book of Mormon and see if this is not true.

That the name Church of Christ was the only one recognized by the Almighty in the early history of the present church, is well attested by the fact that wherever the Lord had occasion to refer to the church in any of the revelations in the Book of Doctrine and Covenants, He invariably calls it the Church of Christ, agreeable to the instructions in the Book of Mormon. In reading the quotations bearing on this subject, be careful to notice who is referred to, the church or the Saviour, and then there will be no difficulty in determining the proper name for the church. *When a direct command is given no man has a right to make any inference which will qualify its meaning.* If the Saviour had desired the church to be called by any other name than the one He gave He would certainly have authorized it when He was speaking on the subject. But He distinctly gave a direct command to call the church by the name of Christ, and when He gave a direct command He was certainly qualified to say what He meant and no one has a right to infer anything to the contrary for by so doing they wrest the scriptures to their own condemnation.

Several different parties in writing to us on this subject have claimed that it made no difference what the church was called so long as some one of the Saviour's names was used. The twelve Nephite disciples evidently thought differently and the Lord so far approved of their desires in this direction that He heeded their prayers on the subject. If it made no difference which one of His names was used, why did the Nephite disciples (who were certainly enlightened equally with men of our time) make the subject a matter of prayer, and if any name belonging to the Saviour would answer why didn't the Saviour say "Oh, just call the church by any one of my names; it don't make any difference," instead of singling out the name Christ and commanding them to call the church by it. That the names Jesus, Jesus Christ, etc., are proper in other connections we have no desire to dispute, but that Christ is the only proper name to apply to the church we insist is right because the Book of Mormon declares it to be so and we shall invariably take that in preference to all that is written elsewhere.

CONFERENCE NOTES.

THE Conference of the Church of Christ held at Independence, Mo., on the Temple Lot, the 6th and 7th of April, '96, was one to be long remembered. The church was well prepared to enter into its conference labors by sacrament meeting held on Sunday, April 5th, in which the spirit of Christ was present, even to overflowing, and all present felt rejoiced. In addition to the usual routine business transacted in conference, several questions of deep importance concerning fundamental principles of the work, were discussed, considered, and action taken in order that everything undertaken by the Church might be in strict harmony and accord with the teachings of Christ.

Much good feeling was manifested and the Church was considerably strengthened and encouraged by the presence of two persons who were among us investigating our position and claims. They have both since been baptized and confirmed members of the Church. Great confidence and satisfaction was expressed by all regarding the progress of the work and a strong sentiment was developed among the Church members towards fitting and preparing themselves for the mighty events that are so fast nearing our doors, and which will have for their central point of action, the Temple Lot and the building of the temple. Each seemed to feel that the Almighty had laid much upon us in entrusting the Temple Lot to our custody and care, and all felt a strong determination to discharge all the duties that may be made known to us from time to time regarding the furthering on of the work in the land of Zion. All the present officers of the Church were sustained in their several positions in all righteousness for another year.

Elder J. W. Johnson, whose address is Rayville, Ray County, Mo., is prepared to preach on our position and faith when so requested by any of the residents in the districts surrounding Brother Johnson's home.

SOME DAY.

Some day you will gather around me with tears,
Some one will say, "She was faithful these years."
Some one will offer a low, quiet prayer,—
But I shall not care.

Some day you will bring me your offering of flowers,
Some one will say, "What a true friend was ours!"
Some one will sing softly close to my ear—
But I shall not hear.

Some day will float crape from the knob of the door,
Some one will say, "Pin with roses all o'er."
Some one will lay a white cross over me—
But I shall not see.

Some day you'll come back to where home ties are dear,
Some one will say, "O, how desolate here!"
Some one will regret and the hot tears will flow—
But I shall not know.

Then sing now your songs and your prayers 'round me fold,
Nor keep all your flowers for a brow that is cold;
Lost are the kisses that day when I'm dead—
Found Jesus instead!

—Alice, in Chicago Tribune.

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 6:30 p. m. Everybody invited and welcome.

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

AGENTS wanted to solicit subscribers for this paper.

WE, the Church of Christ, have many times been fiercely assailed because we objected to the acceptance of all the teachings of Joseph Smith, the prophet. We have been called a great many hard names such as "heretic," "apostate," etc. We deem it wise to lay before our readers some of the causes which have led us to conclude that Joseph had made some serious mistakes and had even preached false doctrines. Paul, you know has pronounced a curse against anyone, even an angel, who should teach and endeavor to establish a false doctrine as the religion of Jesus Christ. We will in this article take up one doctrine which Joseph Smith taught in Nauvoo, and after reading what we have to say on the subject, we believe that every unprejudiced reader will admit that we have some good grounds upon which to base our objections. We reprint an article from the pen of Granville Hedrick, as published in the *Truth Teller*, in treating on this subject:

"But another equally erroneous doctrine taught by Joseph Smith, is the plurality of gods and the exaltation of men to become gods; that God Himself was once a man like as men are now, which is a sacrilegious perversion of the word of the Lord. This doctrine is found in the *Times and Seasons*, one of the publications of the church. It had its origin in Nauvoo, and by its great success, soon became the standard work of the church, and remained as such for over two years after the death of Joseph Smith, who was at one time editor of this paper. In the 5th volume, No. 15, commencing on page 612 and continuing to page 617, is found this blasphemous sermon, which was delivered from the stand at the April conference, 1844. We have not room to give the sermon at full length, but extracts are here presented, containing the doctrine of plurality of gods, quoted verbatim and numbered in paragraphs for convenience as to reference. Extract No. 1. 'I want to ask this congregation, every man, woman and child, to answer this question in their own heart, what kind of a being is God? Ask yourself. I again repeat the question, what kind of a being is God?' Extract No. 2. 'For I speak as one having authority. What sort of a being was God in the beginning? Open your ears and hear all

ye ends of the earth.' Extract No. 3. 'First, God Himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves; that is the great secret.' Extract No. 4. 'In order to understand the subject of the dead for the consolation who mourn for the loss of their friends, it is necessary they should understand the character and being of God; for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some; but they are the simple and first principles of the gospel; to know for a certainty the character of God—that we may converse with Him as one man with another, and that God, Himself, the Father of us all, dwelt on an earth the same as Jesus Christ Himself did, and I will show it from the Bible. I wish I had the trump of an arch-angel. I could tell the story in such a manner that persecution would cease forever. What did Jesus say? (Mark it Elder Rigdon.) Jesus said: 'As the Father hath power in Himself, even so hath the Son power.' To do what? Why, what the Father did. That answer is obvious—in a manner to lay down his body and take it up again—Jesus what are you going to do—to lay down my life as my Father did and take it up again. If you do not believe it, you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom, all the combined powers of earth and hell together, to refute it. Here then is eternal life. To know the only wise and true God, you have got to learn how to be gods yourselves; to be kings and priests to God, the same as all gods have done by going from a small degree to another—from grace to grace—from exaltation to exaltation—until you are able to sit in glory as doth those who sit enthroned in everlasting power. What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out His kingdom with fear and trembling and I must do the same.' Extract No. 5. 'The head one of the gods brought forth the gods; that is the true meaning of the words. "Baurau" signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head god brought forth the gods in the Grand Council. I will simplify it in the English language. Oh, ye lawyers, ye doctors, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do. The head god called together the gods and sat in Grand Council. The Grand Councilors sat in yonder heavens and contemplated the creation of the worlds that were created at that time.' Extract No. 6. 'But if I am right, I might with boldness proclaim from the house-tops that God never did have power to create the spirit of man at all. God Himself could not create Himself. Intelligence exists upon a self-existent principle. It is a spirit from age to age and there is no creation about it. All the the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self-existent with God. That God Himself finds Himself in the midst of spirits in glory, because He was greater and because he saw proper to institute laws whereby the rest could have the privilege to advance like Himself.'" Is not this modern spiritualism? The above quotations taken from Jos. Smith's sermon, are numbered in six parts, for the purpose of reviewing them: but before commencing the investigation, it will be proper to refer to the Book of Abraham, taken from the Papyrus, said to be found with the Egyptian mummies, as will be seen in the *Times and Seasons*, Vol. 3, No. 10, pages 719 to 722. The Book of Abraham declares the plurality of gods in great numbers,

A few quotations will suffice as a sample. Par. 26. "And the gods ordered saying, let the water under the heavens be gathered together unto one place and let the earth come up dry, and it was so as they ordered; and the gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters, and the gods saw that they were obeyed, and the gods said let us prepare the earth to bring forth grass.

Again, par. 30. "And the gods said among themselves, on the seventh time we will end our work which we have counselled, and we will rest on the seventh time from all our works which we have counselled. And the gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they, the gods, counselled among themselves to form."

The foregoing quotations are so condemning in themselves that a brief examination will be all sufficient. The word gods is used 54 times in the two sections.

No one could scarcely be censurable for thinking the author to be drunk, either with strong drink or strong delusion, or possibly both at the time he delivered such a new fangled system of mythology. Is there any man, with a good share of intelligence and sound sense, that can profess to believe in it? Dare any man preach it to an intelligent audience? Will the "*Herald*" defend it as one of the planks of the platform of their faith?

They have vowed to believe every word that came from the mouth of Joseph Smith, even until the day of his death. What will they do? They have got plenty of gods and if one fails they can call on another.

Let those who read compare this sermon of Joseph Smith, at Nauvoo, with the one delivered by our Savior on the Mount.

Blessed are the poor in spirit for theirs is the kingdom of heaven.

Blessed are they that mourn for they shall be comforted.

Blessed are the meek for they shall inherit the earth.

Blessed are they who do hunger and thirst after righteousness for they shall be filled.

Blessed are the merciful for they shall obtain mercy.

Blessed are the pure in heart for they shall see God.

Blessed are the peacemakers for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven.

See B. of M., last Nephi, chap. 5, par. 9: "And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent and be baptized in My name and become as a little child, or ye can in no wise enter the kingdom of God.

"Verily, verily, I say unto you that this is My doctrine, and whoso buildeth upon this My rock and the gates of hell shall not prevail against them, and whoso shall declare more or less than this and establish it for My doctrine the same cometh of evil and is not built upon My rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such."—JESUS CHRIST.

Now for the *Times and Seasons*: "Here then is eternal life to know the only wise and true God, you have got to learn how to be gods yourselves to be kings and priests unto God the same as all gods have done by going from a small degree to another—from grace to grace—from exaltation to exaltation—until you are able to sit in glory as

doth those who sit enthroned in everlasting power."—JOSEPH SMITH.

The Bible and Book of Mormon both contradict Joseph's sermon at Nauvoo, which proves he had fallen from the light and truth he once held. Which will the friends of truth believe?

There is but one universe in philosophy; so says all the learned world. Webster says God is the only Supreme Ruler of the Universe—and so says reason.

The Supreme Being is God, then God is the only Supreme Ruler of the Universe. Is it good logic to talk of half a dozen Supreme Beings?

If not, then the philosophy of the plurality of Gods is at an end. But Joseph Smith's revelation contradicts philosophy.

He undertakes to tell mankind what kind of a being God is, and says, "God is a man like unto one of yourselves," (see Extracts 2 and 3), but Jesus Christ says, "God is a spirit," (see John, 4th chapter, 24th verse). Which shall men believe, Jesus or Joseph Smith?

In Extract No. 4 is found Joseph's boasting sermon, which says he is going to tell you how God came to be God. He sneers at the idea that God was God from all eternity, and called it imagined. In this connection and in view of Joseph's boasting language it might be well to quote Section 30, paragraph 2, which is as follows: "For although a man may have many revelations and power to do many mighty works, yet if he boasts in his own strength and sets at naught the commands of God and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him."

Joseph proceeds to devote a few sentences to the first principles of the Gospel and character of God for a pretence, but after a few twists and turns he says that God Himself, the Father of us all, dwelt on earth the same as Jesus Christ Himself did, and then appeals to the Bible for proof and wishes he had the trump of an arch-angel to tell the great story that God had once died, just as Jesus was going to do—to lay down his life and take it up again, like His Father had done before, and that His Father had been clothed in mortal flesh as man, and to work out His salvation with fear and trembling and had to die by crucifixion, be buried and rise to life again—and in this way the Father became to be God and so Christ had to do to get to be God also, and then says in order for men to have eternal life and know the only true and living God they must learn to be gods themselves.

Now, the sum total of the whole fiction in the case amounts to this: First, God, the Supreme Ruler of the Universe, finds Himself in the midst of spirits and glory. He, of course, is God, then. Secondly, He is seen greatly lowered from that position dwelling on earth in mortalities, fearful gloom, trembling and dying, dead and buried, but raised again, back again to glory or something else, and lastly, "God is a man like unto yourselves that is the great secret."

The question naturally comes to a man's mind, if God was God before He took on Him the form of man, why was it necessary to do anything further to make Him the being that He already was?

In No. 6, Joseph says: "I might with boldness proclaim from the house tops that God never did have the power to create the spirit of man at all."—JOSEPH SMITH.

Matthew 28-18: "And Jesus came and spoke unto them,

saying, all power is given unto Me in heaven and earth."
—JESUS CHRIST.

Again see Col. 1st. chap., 16th verse. "For by Him were all things created that are in heaven and earth, visible and invisible, whether they be thrones or principalities or powers, all things were created by Him and for Him."

Joseph in his sermon says: "God did not have all power. Jesus Christ says after rising triumphantly from the grave to immortal glory, that all power in heaven and earth were given unto Him."

Paul says, "All things in heaven and earth were created by the blessed Lord."

We must receive the testimony of Jesus Christ and Paul and to further show that Joseph preached and attempted to establish a false doctrine in asserting that there was a plurality of gods, we will quote from Isaiah, 44-6: "Thus saith the Lord, King of Israel, and His Redeemer, the Lord of Hosts, *I am the first and I am the last, and besides Me there is no God.*" Also 8th verse: "Fear ye not, * * * Is there a God besides Me? Yea, there is no God; I know not any."

See Book of Mormon, 8th chapter Alma, 6th paragraph: "AND ZEEZROM SAID UNTO HIM, (Amulek) 'THOU SAYEST THERE IS A TRUE AND LIVING GOD.' AND AMULEK SAID 'YEA, NOW THERE IS A TRUE AND LIVING GOD.' NOW ZEEZROM SAID, 'IS THERE MORE THAN ONE GOD?' AND HE ANSWERED 'NO.' NOW ZEEZROM SAID UNTO HIM AGAIN, 'HOW KNOWEST THOU THESE THINGS?' AND HE (AMULEK) SAID 'AN ANGEL HATH MADE IT KNOWN UNTO ME.'"

And again Isaiah 43-10: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he. Before me there was no God formed, neither shall there be after me."

Now, my readers, you can readily perceive from the above quotations that the Bible and the Book of Mormon both declare that there is but one God, and Joseph Smith interpreted the Book of Mormon by Jared's interpreters, by the gift and power of God in which it is declared there is but one God; and in a few years he is preaching a plurality of gods and also that in order to have eternal life men must learn to be gods themselves. Is it any wonder that the gates of hell have prevailed against the church, when such blasphemies are proclaimed as its doctrines and are we to be blamed because we seek to rid the church of such monstrous fantasies?

God help the honest in heart to see the truth and proclaim against such base counterfeits.

ZION AND HER REDEMPTION.

(CONTINUED FROM LAST NUMBER.)

THAT our brethren have erred in many things is apparent from the teaching of the revelations contained in the B. of C., and the history of the Church written by Brother Joseph Smith.

On page 284, Millennial star, Vol. 14, with supplement, there is a letter written by Brother Joseph Smith to W. W. Phelps, making known to him certain things in answer to letters received

from brethren in Missouri. He (says) wrote as follows:

KIRTLAND, Nov, 27th, 1832.

1. Brother William W. Phelps.—I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter which are laying with great weight on my mind. I am well, and my family also; God grant that you and yours may enjoy the same, and all the brethren and sisters who remember to inquire after the commandments of the Lord and the welfare of Zion, and such a being as me; and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words; "My God, great and mighty art Thou; therefore, show unto Thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church and the affairs of the same."

2. Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore, I will proceed to unfold to you some of the feelings of my heart *and answer the question.* [Please notice the question asked and the answer given, part agreeable to the law thus given and part by revelation, for it is concerning Zion and her redemption.] Firstly, it is the duty of the Lord's clerk, whom he has appointed to keep a history, and a general Church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop, and also their manner of life, their faith and works; and also of all apostates who apostatise after receiving their inheritances.

3. Secondly, it is contrary to the will and commandment of God that those who receive not their inheritances by consecration, agreeably to His law, which He has given, that He may tithe His people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is this genealogy to be kept, nor to be had where it may be found on any of the records or history of the Church; these names shall not be found, neither the names of their fathers, the names of the children written in the book of the law of God, saith

the Lord of Hosts." The above is the words of Christ, through that man, Brother Joseph Smith, (whom the Lord called and appointed to set in order the house of God, and arrange by lot the inheritance of the saints), to W. W. Phelps and the inhabitants of Zion, showing him and them that they that come up to Zion essaying to keep the commandments of God, and do not receive their inheritance by consecration agreeable to his law he had received that they should not have their names enrolled upon the general Church record of the Church in Zion. In fact, brethren, when they rejected this law God rejected them, and there were but a few of them came up to Zion that obeyed the commandments of God by receiving their inheritance by consecration. I do not say that he rejected them that received their inheritance, but they that did not were driven out, and the innocent suffered with the guilty. In consequence of the greater part of the Church rejecting the law of consecration, and their lustful and covetous desires, there were jarrings and contentions and annoyings and strifes among them. By these things they polluted their inheritances, section 98, paragraph 3 and the 5th paragraph says: "Behold, here is wisdom concerning the children of Zion, even many, *but not all*; they were found transgressors, therefore they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted."

Joseph, in answering the question of the Bishop in Zion, not only tells what the Lord's clerk shall do, and for the reasons named, but he tells the consequences of them not doing it, and reveals to them by the spirit of the Lord that the Lord would send one of great renown yonder in the future that would accomplish what he (Joseph) was called to do, but for reasons best known to the Lord, at that time Joseph would not accomplish it, and but a few would be able to stand to receive their inheritance in that day, and all they who are not found written in the book of remembrance shall find no inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among *unbelievers*.

Inasmuch as there are many that have not seen the revelation in this letter and have a desire to I will write it in full with the letter of Brother Joseph, for the revelation is part of his letter, and I will commence where I left off: Par. 3, ending with the words, Saith the Lord of Hosts, yea thus saith the still small voice which whispereth through and pierceth all things, and *often times* it maketh my bones to quake while it maketh manifest saying: And it shall come to pass that I, the

Lord God, will send one mighty and strong, holding scepter 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 inheritance of the saints, whose names are found, and the names of their fathers and of their children, enrolled in the book of the law of God; while that man [Brother Joseph] 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, and *all* they who are not found written in the book of remembrance shall find no inheritance in that day, but they shall be cut assunder and their portion shall be appointed them among *unbelievers*, where is wailing and gnashing of teeth. These things I say not of myself, therefore as the Lord speaketh. He will also fulfill.

4. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that have found to have apostatized, or to have been cut out of the Church; as well as the lesser Priesthood, or the members *in that day* shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them as unto the children of the Priests, as you will find recorded in the second chapter and 61 and 62 verses of Ezra. [They were counted as polluted.]

5. Now, Bro. William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are *cut short* of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments.

Brethren, you can see, by the answer that Bro. Joseph gave, that he was informed, and gave a true portrait by the spirit of God, so far, as he spoke concerning the people that came up to the land of Zion, in order to keep all the commandments of God, and received not their inheritance by consecration, they were cut asunder, scattered and driven to the four winds of heaven, and are unto this day.

And now we must look for the fulfillment of the rest of His words, namely, that He would send One mighty and strong, holding the scepter of power in His hands, 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 inheritance of the saints. It is a plain case, and God's eternal word, that that man will have to come before the saints can receive their inheritance and build up Zion. For there is a reve-

lation, given the 22nd and 23rd of September, 1832, which says: "That the City of 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."

2. "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."

You will see by this, that the One spoken of will have to come first before the city can be built for this reason: The necessary arrangements will have to be made, in regard to the saints inheritance, before the saints can take their inheritance, or begin to gather, for the city will be built by the gathering of the saints, beginning at the Temple Lot. The present arrangement, of the now city at Independence, won't answer. If it did, or would, the prophecy would be a failure, for the One mighty and strong will come for that purpose and give instructions to the Bishop, showing him how to plant the saints in their inheritance as fast as they gather to Zion, and thus build the city. Sec. 64th, par. 2.

And, brethren, there is another part of the revelation that will have to take place, even before the arranging by lot the inheritance of the saints, or, in part at least, that is, to set in order the house of God, for it says to set in order the house of God, *and to arrange* by lot the inheritance of the saints, which is one part of this renowned persons work, that the Lord has said He would send.

Brethren is it possible, that the Church, or house of God has not been set in order? Is it possible that Bro. Joseph Smith and others failed to carry out the instructions that God gave to him and others in the beginning of this the Church of Christ, that was organized on the 6th of April, 1830? It has always been a query to me, why there was not twelve apostles chosen before the Church was organized. I do not know all, nor claim to know all things, but this I know, by the word of God, that the Lord in the beginning of His ministry on earth chose twelve and called them His apostles, and when He came to the Nephites to administer unto them, and organize His church, He chose twelve. The first day He appeared unto them and almost the first thing He did, and in June, 1829, the Lord gave instructions to Joseph Smith telling him of twelve that was to be chosen, and instructed Oliver Cowdery and David Whitmer to search them out, and in such a manner so that they would know them when they found them. This was some where near ten months before the Church was organized, and it was not done until some where near five years after the Church was organized.

If it is a fact that the Church of Christ was not set in order on the 6th day of April, 1830, agreeable to

the commandment given, and the example set by the Lord, and the teaching of His word then given, it is a fact that it has not been done by His commandment or direction at any time thereafter up to this date, the 23d of April, 1896, at the time of this writing.

In sec. 4, par. 8, B. of C., a revelation given the 22d and 23th of September, 1832, it is plainly stated that they, the whole church, was under condemnation. And this condemnation rested upon the children of Zion, even all, and that they should remain under this condemnation until they did repent, and if they did not repent, that there was a scourge, and a judgment to be poured out upon the children of Zion; and surely they did not repent, for there was a sore judgment poured out upon the children of Zion. They were driven from the land of their inheritance, for He would not let them pollute His holy land, for He says: "For shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay, "This scourge fell upon the children of Zion in 1833 about one year after the Lord had told Bro. Joseph that they all were under this condemnation, showing that they had not repented, and they have not returned yet. Although the Lord offered them the privilege to return and continue to gather in and about Independence, Jackson county, Mo., and told them on the 16th day of December, 1833, just after they had been driven out saying, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed, (Kirtland and Independence) Sec. 98, Par. 9, in the same Par. the Lord says: Again, verily, I say unto you, I will show unto you wisdom in Me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of gathering of My saints may continue. 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, or 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 the counties round about, and leave the residue in Mine hand.

Par. 10. Now, verily, I say unto you, let all the churches gather together all their monies; let those things be done in their time, be not in haste, and observe I have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this council, they may buy lands and gather together upon them, and in this way they may establish Zion.

THE SEARCHLIGHT.

DEVOTED TO THE INTERESTS OF THE CHURCH OF CHRIST IN ZION.

VOL. 1.

INDEPENDENCE, JACKSON COUNTY, MO., JUNE 1, 1896.

No. 5.

HISTORY OF THE TEMPLE LOT— 1829—1896.—Continued.

TESTIMONY.

[The testimony of witnesses is introduced in the order in which they testified before the commissioner. Some witnesses testified at different times, and their testimony will therefore appear in separate places.]

JOSEPH SMITH testified that he lived in Lamoni, Iowa, was the son of Joseph Smith, the seer, is president of the Reorganized Church of Jesus Christ of Latter Day Saints. The reorganization began in 1851 by meeting together of persons who was or had been members of the Church who refused to acknowledge the Western Church, issued an appeal and met in 1852; become personally acquainted with movement in 1856 by visit of two of them; united with them at Amboy in 1860; had been baptised by my father in 1843 or 1844; was received on my original baptism; was chosen to preside over the reorganization; was chosen high priest; Wm. Marks, Zenas H. Gurley, and W. W. Blair, officiated at ordination; I was chosen as presiding officer of the Church by a motion made to that effect and put to vote; Zenas H. Gurley presided at meeting; possibly one hundred and fifty (150) persons were present; among those present were Isaac Sheen, Hiram P. Brown and others; about my selection to be my fathers successor in office, I remember of being called in his office, or in a room adjoining his office, and receiving the laying on of hands and a prophetic blessing or setting apart, whatever it may be called. I remember that and also remember that just before his departure for Carthage, with a number of others, I was called into a room in the Mansion House, and there again received the laying on of hands and the blessing. I was also present at a meeting in the grove near the Temple, and I remember my father laying his hands on my head and saying to the people, that this was his successor, or was to be his successor. Disruption of the

Church was occasioned by the private teaching of the doctrine of plurality of wives. Identified epitome of faith of original church as found commencing on page 709 and ending on page 710 of *Times and Seasons*, vol. 3, identified Epitome of Faith of Reorganized Church. The *Times and Seasons* recognized as official church publication of original church up to death of Joseph Smith, and so received by Reorganized Church. Edition of Book of Mormon, published at Palmyra in 1830, is accepted; an edition was published at Nauvoo that was not identical with Palmyra edition. We regard all editions alike. Book of Doctrines and Covenants received as authority by Reorganized Church. There are different editions of that book. "All the edition that I have seen that was used in the Church prior to 1844, is the edition of 1835. The 1835 edition was published at Kirtland, Ohio. All the editions, 1835, 1845, 1846, 1852, 1854 and 1869, are the same in substance as far as I have examined them; some of later editions of doctrine and covenants have subject matter that former editions do not contain. I think there is a revelation said to have been given some time in 1834; that is not in later editions; edition of 1882 contained revelations given in 1861, 1863, 1865, 1873, 1882, and 1887; revelations given from 1861 to 1882 are binding on the Church. The publication of the *Times and Seasons* was begun under Joseph Smith's presidency of the Church, and part of the time he was editor of the paper.

The life of Joseph Smith was begun in the *Times and Seasons* and continued after the death of Joseph Smith. The Reorganized Church does not regard as correct that portion published after June 27th, 1844.

Exhibit "M" was prepared after the institution of this suit; was not published with purpose of being used in this suit; was presumed that it might be used in this suit. A revelation to be accepted and binding upon the Church must be submitted to the quorums

and endorsed by them, and approved by the body. "The acceptance of revelations by the quorums and the Church makes it binding upon the Church, but it may be a revelation without such acceptance and indorsement, but before it can be binding upon the Church it must be acted upon and accepted; do not know anything about whether revelation was received appointing me as successor to my father. I could have been ordained, qualified, and put in possession of the office I now hold without revelation from my father to that effect.

I cannot say my ordination was made without reference to the alleged revelation to my father. My ordination was made upon the authority of the understanding of the law, as they had it, and from the fact that they regarded it as a fact that there had been such a revelation, but personally I know nothing whatever about it.

Personally, I do not know whether there was or was not such a revelation. I know that there was such an appointment of myself as my fathers successor in office, but I do not know whether it was by virtue of revelation or not.

ZION AND HER REDEMPTION.

[CONTINUED.]

IN the last issue of the SEARCHLIGHT I made the statement, that if the Church was not set in order on the 6th of April, 1830, that it was not, or it has not been, set in order up to this time. And I proceeded to show that such was the fact. From this standpoint, that the Church, *as a church* was rejected before the close of 1834, according to the revelations given to the Church through that man, Bro. Joseph Smith, that every believer in the B. of M. believes, and many know, was a prophet of the Lord, and instrumental in the hands of the Lord in translating the B. of M., and organizing the Church of Christ on the 6th of April, 1830. *I say* rejected, *or cut off as a church, but not as individuals*, for the Lord says, in Sec. 98, Par. 5: "Behold, here is wisdom concerning the children of Zion, *even many, but not all*, they were found transgressors, therefore, they must needs be chastened." Why was they chastened? Because they rejected the counsel of the Lord; they rejected the advice and instructions that the Lord gave to them before they were driven out from the land of Zion, and

the counsel and instructions that was given after they were driven out telling them how they could return and redeem Zion, never no more to be thrown down, if the Church who called themselves after His name were willing to hearken to His voice. Did they hearken to His voice? Nay, they did not. They rejected His counsel, they rejected his law, and commandments, and advice, in regard to their privileges and duty, and God rejected them *as a church*, because of it, *but not as individuals*, and He sent them forth to chastise them that He might prove them, and the test of the Lord proved that they were rebellious. And they have been pierced with much sorrow as He said the rebellious would be. You may ask, why was the Church cut off; why was not the individuals cut off that was transgressors and thus have spared the Church? The question is a consistent one, and I will answer you thus: That the officers in Zion themselves were the transgressors, even more than the members, for the elders had a commandment given unto them saying: The Elders of My Church shall see that My laws are kept, and they themselves being in rebellion against the laws of God, they did not enforce the law in Zion. If the Elders had enforced the law of God to the inhabitants of Zion, the driving out of the saints would not have occurred, for if the officers of the Church had enforced the law, they would have been preserved by the law, for the Lord has said in Sec. 7, Par. 8, B. of C: That which is governed by law is also preserved by law, and perfected and sanctified by the same, and the Lord did give them a law for their protection, and preservation against the burning day and they did not keep it, for they have not been protected nor preserved in the land of Zion. Who is ready to say they kept it and yet was not preserved? Who is ready to say if they had kept it that they would not have been preserved and protected by the law of God that He gave to them? Brethren, answer yourselves, between yourselves and your God for God will require of you an answer in a day to come.

The Lord says in Sec. 21, Par. 7: "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient *shall* eat the good of the land of Zion in these last days, and the *rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land*; for, verily, I say that the rebellious are not of the blood of

Ephriam, wherefore they *shall be plucked out*. 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." How shall they be known, you ask? By the word of God to his people, for it never has failed and never will, and it is given to the Church to judge all things by; given as a guide to all that seek to know the truth that is revealed in His word to His people. The Lord says in His preface to His Book of Commandments, par. 5: Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the *manner* of their language, that they might come to understanding, and inasmuch as they erred it might be made known. And it further says: And inasmuch as they sought wisdom they might be instructed. And now brethren, I, believing the word of the Lord in the Book of C., as I have stated in the beginning of this article in the SEARCHLIGHT, Vol. I No. 3, page 15. I have searched and read for years and have prayed and fasted much to that God that loves His children, to know wisdom, or be instructed concerning the Church, and the cause of her not enjoying the blessings promised to the faithful in these last days, and I feel that I have been instructed by studying the B. of C. and it does reveal the fact that the children of Zion erred, and it reveals wherein they erred, and the time they erred, almost to a day, and the time when the spirit of the Lord ceased to lead and direct them *as a church and people* for their good, and when that wicked one took the lead of them, which, when done, proved their rejection and led them as a church to destruction, as time has proved so clear that argument is useless. Oh, who can read this thing without being filled with sorrow for their brethren. My eyes dim with tears while I try to pen these lines for the benefit of all that love Christ and His cause, and are struggling in doubt and uncertainties, and are wanting to help to build up Zion, and keep the commandments of the Lord in all truth and righteousness, but don't know just what to do. And while the task is a hard one, I don't want to shrink from that which I feel to be my duty before God, and to my brethren, and try to lay the blame where

it rightly belongs, and in the B. of C. the truth is revealed, for it contains the covenants and the commandments of the Lord to His people, and tells what would be the consequences if the Church did do the things He said, and what would be the consequences if they did not do the things He said for them to do, and by doing his will He promised that He would lead them, and if they did not they should walk in darkness, and the love of the Father should not continue with them. And by investigating the passages that I have presented in this article, beginning with No. 3 of the SEARCHLIGHT, you will see what the Lord required of them concerning the land of Zion, telling them to purchase the land with money, even all the land, and said that there was enough then to accomplish the redemption of Zion by purchase, and warned them against trying to redeem the land any other way than by purchase. The Lord says, on the 16th day of Dec. 1833, after they were driven off the land of Zion: There is even now already in store *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 hearken to my voice.* Sec. 98, Par. 10, B. of C.

Par. 13. And again, I say unto you, it is *contrary* to My commandments and My will, that My servant, Sidney Gilbert, *should sell My storehouse, which I have appointed unto My people*, into the hands of Mine enemies. *Let not that which I have appointed be polluted by Mine enemies, by the consent of those who call themselves after My name; for this is a very sore and grievous sin against Me and My people* in consequence of those things which I have decreed and are soon to befall the nations. Therefore, it is My will that My people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, *I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for My kingdom, they shall dwell thereon; they shall build and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof.* Even so. Amen.

The above clearly shows the mind and will of the Lord concerning His people and the redemption of Zion. It was His will and His commandment unto the Church that they should continue to gather unto the land of

[CONTINUED ON PAGE THIRTY-NINE.]

THE SEARCHLIGHT.

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AGENTS wanted to solicit subscribers for this paper.

We clip the following from the *Herald* of May 13th, 1896 :

‘INFORMATION, PLEASE?’

IN the *Searchlight* for May 1, at about the middle of the left hand column on page 29, the following language will be found, referring to the Reorganized Church, as publishers of the *Herald* :

They have vowed to believe every word that came from the mouth of Joseph Smith, even until the day of his death. What will they do? They have plenty of gods and if one fails they can call on another.

Will the SEARCHLIGHT please tell us where the avowal of such intention to believe every word that came from the mouth of Joseph Smith is to be found? It will greatly oblige the editor of *Herald*, and a great many others if it will so direct us. We are afraid that the SEARCHLIGHT is being fed with a bad sort of illuminating oil.”

We must confess that the above request has occasioned a small degree of astonishment in our minds. We can do even better than the *Herald* asks us to do. We here insert an extract from an article published in the *Latter Day Saints Herald*, Vol. 3, No. 1, page 64, in which the *Herald* editorily says :

“If you ‘are determined to advocate and practice old fashioned Mormonism’ as you say you are, you will have to give heed unto *all* Joseph’s words and commandments instead of rejecting *all*, except those contained in the first edition of the Book of Covenants, and even some of them.”

You can see from the above extract that the *Herald* at that time went far beyond “an avowal of an intention to believe in all the words of Joseph Smith,” and made it obliga-

tory to “give heed unto *all* Joseph’s words and commandments” in order to advocate and practice old fashioned Mormonism. The words in italics in the extract are as they appeared in the *Herald*; basing their argument upon the theory that Joseph Smith was a true prophet up to the day of his death, and in the course of the article the *Herald* endorsed the Book of Abraham in which is contained the doctrine of plurality of gods. Are we to understand by this request from the *Herald* that they do *not* now endorse and believe in *all* the words and commandments of Joseph Smith? Have they revised their position regarding their claim that Joseph was a true prophet up to the day of his death? If not, then they must stand ready at all times to defend and believe in all his words and commandments up to the day of his death regardless as to the existence of any “avowal of an intention to believe in all the words of Joseph Smith.”

Mr. Hedrick, who was the author of the article, published it in 1864, is now dead, and his statement of their belief has gone unchallenged for over 30 years.

Why this sudden desire to escape the responsibility of defending their belief in *all* the words of Joseph Smith? Has new light been let into their minds? Have they learned that Joseph did preach *some* doctrines which can not be substantiated by the Holy Scriptures, and do they seek to escape the unpleasant task of defending such a monstrous doctrine as the plurality of gods, by claiming that they have nowheres avowed an intention to believe in *all* the words of Joseph Smith up to the day of his death.

Now the subject of the article published in the SEARCHLIGHT from which the *Herald* takes its extract, was the doctrine of plurality of gods. This doctrine was publicly proclaimed at Navoo in 1844, by Joseph Smith himself, and he emphasises his sermon by telling his audience that he spoke as one *having authority*. He based his ideas doubtless on the Book of Abraham which was claimed to have been translated by virtue of his powers as a translator. This Book of Abraham has been often used by the early elders in the Reorganized Church as authority and especially to support the doctrine of lineal right to office.

Now, the query we desired to have answered in the article we printed was this: “Will the *Herald* defend this doc-

trine of plurality of gods as a plank in the platform of their faith," and behold the *Herald's* answer to this question. Instead of going in and defending it, they seemingly ignore the question, and want the SEARCHLIGHT to show where they ever avowed any intention to believe in all the words of Joseph Smith. If that is their only answer, then it is a tacit admission that our position as a Church is right, when we assert that Joseph Smith, the father of the present Joseph, gave false teachings to the Church.

If the Reorganized Church has concluded that they cannot defend that part of the words of Joseph Smith which related to this plural gods doctrine, because it is a false doctrine, even if Joseph did teach it, let them speak up so we may know where they stand and we will show them some more of the words of Joseph which we desire to be either harmonized by those who claim Joseph continued a prophet up to the day of his death, or else abandoned as a false teaching.

It looks to us like this is a neat evasion by the *Herald* of the question at issue and an attempt to raise a cloud of dust to obscure the real point of the article, viz: That Joseph Smith did preach and teach false doctrines after 1834.

Remember, reader, we believe that Joseph Smith was a true prophet of God up to a certain time, when his mind became darkened, and while his mind was darkened he introduced many things into the Church which was not authorized by God, and we object to accepting anything that cannot stand the test of a critical examination, conducted by the rules as laid down in the Bible, Book of Mormon, and the *first* edition of the Book of Doctrines and Covenants.

We regret the necessity of bringing to light the many ungodly things in the history of the Church, but reader, we have an object in view, viz: The redemption of Zion, and we well understand that the Church to be acceptable in the sight of God must cut loose from everything which is not of God. Many latter day saints have believed so implicitly in all the words of Joseph Smith that they would not listen to anything that cast a shadow over any of his revelations and in order to induce this class of people to regard Joseph Smith simply as any other man, with his good traits and his bad ones, we are forced to bring forward the irrefutable *evidence* of his getting out of the way, and being led by the evil one into

preaching such things as a "multitude of gods etc." Now we agree with both of the great factions of Mormons on the first principles of the gospel and in the teachings up to Feb'y. 1834, but after that date we say that Joseph did cease to be a seer to the Church and whatever he gave after that time lacked the inspiration of God, and was as liable to be wrong as right, and that some of the revelations and teachings coming from him after that date is one of the causes of the present prostrate condition of the Church. And to substantiate our assertion we bring to your attention the occurrence of his "many gods" sermon which every sensible latter day saint will surely repudiate. Now, stop and reason: If Joseph's mind was so darkened as to preach such a sermon as we referred to, is it not possible that there are other things equally absurd which came from him. We assert there are, and in our next issue we propose to examine one of them.

Reader, the time of the building of the Temple, according to the revelation, is drawing nigh. Whom has God permitted to have custody of this sacred and consecrated spot? Ask yourself if the Lord is moving blindly or has he a purpose in this present arraignment of the matter. God never does anything in vain. The Lord knows what we hold to and teach and it was in His power to have given this land into the hands of the reorganized people if it had suited His purposes. Is it not barely possible that the Almighty has rebuked the loud claim of the Reorganized Church that we were heretics by giving His holy ground into the hands of these self same "heretics," and is it not possible some of these beliefs which we have held to so long, and which have borne, at the hands of the Reorganized Church the stamp of "heresies" may eventually prove to be God's very eternal truths.

The church who so boldly claims that Joseph was a prophet to the day of his death should not be backward about accepting all his words whether they purported to be by inspiration or otherwise. For if a man continues so pure before God as to be His prophet he is pretty sure to speak the truth at *all* times regardless as to whether in the spirit or out, and those who are believers in his divine calling should be perfectly willing to not only "avow an intention to believe all his words, but, actually *believe* in all his words."

We wish to state here, that it gives us no pleasure to refer to the mistakes of Joseph

Smith and others who were connected with the early history of the Church, but we know of no way by which a mistake may be corrected without first pointing out the mistake, and it is only for the sake of correcting these mistakes that we make any reference to them at all, and in writing of these things, we have no desire to belittle the labors of Joseph Smith in the least. On the contrary, we desire to assist in removing the accumulation of rubbish in order that the "good seed" he sowed in his early connection with the Church might have a chance to bear an hundred fold, instead of five or ten fold, as is the experience of many believers.

The only consistent way in which one can believe in the early divine inspiration of Joseph Smith, is to conclude that it must have been a different spirit that possessed him when he arose in the pulpit in Navoo, in 1844, and delivered his "many gods" sermon. For reader, don't you see that if the same spirit possessed him in 1830, as possessed him in 1844, then all well informed latter day saints would be under the necessity of rejecting *all* the words of Joseph. I don't believe that any well informed member of the Reorganized Church will accept for one moment the plurality of gods doctrine.

When you take the view that we, as a church, do of the matter, that Joseph was out of the way in 1844, and was possessed of a different spirit than that which led him in 1830 and thereabouts, you can then have a faith in his early works, understanding that it was a different power that led him when he was preaching this wrong doctrine.

If any one contends that he was led by the same spirit during all his connection with the work, then you virtually condemn the whole fabric of Mormonism from beginning to end, for this "plural gods" doctrine is surely contrary to the teachings of Christ, and with the revelations contained in the *first* edition of the Book of Doctrine and Covenants, and the only way we can exercise faith in the early works, is to conclude that may be Joseph Smith, in his latter days, was no stronger than was King David of old.

Some people think that because we refer to the mistakes of Joseph Smith, we are injuring the latter day work. We would ask these same people, does it injure the Christian religion to refer to the mistakes of King David? Just because King David did practice polygamy, must we all sanction polygamy

for fear that by referring to King Davids connection with this practice we hurt the Christian religion? Is this logical? Will not the good done by Joseph shine with an increased lustre when separated from the evil that sought to fix itself upon the good, and by its black aspect dim the pure light of the good revealed.

If anyone can point out a way how these *evil* things may be disclaimed and repudiated without referring to them, we will be under lasting obligations if they will unfold their scheme to our understanding.

We desire to employ this method of thanking those of our correspondents, whom we have through lack of time, been unable to answer individually. We are glad to hear from our readers at all times and to have them express their views on what is presented for their consideration, and because we are not always able to reply to each one, do not think we fail to appreciate your kind interest, as evidenced by your communications.

Elder J. W. Johnson, Rayville, Mo., requests us to state that he is preparing a condensed history of the rise of the Church, founded by Joseph Smith and Oliver Cowdery in 1830. He needs a Book of Commandments in his work and will be glad to learn the name and address of anyone who can supply a copy of this book. Who has it?

A PRAYER.

When O Lord shall Zion's city
Be redeemed from Gentile power?
When O Lord shall Thy sweet pity
Fall upon us like a shower?

Thou hast heard our fervent prayers,
Thou hast known our heart's desire;
Show us, Lord, Thy will toward us—
Fill our hearts with sacred fire.

Lead Thy faithful to this land—
Those who seek to do Thy will;
Lead them, Father, by the hand,
And in them Thy words fulfill.

Send that One, both strong and mighty,
Let us see him in our day;
Set saints aright; arrange, apportion;
For these things, O Lord, we pray.

—Selected.

ZION AND HER REDEMPTION.

[CONTINUED FROM PAGE THIRTY-FIVE.]

Zion, (Jackson county and counties round-about,) after they had been driven out of Independence, and the country round-about, and that they should purchase the land with money, and told them how to proceed, and told them that there was then at that time even abundance in store to redeem Zion were the churches who call themselves after My (His) name willing to hearken to His voice, and told them that they *should* dwell thereon if they would hearken to His counsel, and bring forth fruit [works,] meet for His kingdom. Did they do it? Nay, they did not. They did the very thing that He (the Lord) told them not to do, and left undone the very thing He told them to do. He told them to purchase the land with money. He says in Sec. 20, Par. 8: 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, willet 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 against 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 by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and you shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.* And now, was it not fulfilled? Haven't they been scourged from city to city? For lo, the Church from the time that they met their enemies, the Missourians on Fishing river in Clay county, Mo., for there their enemies came upon them, they were driven and scattered, and continued to drive them from city to city, and from synagogue to synagogue until they, as a church, were driven clear out of the states to the valleys of the mountains in the west, somewhere near fifteen hundred miles from the western boundaries of civilization, literally fulfilling what the Lord said would come to pass if they undertook to redeem the land by the shedding of blood; viz: *"That they should be plucked up, that they should be sent away,"* and not more than two years and a half from the time He warned

them of the matter by a revelation. Some may ask: Is it possible that they undertook to redeem the land of Zion by force of arms or by the shedding of blood? Yes, it is the fact, and then is when it became visible that they, as a church, were rejected or cut off as a church, God refusing to lead them any longer as a church, they having rejected him by refusing to be led by Him in His counseling them for their deliverance. Satan then having power over them deceived them by a revelation to Bro. Joseph Smith, that man who the Lord called and appointed to be a mouth-piece to His people, and to set in order the House of God, and to arrange by lot the inheritance of the saints and to preside over Zion until the time of His (Christ) coming. Yes, not more than two months after the Lord revealed to Joseph why they were driven out, and said they might return, and how they could return and redeem the land of Zion never no more to be thrown down; so they could return in peace and safety, with a promise of His protection as a guarantee to them. Yet, notwithstanding all this, they so conducted themselves that the devil had power to deceive them, and in February 1834, Bro. Joseph Smith received a revelation telling him (Joseph) to gather together the strength of Mine House, My young men and middle aged, and gather together upon the land of Zion. And they did. Bro. Joseph, that once renowned Prophet of God, was deceived, as the out-come of the expedition shows. The devil deceived him and the heads of the Church by telling them that *they must needs be led out of bondage by Power (at this time,) and with a stretched out arm: as your fathers were at the first, even so (in like manner,) shall the redemption of Zion be.* And Joseph stretched out his arms to steady the ark of God, as it was foretold of him that he would do, and by so doing, he would not live to receive his inheritance in Zion. When the time come that they would return and build up the waste places of Zion, for the Lord says, while that man (Bro. Joseph Smith) 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* (he fell by a gun shot which is the shaft of death in this day) like as a tree that is smitten by the vivid shaft of lightening, *and all they* who are not found written in book of remembrance shall find none inheritance in that day. The word *and*, connects Joseph with them whose names

were not found written in the book on that day.

I have but little more to say upon this part of this subject. Now, if what I have said is true, that the Church rendered themselves unworthy by transgression, and by so doing, were cut off or rejected, how could their officious acts as a church be other than of themselves? Could they be other than rejected? If the fountain head is not pure, how can the stream be pure? The twelve apostles or disciples were not chosen until Feb. 14, 1835.

“And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Isreal, and not slay them. Amen.” *Book of D. and C.; Sec. 86.* (Lamoni Ed.)

The above extract, from what is popularly known among Mormons as The Word of Wisdom, has proven a source of much consolation to those among the latter day saints who have been faithful in observing the “Word of Wisdom.”

Many church members when questioned concerning an observance of the Word of Wisdom will assure you that if a correct interpretation is made of it and shown to their understanding to be consistent, that they will then be willing to observe it fully; and as it is well known that there is a wide divergence in opinion concerning the exact meaning of some portions of the Word of Wisdom, the excuse is often accepted, but on reflection, it seems the safest way to act when any doubt arises as to what is intended, is to select the strictest possible construction and adopt it as your rule of action and thereby you will surely be on the safe side, even if you do somewhat exceed the requirements intended to be observed; by following this rule you will be certain that you have performed the full measure of your duty and you can rest satisfied and serene at times when others are wrought to a high pitch of dread and apprehension.

The awful calamities that have visited different sections of our country, within the

past month, give good grounds for the conclusion that the “destroying angel” has indeed winged his flight over the land, and left in his train an awful waste of life and property as a mark of his dire presence.

The utter inability of human might to cope with, or even escape the awful power developed by the elements in their resistless sweep, must make the stoutest heart quail to contemplate the result of one’s being in the grasp of the tempest’s fury. Much suffering has come to the nervous, who are constantly racked by the apprehension that perhaps their city or their home will be the next to feel the fierce wind’s lash.

But the latter day saint who has been faithful in keeping the commandments of God, including this Word of Wisdom, in the hour when the winds shriek, the lightnings flash, and the thunders roll, remains calm and fearless, feeling that he rests beneath the shadow of the Hand that rules the storm, and who in His might has sworn that the destroying angel should not have for his prey the soul who abided in the covenants and commandments of the Lord; no need for faithful saints to feel affrighted and afraid, but let them in the hour of danger, to others, rest in peace with a consciousness of having observed the commandments of God and they can then say with the sweet singer of Isreal, “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me.”

Some one has been busily circulating the rumor that the Temple Lots were mortgaged. We wish, authoratively, to declare such a story untrue, and will here state for the information of those who have an interest in the Temple Lot that there is not the least shadow of a claim against the Temple Lot of any description whatever. Neither is the Church of Christ indebted to any one in any sum whatever. The Church of Christ does not owe one single cent to anyone. We have paid every cent of cost incurred in the suit and the Temple Lot stands free and clear from any encumbrance of any possible conception.

We trust that the persons who have been so busy circulating these false stories will now desist and employ their time in a more laudable undertaking.

THE SEARCHLIGHT.

DEVOTED TO THE INTERESTS OF THE CHURCH OF CHRIST IN ZION.

VOL. 1.

INDEPENDENCE, JACKSON COUNTY, MO., JULY 1, 1896.

No. 6.

HISTORY OF THE TEMPLE LOT— 1829—1896.—Continued.

(c)
TESTIMONY.

BOOK marked "Exhibit N" purports to contain records of church from June, 1852, to some time in the '70s, contains conference records. Isaac Sheen had charge of it previous to H. A. Stebbins. I recognize resolution "Resolved, That we believe that the Church of Jesus Christ, organized on the 6th of April, 1830, exists as on that day, wherever six or more Saints are organized according to the pattern in the Book of Doctrine and Covenants." Name of church referred to is Church of Jesus Christ. It has been called "Church of Christ," "Church of Jesus Christ," and "Church of Jesus Christ of Latter Day Saints." From my own knowledge cannot tell what the technical name was from 1830 to 1844.

The Reorganized Church does not endorse or hold the Book of Commandments as a book of authority. We adopted the word *re-organized* as a kind of distinctive title from that of church at Salt Lake. We did not get it by revelation nor out of Book of Mormon, nor Book of Doctrine and Covenants. We got it from the apparent necessities of the time. Was led by revelation to unite with Reorganized Church. If affirmations of people who reorganized church in 1852 are correct, it was reorganized by revelation. Persons who held their membership in original church remained in country around Nauvoo and began to collect together. Had done this prior to conference of June 12, 1852. Had met in small bodies and agreed to meet at Newark, Wis., to take in consideration their membership. There was statement made I think by one who presided at conference; he gives an historical statement which is accepted by the Reorganized Church as a true statement.

I think Zenas H. Gurley wrote article en-

titled "History of Reorganized Church." It was simply published as his statement and so stands in the *Herald*. Understand church had a president from 1852 to 1860. I was elected president of the church in 1860. The right of revelation did not inhere in First Presidency, but gift to receive revelation for guidance of church inheres in the presidency of the church, and whatever purports to be revelation is still tested as has been the customs. Whatever purports to be revelation for doctrine or government of church before it becomes authority must be presented to and acted upon by the presiding quorums of the church, the presidency, the twelve, and the seventy especially, the revelation given June 28, 1834, on Fishing River, Mo., has been received by Reorganized Church for what it purports to be; revelation July, 1838, exhibit J., Sec. 106, and Sec. 105 of exhibit J., also revelation January 19, 1841, on page 301 of exhibit J., are accepted for what they purport to be; letter of Joseph Smith dated Nauvoo, Sept. 1, 1842, found on page 320 of exhibit J. accepts simply as a letter. We understand it to be a letter of instruction written by Joseph Smith to the Church. We have regarded it as indicative of what our actions should be. We regard it as his opinion. Letter, Sept. 6th, 1842 is of the same nature. Revelations received not binding upon the Church do not become law for Church until they have been adopted by the body. The pamphlets handed me I recognize as a copy of the *Herald*, published May, 1860. Minutes on that conference appear on pages 59 and 60 and read as follows: In reference to my ordination "Joseph Smith, son of Joseph Smith, the prophet, seer and revelator and lineal heir to said office and station according to the law and order of the Holy Priesthood was then introduced to the conference and he delivered an address explanatory of his views, principles, doctrines and faith. On motion of Isaac Sheen it was resolved that Bro. Joseph Smith be chosen prophet, seer and revelator of this Church of

Jesus Christ and the successor of his father." On page 60 is: "By unanimous vote Brother Joseph Smith was chosen president of the high priesthood of the Church by Brothers Z. H. Gurley and William Marks."

Yes, sir; I am the successor of my father in this office, I so understand. It is so understood by the church to which I belong that I am by his choice. I claim to be his successor by lineal right, by his blessing and lastly by appointment.

We have no school of prophets in the Reorganized Church. Understood there was one at Kirtland. We have a body in Reorganized Church called the Twelve; majority of Twelve in old church went to Salt Lake. Think nine of them went. These people who went to Salt Lake were addicted to polygamy before they went to Salt Lake.

The question between the Reorganized Church and the Salt Lake Church has never been ecclesiastically adjudicated. There is no competent ecclesiastical tribunal before which the question of heresy and orthodoxy can be tried this side the judgment seat of Christ. Baptisms performed prior to June 27th 1844, we consider valid. At time I became connected with reorganization it had about 300 members. Wm. B. Smith was received into Reorganized Church as an high priest. We did not recognize him as an apostle.

BENEFITS OF A GATHERING.

THE Church of Christ during all its existence has been deeply imbued with the idea of gathering. Whenever a person grasps the true purposes of this Latter Day work, he is invariably seized with the spirit of gathering. The believers in the religion of Jesus Christ, as interpreted in these latter days, have aimed at a higher degree of excellence and spirit of perfection than is commonly sought for, by ordinary creeds. Believing as we do, that the graces and gifts that marked the history of the church immediately following the ministry of Christ, are to be had and enjoyed in the latter days under favorable conditions our minds have eagerly sought an understanding and proper conception of what these conditions might be. Men like plants, are capable with their own natural vitality to attain a certain growth and perfection unaided by outward

help; yet there is a stage at which their growth stops, except it be assisted by favorable surrounding circumstances. We frequently, in reading letters from our friends, see expressions of regret that they are in an isolated condition and not able to be closer to their brethren. It seems like they feel as if they were the one lone stalk of wheat among the wilderness of briers. There seems to be a contagion of spirit found in assemblies of saints that can only be likened unto the flow of oil from vessel to vessel and men and women under its influences are often led to spiritual heights which had they been alone would never dared to essay such divine elevations. Man in his nature is subject to influences and impressions. If the influences which surround one, are good, he is insensibly and involuntarily better, and if they be evil, strong indeed is he whose character will not suffer by the contact. Who may escape a contact with those in whose society they are thrown daily. The healthy human mind seeks the society and company of its fellows and the fellowship of others will invariably leave its mark upon you either for good or evil, and ordinary mortals are pretty sure to be on a plane with their associates. If, then, our lives are made up of the daily impressions we receive, what will be its character if the most of our impressions are not tending to an elevation and increase of spirituality? Go into the ordinary office, store or work-shop, and who will say that the conversation usually there current is calculated to lift one's mind to a contemplation of God and eternity. Even in the homes of our respectable people, little of the conversation is directed towards spiritual things, and much is wasted upon senseless gossip, and if one does not fall into the whirl-pool of small talk and gossip, he is regarded as unsociable, moody and unpleasant; while probably if the conversation could be directed into higher channels, he would shine with a warmth and radiance that would endear his presence to all. Light seeks light, and it is said that water cannot rise above its level. Naturally, the man who realizes the deep and solemn trust he holds in the possession of his immortal soul, and who strives to present himself before his Maker with many of the attributes of the Lord Jesus, desires to seek out similiar persons with similiar purposes. Where will the Latter Day Saint find one who will sympathize with him in his hopes and aims, and how far must he seek to find one who will

clasp hands with him in a quest for the favor of God, and to whom shall he go to join him in a supplication to the throne of God for the redemption of Zion and the establishment of her people? Not to the people of the world, not the men who are ordinarily his neighbors, his fellow workman. He must go to those of a similiar faith, and in this desire to be nearer those who will sympathize with him and join in his supplications, is born the spirit of gathering. But there is another and intensely practical side to the principle of gathering. In this age of sharp competition where the poor too often find the battle for bread so hot and fierce, misfortune often overtakes the bread-winner of the family and despite all endeavors, he is forced to rely on the generosity and help of his neighbors. How often has this failed him? But if he was in a community of the people of God, do you think his plea for aid would be put up in vain? Does not the pattern for the care of the children of Zion forever banish want and misery from the midst of the Saints? Who can show so excellent plans as God has laid for the care and nourishment of His saints when in a gathered condition? Perfect in detail and lacking in nothing that goes to make up the sum of human happiness. When the plan, ordained by God, shall be in force in Zion, the poor-house and the pauper will be but dim spectres of the past. Every man, woman and child who are worthy, will be cared for; their wants supplied and by no possible combination of circumstances will there be a lack of the necessities of life. When men and women are in a community where they know they will be cared for if sickness or misfortune should overtake them, their minds are freed from worry and distrust; they are able to devote more of their time and thought to a betterment of their spiritual condition; to a better training of their children and to a general elevation of their friends and neighbors. Suppose that Jackson county, Mo., was today peopled exclusively by Latter Day Saints. Would not that religious atmosphere thrown around our young children and our boys and girls, tend to make them more interested in church affairs? How many fathers and mothers scattered over the country today are bewailing the indifference and often depravity of their children because of their surroundings and evil influence exerted over them by their companions. In a community of the Saints such dens of iniquity as saloons,

gambling hells and brothels would find no place, and necessarily their insidious attractions would be barred to the young. Parents would find their children not so difficult to bring up in the "straight and narrow way" when surrounded as they would be, by a people who were keeping the commandments of God. It was these things in view that induced our people to come up to Missouri in 1830 and also in 1867 and do what they could to bring to pass the redemption of the land of Zion. That a place might be prepared for the pure in heart to gather with their innocent children who might have such influence thrown around them that their young minds might not be sullied by the wickedness of the world that knew not Zion's God. Though apparently not a great deal has been accomplished, yet we feel assured that a start has been made, that we have done right, not only in the matter of preaching the gatherings, but better still, we have tried to practice it. We feel comforted in this thought, that we are upon the land where the Zion of God shall stand and where before long a peaceable and righteous multitude shall possess this goodly land. Every true Latter Day Saint who comes to Independence helps to elevate and purify the place; brings one step nearer that one whom God shall send; even one strong and mighty to set in order the house of God and arrange by lot the inheritance of the Saints. If you desire to be benefited by the work of this one mighty and strong, you should gather to the place where his work will be done, which according to the prophecies, has Independence, Missouri, for the center stake.

"STILL INFORMATION, PLEASE!"—
FURNISHED.

On page 36, June issue of the SEARCHLIGHT will be found an article headed. "Information please," in which we made a quotation from the "*True Latter Day Saints Herald*" vol. 1, No. 3, of March 1860. Our printer made it read volume three, number one, when it should have read volume one, number three, page 64. Now that we have corrected this typographical error will the *Herald* kindly verify our quotation and then answer our questions contained in the article above referred to.

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 8:00 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.

AGENTS wanted to solicit subscribers for this paper.

COULD HE DO IT?

IN the year 1829 the people of the Eastern States were startled by Joseph Smith informing them that he had been so highly favored of the Lord that some sacred golden plates hid up in the earth by a servant of God about 400 years after Christ, had been placed in his hands by a messenger from the unseen world. He informed the people that these plates were the record or history of a race who once peopled this continent, that they were written in a language which is not known at the present day. Joseph also informed them that the messenger who had placed the plates in his possession had, among other things, given him at the same time, an instrument known to the ancients as Urium and Thummin, or some times called Jaredite interpreters. These interpreters had been prepared under the direction of God himself and were made and given the miraculous power of enabling the person who used them to interpret languages or translate words from one language into another. The curious characters contained on these sacred plates were unreadable to Joseph Smith except he used these interpreters to look at them. It seems these interpreters were two transparent stones set in the rim of a bow so that anyone holding the bow between his fingers and then holding his hand before his face could look through the two stones and thus behold objects through them like you might with a pair

of our modern spectacles.

Now these strange characters engraved on the plates, when viewed by Joseph Smith through the interpreters became intelligible words and sentences, and Joseph was able by the power of God which rested upon him and the interpreters to understand perfectly what these characters meant in our own language, as fast as the meaning would be revealed to him by the power of God, he would speak the words in English to a scribe who then wrote them down on paper and repeated aloud to Joseph, who compared the words repeated to him by the scribe with those that appeared in the interpreters and if they were correct he then proceeded to give the translation of the next characters and so on until they were all translated by this method. Education or the wisdom of man played no part in the work of interpreting the records, but Joseph was compelled to rely solely upon the power of God to do the work and of course by the Lord doing the work through his own appointed way it was done perfectly, as God is perfect in His work. After the translation was finished Oliver Cowdery, David Whitmer and Martin Harris bore testimony that the voice of the Lord commanded them to bear record that the things contained in the Book of Mormon or the records which Joseph Smith had translated were true. This we believe to be a fact. We believe that the Book of Mormon is true, and that it was translated by the gift and power of God and being translated in the way the Lord had provided that it was done perfectly and correctly.

Now, in this same Book of Mormon, last Nephi, chapter 11, par. 6, which Joseph Smith tells us was translated by the gift and power of God, will be found the following language:

“Behold! I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to the fathers, lest I come and smite the earth with a curse.”

Readers of the Bible will say, brother did you say those words are in this Book of Mormon which Joseph Smith claimed to translate by the gift and power of God? Why brother, those words which you quote as being in the Book of Mormon are also in the Bible, last chapter of Malachi word for word just as you quote them. How is it brother that these words are found in the Book of Mormon ex-

actly as they appear in the Bible?

I will tell you Bible readers how these words came to be in the Book of Mormon exactly as they appear in the Bible.

This book of Mormon tells us that the Savior visited the people of this continent and while here he proceeded to teach them their duty and also foretold many of the things to happen in the last days and told them that the Father had instructed Him to deliver and expound the words of the prophets unto them, and Jesus commanded them (the Nephites) to write the words of Malachi as he delivered them. AFTER these words had been written the Savior took them and expounded them to the people and certainly the Savior delivered them correctly as they appear in the Bible and that is the reason that they agree so perfectly with the Bible. The Savior spoke them exactly as they were recorded in the Bible, inspected and expounded from them after they were written. They were then translated by the gift and power of God and so there was no possible way to make a mistake.

We believe the foregoing which agrees with the Book of Mormon and Joseph Smith's own words to be the truth and we have taken some pains to make a minute statement in order to show you the circumstances that surrounded this quotation for the following reasons :

We know that as the words of Malachi found in the Book of Mormon are an exact copy of the original as found in the Bible they must of a necessity be a perfect and flawless translation, if not a perfect translation then they would not agree with the original in the Bible, but as we have before stated they do agree word for word with the original as contained in the Bible and therefore must be perfect.

Now, here comes the rub, along in 1842 Joseph Smith wrote a letter to the Church in Nauvoo giving them some instructions pertaining to the doctrine of baptism for the dead and in the letter he advances various arguments to sustain this doctrine and makes the quotation from Malachi given in this article. He quotes it word for word, as found in both the Bible and Book of Mormon and on finishing the quotation he tells his readers (sec. 110 par. 18 Lamoni Ed. Doc. and Cov.) "I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purposes as it stands." Think of it reader, in 1830 Joseph presents the Book of Mormon to the world claiming that it had come forth and been

translated in our language by the gift and power of God for the purpose of correcting many mistakes of translation contained in the Bible and then twelve years later he has occasion to quote some language contained in this Book that was to correct errors of translation and lo, and behold ; he coolly informs his readers that he could have rendered a plainer translation of some verses which are a part of the book, if it had suited his purpose. Don't you think, reader, that Joseph was bragging just a little when he virtually claimed that he could do a work alone in 1842 that would exceed that done in 1839 by the gift and power of God.

Now, the Lord in speaking of the words and commandments contained in the Book of D. and C. which contains these boasting words of Joseph says in His preface, par. 5: "Behold! I am God, and have spoken it ; these commandments are of me, and were given unto My servants in their weakness, *after the manner of their language*, that they might come to an understanding," or in other words the Lord in giving commandments expressed Himself in words which had a known and defined meaning in the rules and literature of our language. Let us take the Lord at what He says and that meaning of His words as is guaranteed by those having the ability to state what words do mean, "After the manner of our language." Webster was an accepted authority on the meaning of words at the time the Lord made this declaration, and of course if He expressed Himself "After the manner of our language" He would use those words that had a defined and accepted meaning in Websters dictionary.

Now Joseph says that he could have "rendered" a plainer translation of the words quoted by him.

Now, let us see what the word "render" means. "After the manner of our language" "render" according to Webster is, to translate from one language into another, and so we see according to Joseph's words that he (Joseph) could have translated this quotation plainer if it had suited his purpose. Now he did quote it word for word as it appeared in the Book of Mormon and if he could have translated this portion of the Book of Mormon plainer then the *whole* Book should have been retranslated in order to have had it plainer to our understanding, for if one *part* could have been made plainer, why not the *whole*?

What a shock it must have been to the saints! Here they had been clinging to the Book of Mormon for 12 years believing it to be what was claimed for it, free from errors of translation and containing the gospel of Jesus Christ in all its purity. Uncontaminated in its translation by the blundering hand of man's wisdom for forsooth had not Joseph assured them that it was the power of God operating through the Jaredite interpreter that had given it to them unmarred by man. Then Joseph shatters their dream and tells them it was not translated plainly. What else can you make of it? If he could have rendered a plainer translation, it was because it lacked in plainness.

Reader, the ways of God are wonderful. Joseph in his vain boasting little realized that he was writing his own condemnation and proclaiming his own down fall. Of all the words in the Book of Mormon or Bible that he could have used he could not have picked on any more fatal to his own reputation than the ones he selected. Had the words he quoted been placed in the Book of Mormon by a man, a question might be raised as to their perfectness, but remember the words were placed there under the eye and gaze of Jesus Christ Himself, used by the Savior to preach from and it was more than blasphemy for Joseph to claim that he could have rendered a plainer translation if it had suited his purposes, for if his boasting words were true, then he would have convicted the Son of God of an error or mistake in delivering His Father's message to the Nephites. For Joseph's quotation, as he makes it, agrees exactly with the Savior's words and then in the same breath he says he could have rendered a plainer translation.

But the sum of the whole matter is this: If the quotation from Malachi was uttered by the Savior, and written by Nephi, as is claimed for it in the Book of Mormon, and if the plates upon which Nephi wrote the quotation was translated by the gift and power of God as was claimed for them by Joseph Smith and Oliver Cowdery, then there was no chance for a mistake, and the words are correct as they appear in the Book of Mormon of today, and by Joseph claiming he could have rendered a plainer translation, is to charge the Almighty with being the author of a work which is susceptible of improvement by man, and if such was the truth, all men would be justified in regarding with contempt a God who did

His translating in such a manner that a man, professedly uneducated as was Joseph Smith, could have done the work in a superior manner. Talented, indeed, must have been Joseph if he could have accomplished what he claimed, bare handed and alone, marvelous indeed, if his assertion be true, was the progress he made in the short space of 10 or 12 years to be able to do translating in a plainer and better manner, without the aid of the Jaredite interpreters than he could accomplish previously with the help of these same interpreters which were prepared by God for this very purpose of translating languages correctly.

We know this is called an age of improvement and progress, but what mighty forward strides were taken when Joseph was able in the short space of 10 or 12 years to become so learned and perfect that he was able to outstrip the Almighty's antiquated Jaredite interpreters, and old fashioned way of translating languages. No wonder with this titanic strides toward knowledge that it only took him about two years more until he was able to pierce the veil that surrounded the origin of the Almighty Himself and tell us poor gaping mortals how, God, came to be God and to lay bare to the curious gaze of men all the incomprehensible secrets concerning God that had defied the wisdom, learning and inspiration of a thousand wise men and prophets and the efforts of all mankind since the world began.

So keen was his wisdom, and so exalted his spirit, that questions which had baffled the human mind since the dawn of time became by the matchless wonder of his wisdom as simple as the prattling of a child!

What a great pity it was that Joseph did not discover his wonderful ability to render this translation plainer, so he could have given the readers of the "New Translation of the Holy Bible" the benefit of his ripe learning and scholarly attainments. You know he also informed the Latter Day saints that he had corrected the Holy Bible by the spirit of revelation and when he comes to the words of Malachi in his "New Translation" "corrected by the spirit of revelation," he just puts them down the same as they are found in the Book of Mormon and the Holy Bible. The thought occurs to one, it is strange that if the 5th and 6th verses of the last chapter of Malachi were susceptible of being more plainly translated, why did not Joseph, when he translated the Bible "by the spirit of revelation," get them

corrected plainly? That was the purpose of correcting the Bible, that it might be freed from errors of translation, and made plain, and to appear as it was written in the original tongue. So if Joseph's words are true, that he could have rendered a plainer translation, then his work of correcting the Holy Bible by "the spirit of revelation" must be considered a failure for when he came to these two verses in Malachi he left them unchanged and they appear in the New Translation word for word as they were in the Bible he was supposed to correct by "the spirit of revelation." If Joseph's assertion that he could have rendered a plainer translation be true, may not the Reorganized Church been a little hasty in printing their "New Translation" until it had been revised? For according to Joseph's own statement the 5th and 6th verses of last chapter of Malachi, at least, are not as plainly translated as they might be, but perhaps as long as they were plain enough to suit Joseph's purpose ordinary people should not complain nor question the virtue of the "spirit of revelation," or the correctness of the Urium and Thummin which did their work in such a bungling manner that Joseph was able 10 or 12 years later to excel it.

Little wonder that some people have an idea in their heads that there is something wrong among Latter Day Saints.

THE subjoined letter, taken from Vol. 14, *Mill. Star*, is printed in this issue that our readers may understand that the church was itself to blame for its expulsion from Jackson county. Not that we would condone nor uphold the mob its acts of violence, but it has become lately quite the fashion among some of the so-called Latter Day Saints to paint the church members who were here in 1832-3 as being but little beneath the angels. In fact, Bishop Kell in his attempt to get the verdict in the Temple Lot suit overturned in the U. S. Supreme Court tells the judges under oath that the church was expelled on account of its *anti-slavery views*.

Read the letter carefully and you will doubtless come to the conclusion that it was the iniquity in the church whereby they polluted their inheritance that caused them to be driven from Jackson county.

Those who attempt to cover up the real causes that forced them to leave Missouri have

not yet repented and by attempting to justify them in their wrongs are equally as guilty as if they had been here and joined in their iniquity. The letter is also published in the "*Times and Seasons*."

KIRTLAND, Jan. 11th, 1833.

BROTHER WILLIAM W. PHELPS :

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us ; for though our brethren in Zion indulge in feelings toward us, which are not according to the requirements of the new covenants, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established His name in Kirtland for the salvation of the nations ; for the Lord will have a place from whence His word will go forth in these last days, in purity ; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people ; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion ; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you I say to all) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into my rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets : this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey : as on conditions of our obedience He has promised us great things : yea, even a visit from the heavens to honour us with His own presence. We greatly fear before the Lord lest we should fail of this great honour, which our Master proposes to confer on us ; we are seeking for humility and great faith lest we be ashamed in His presence. Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of Brother G's ; the very spirit which is wasting the strength of Zion like a pestilence ; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother, suffer us to speak plainly, for God has respect to the feelings of His Saints, and He will not suffer them to be tantalized with impunity. Tell Brother G— that low insinuations God hates ; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him the warning voice, and let him fear

greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion is, if the fountain of our tears is not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P. S.—I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgments of God, I say, woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did. It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will show itself in speaking and in writing, as well as in all our other conduct. It is also needless to make great pretensions when the heart is not right; the Lord will expose it to the view of His faithful Saints. We wish you render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine: for if you do not render it more interesting than at present, it will fall, and the Church suffer a great loss thereby.

JOSEPH SMITH JR.

A PROSPEROUS SOCIETY.

About a year ago a Young Peoples Society was organized in the Church of Christ. It was largely experimental with us, as the methods pursued in carrying on the meetings were not laid down on the same order as other societies of young people. A leader who is appointed by the president of the society, serves for one month and whose duty it is to direct the meetings. A song is selected each Sunday for the following Sabbath and each member is supposed to bring a Bible text agreeing in sentiment with each verse of the song. After singing a verse all the texts for that verse are read and so on until the song is finished. After the song a scripture study is had lasting for 20 minutes or so. One Sunday out of each month is devoted to prayer and testimony meeting which has proven very beneficial in helping the young people to "find their tongues." One evening out of each month the society meets in a social way. Three or four papers are read by members on subjects tending to advance the work. A few recitations are had and a little music, with light refreshments, conclude the pleasures of the evening.

Although we feel well satisfied with the success of the society and the interest developed by all in its welfare.

DISCOVERY OF A BURIAL GROUND.

A discovery of much interest to Mormons has been made in building the line of the K. C. P. & G. R. R. in Arkansas.

In grading for their roadbed the workmen struck what appears to have been the burying ground for a battlefield. Thousand upon thousand of the skeletons of men were placed closely together and all bare the evidence of having met a violent death. The skeletons were not of white men, and are evidently those who fell in some one of the great battles between the Nephites and Lamanites chronicled in the Book of Mormon.

David Judy, one of our early elders, (now fallen asleep) was once in 1868 preaching to the Cherokee Indians in the territory. Geo. F. Hedrick was present and he testified that a great work was wrought upon that occasion, and while listening to the fervent preaching of Elder Judy, the following lines were given him which we have been requested to print:

Now the Gospel you have heard,
Follow Christ and love His word;
Be determined that you'll try,
To serve the Lord until you die.

If you serve Him all your days,
And His name always praise,
You will gain that great reward
That was promised by the Lord.

Then sinner come and be immersed,
That all your sins may be dispersed;
Do not wait another day,
For now's the time and here's the way.

The telegraph brings news of a dreadful occurrence in Japan. A mighty ocean wave swept the coast and over thirty thousand persons are known to have perished. God has said that His wrath should be poured out in the last days and this is certainly in fulfillment of His words.

Elders quarterly conference meets July 6th, 1896, 10 a. m.

THE SEARCHLIGHT.

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

VOL. I.

INDEPENDENCE, JACKSON COUNTY, MO., AUGUST 1, 1896.

No. 7.

HISTORY OF THE TEMPLE LOT—

1829—1896.—CONTINUED.

TESTIMONY.

WILLIAM B. Smith testified "My age is eighty years; my father's name was Joseph Smith; I was a member of original church—now belong to reorganized church; great many of the church came from Kirtland to Far West in Caldwell county, Mo.; was recognized as one of the twelve apostles at that time, occupied that position up to my brother's death; after his death continued to preach doctrine I had received; preached at Rocky Ford, Lee county, Ill.; first I ever noticed of polygamy was in 1845; knew Edward Partridge; he was bishop of the church; I joined the reorganized church about sixteen years ago; turned over what following I had to Joseph Smith, my nephew, head of the reorganized church; I hold position of High Priest in reorganized church and held office of apostle in original church; holding these two positions I have had the right to preach and baptize under the order that I had received originally from the original church, and also under the order received from the Reorganized Church; Doctrine of blood atonement was introduced after my brother's death, also the doctrine of an Adam-god, also plurality of wives. The Utah Mormons hold to these doctrines. The name of the church before I came to Kirtland, Ohio, was the Church of Christ; the twelve apostles were appointed in April, 1835; knew several persons that gave Bishop Partridge money to purchase Temple Lot; I never preached or practiced the doctrine of polygamy; left Nauvoo in 1845 for fear of my life; organized branch of the Church of Christ as organized in 1830; was appointed president of the organization; it was called the Church of Christ; the name of the church as first organized in 1830 was called the Church of

Christ; afterwards in 1835 there was a change made in the name of the church; Doctrine of Baptism for the Dead was practiced in 1839-41, but was abandoned before my brother's death; has never been practiced in the Reorganized Church; never heard the doctrine of plurality of gods taught prior to my brother's death; never have made claim that I was ordained to be my brother's successor in office; knew Elders Zenas H. Gurley and Jason W. Briggs, at one time Elder Briggs acknowledged organization which I formed after my brother's death. My understanding of the law is that the priesthood descends from father to son. If the legitimate heir was an idiot, I should not consider him fit to govern the Church, also that the apostacy of the father would destroy the rights of the son to succession. The Salt Lake church claims the same name as was adopted in 1834. My brother, Joseph Smith, was not the oldest son of my father. Hyrum was 5 years older than Joseph."

J. W. Brackenbury testified "I live at Independence, Mo.; was at Nauvoo at the time of building of Temple; it was never completed; have been in the Temple probably twenty times and know that it was never completed; never saw the ceremony of baptism for the dead performed in the Temple."

W. W. Blair testified "I live at Lamoni, Iowa; I am one of the editors of the *Saints Herald*; became a member of the church in 1857; was ordained by Zenas H. Gurley; was present in 1860 when Joseph Smith was ordained to the High Priesthood by William Marks, Zenas H. Gurley and myself; I was an apostle at time I assisted in ordaining Joseph Smith; it was understood that we ordained him an apostle. We claim the Reorganized Church to be identical with the original church. The doctrine of the baptism for the dead is a mooted question in the Reorganized Church. We regard the Utah church as heretical and usurpers; was present at con-

ference in 1857 at which was present Granville Hedrick and a Mr. Owens. The hand of fellowship was extended and it was requested by them that the conference send a delegation to Bloomington, Ill., to talk to their people and explain our views. I understood they had a temporary organization; the rule of lineage as relating to the first presidency is the recognized order of the church, the eldest son succeeding to the rights of his father.

QUARTERLY CONFERENCE.

HELD JULY 6, 1896, AT INDEPENDENCE, MO., ON
TEMPLE LOT.

Opened at 10 a. m. Hymn by the congregation No. 116, "Come Thou Fount of Every Blessing." Bro. Hill read 87th psalm, and stated that it was the psalm chosen by Joseph Smith at the opening of the first conference in the land of Zion. Prayer offered by Bro. Hill. Bro. Johnson requested to know the object of meeting. Bro. Hill stated that it was convened for the purpose of transacting branch business and adjusting matters pertaining to conference; sending elders into the field, etc. Proceeded to organize. By motion Bro. Hill was chosen president of the conference and Bro. J. R. Haldeman as secretary. Bro. Haldeman asked for an assistant and Sr. A. A. Page was appointed.

Reading of minutes of last conference called for by motion. Amended by motion that minutes of two previous conferences be read, as minutes of first one had been laid on table. Amendment carried. Minutes of two previous conferences read by secretary. Moved and seconded that minutes be received and adopted. Bro. Johnson asked for explanation concerning the transcribing of names of living members to the new record. Motion made and seconded to amend minutes and make them read that names of dead as well as living be transcribed. Remarks by Brethren Johnson, Cole, Frisbey, Hill and Haldeman. Bro. Cole thought the record would not be complete without the names of the dead members. Bro. Frisbey thought it could not have been intended to leave out the names of the dead—must have been an oversight. Bro. Haldeman explained that the new record was not intended to supplant the old one—the old one would still be in existence and could be referred to—that it was intended to keep a full record, and as questions were raised concerning persons now dead, it would be impossible

to get a complete history, he was, however, heartily in favor of the amendment. Amendment carried and minutes adopted as amended. Reports of special committees called for. Bro. Frisbey, as chairman of committee on Temple Lot suit, gave report in writing. Report received by vote of the body and ordered to be spread upon the minutes. Bro. Frisbey, as chairman of special finance committee, reported that he had no report to make. Moved and seconded that the chair appoint a committee to do the work which the special finance committee was appointed to do. Carried. Brethren Frisbey and Johnson appointed by the chair.

Reports of standing committees called for. Bro. Frisbey, as chairman of committee on Temple Lot, gave verbal report, stating that committee had put forth all the efforts and endeavors in their power for the benefit of the work they were engaged in; had discharged their duties as a committee, and as the result of their labors and the assistance of the Almighty could show the possession of the Temple Lot. Report received by the vote of the body and ordered to be spread upon the minutes.

Reports of officers called for. President Hill reported verbally and Secretary Haldeman presented written report. Reports approved. Treasurer Hedrick reported. By vote of body report was received and referred to finance committee with orders that it be corrected to correspond with the report of the Temple Lot committee.

Reports of elders called for. Brethren Frisby, Johnson, Hedrick and Haldeman reported by letter. Bro. Hartley verbally. Reports approved.

Bro. Hedrick reported having purchased a new record book which had not been paid for, the cost being \$4.50. By vote of the body the matter was laid on the table.

Moved and seconded to suspend business and the chair select some brother to address the meeting for half an hour. Carried. Bro. Johnson selected by the chair. Sung one verse of "Nearer My God To Thee" after which Bro. Johnson spoke from the 21st chapter of John, beginning at 14th verse. After Bro. Johnson sat down Brethren Cole and Frisbey in turn were called upon to address the meeting, after which, by vote of body meeting adjourned till 2 p. m.

Opened at 2 p. m. by singing hymn 122. Prayer by Bro. G. P. Frisbey. Remarks

called for by the chair. Bro. Haldeman stated that, although it was a slight departure from regular business, he was glad to announce that a sister had presented herself for baptism, after which Nannie Freed arose and stated her desire to spend her life in the cause, and requested baptism.

Committee on finance reported having made the needed corrections. Report read and accepted by vote of body.

Ready now for new business.

Bro. Haldeman made a statement to the effect that some plan was necessary for raising money. Moved and seconded that the treasurer be instructed to receive stated weekly contributions from each member of the church. Remarks by J. R. Haldeman, who stated that money was needed to send elders into the field—fields of labor were opening up in many directions, and the cry had gone forth for some one to come from the land of Zion to preach to interested parties. He did not like to see the hat passed in church and thought that if every one would agree to give something every week, if only one cent, and stick to their promise as religiously as any other, something might be accomplished. Question called. Motion carried by vote of body.

Moved and seconded that this conference, recognizing the need of a Woman's Society, hereby approve of a Woman's Aid Society for the purpose of fostering a better feeling among the sisters, bringing them into closer relationship, and by their united efforts relieve the necessities of the unfortunate and render assistance to all who stand in need of their services. Motion carried by vote of body.

Moved and seconded that a committee consisting of two sisters and one brother be appointed by the chair to draft a plan for the government of the Woman's Aid Society, with powers to institute the same. Motion carried by vote of body.

Moved and seconded that a standing committee be appointed by the chair to have charge of the Temple Lot. Carried.

By vote of body the report of financial agent concerning new record was taken from the table. By vote of the body the bill was ordered paid. By vote of body the report of Bro. Cole concerning his mission to the Indians was called for.

Bro. Cole reported that he had not been able to make the required provisions for his family or supply his place in his business—he was still in the notion of going as soon as

his hands were loose. Moved and seconded that the conference express itself as still being desirous of having Bro. Cole fulfill his mission, and to have him do so at the earliest opportunity. Motion amended that conference receive Bro. Cole's report and instruct him to fulfill his mission as soon as it can practically be done on his part. Amendment carried.

Moved and seconded that this body give its sanction to the establishing of a branch at Bonner Springs, as soon as practicable. Carried.

Moved and seconded that the minutes of this conference be condensed and published in the SEARCHLIGHT. Carried.

Chair appointed committees as follows:

To draft a plan for Woman's Aid Society, Sisters A. A. Page and V. Longworth and Bro. J. R. Haldeman.

For standing committee to take charge of Temple Lot, Brethren J. R. Haldeman, G. P. Frisbey and J. A. Hedrick.

Moved and seconded that Bro. Johnson be sent by this body, as a representative of this church to labor in the vicinity of Vera Cruz, Mo., until he be further instructed. Carried.

Moved and seconded that Bro. Cole, after he perform his mission to the Indians, report to the president, that he may be sent to another field. Carried.

Moved and seconded that Bro. Hedrick accompany Bro. Johnson and assist him in his labors at Vera Cruz, or elsewhere, as the president may direct. Carried.

Moved and seconded that the chair call upon Bro. Johnson to deliver an address at 8 p. m. Carried.

Moved and seconded that the conference adjourn to convene Saturday Oct. 3, 1896, at 9 a. m. Carried.

The quorum of Twelve Apostles of the Utah Church has suffered a severe loss in the death of Abraham Hoagland Cannon which occurred recently at his late home in Salt Lake City. Elder Cannon was a man of rare promise and in his death the Church loses the services of a bright young mind, well equipped by nature, education and inclination for many mighty strokes for the advancement of his people.

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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 8:00 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.

AGENTS wanted to solicit subscribers for this paper.

We clip the following from the *Deseret Evening News*, a paper published at Salt Lake City, Utah :

AN IMPORTANT DOCUMENT "UN"-CHANGED.

THE following remarkable effusion appears in a publication called *The Saints' Herald*, bearing date June 3, 1896. It is the official paper of the so-called "Reorganized" or "Josephite" church, and bears the name of Joseph Smith of Lamoni, Iowa, as the editor :

"AN IMPORTANT DOCUMENT CHANGED.

Below we publish an epistle written by Joseph the Seer and his fellow prisoners while in Liberty jail, Missouri, as it is found in the *Times and Seasons*, vol. 1, pages 99-104, and as it is found in the *Millennial Star*, vol. 17, pages 52-56. We publish these in parallel columns that the reader may more readily see the differences and mark the liberty that has been taken by some parties in changing and corrupting the words of Joseph Smith since his death. You will notice the kind and Christianlike spirit of the one in contrast with the boasting, railing spirit of the other. Especial attention is called to the fact that a plurality of gods is taught in the one where no mention of such a thing is found in the other. But the differences are so glaring and important that it is useless to point them out further. That found in *Times and Seasons* was published in May, 1840, when E. Robinson and Don C. Smith were editors, and in the life-time of Joseph Smith and the other signers of the document; and hence open to their inspection, and doubtless received their endorsement. That in the *Millennial Star* was published in January, 1855, when F. D. Richards was editor, and purports to be a portion of the history of Joseph Smith, written by himself. This was published over ten years after the death of Joseph and Hyrum Smith, and when others of the signers

were not in fellowship with the publisher.

"Now will Mr. F. D. Richards please arise and explain by what authority these changes were made, and produce the evidence to sustain his explanation? We think it is due to Mr. Richards to give him an opportunity to explain; and if there exists sufficient authority for these changes it would be a satisfaction to us to know it; for we dislike to think that any man, especially one professing the high and holy calling which Mr. Frank D. Richards does, would willfully and maliciously put into the mouth of our martyred dead words which were never used by them.

"Should he now fail to explain, and furnish proof, can the Church in Utah sustain him as "Church Historian," and expect us to accept his work as such? If you are innocent of duplicity and deceit in this matter, please step forward and let us hear from you."

The insinuations and impertinences contained in the foregoing would justify entire silence on the part of those who are directly or indirectly assailed. Such attacks deserve only the most profound contempt. But seeing that doubts are cast upon the correctness of historic documents, it is necessary for the public benefit to present the facts in the case.

The letter as published in the *Times and Seasons* of May, 1840, and that published in the *Millennial Star* in January, 1855, are correctly copied into the *Herald*. There is much in the latter which does not appear in the former. But it does not follow from those facts that anybody has been guilty of "corrupting the words of Joseph Smith since his death." In making that rash and serious charge it seems probable that "the wish was father to the thought," and it is certainly preferred in a most uncharitable and reckless spirit.

Is it not quite as reasonable to suppose that the letter as it appeared in the *Times and Seasons* was abbreviated to suit the limited size of that periodical, and also to suit those times and seasons when many things for prudence sake were not fully made public? Did not the Lord command in some other cases that His servants should "hold their peace" concerning certain revelations until it became wise to declare them?

As to the necessity for condensation, that appears from an examination of the number of the *Times and Seasons* which contains the letter. It consists of sixteen pages. Four and a half pages are filled with the letter, one page is taken up with notices, leaving but ten and a half for other matter, and compelling the curtailment to a little more than two pages of the serial "History of the Persecution of the Church," chief feature of the periodical.

But now as to the facts concerning the letter as it appeared in the *Millennial Star*: It was taken

verbatim from the *Deseret News* of January 26, 1854. By careful comparison, that has been definitely established. The unnecessary and ungenerous accusation against the then editor and publisher of the *Millennial Star* are thus shown to be as groundless as they are gratuitous.

But how did the editor and publisher of the *Deseret News* obtain the matter as it appeared in that paper? It was taken, literally, from the History of Joseph Smith, written in Nauvoo, the volume containing it being that for the years 1833-39-40-41 and 42, dating from November 2, 1838, and closing with July 30, 1842. It is to that volume that we are indebted for the various items of history and the text of the revelations of that period which are contained in the book of Doctrine and Covenants, and are accepted by the "Reorganized" church, as well as by the Church which has continued from April, 1830, to the present day. That volume with other Church records was brought to Utah, and they have been religiously preserved under the care of the several successive General Church Historians and Recorders. Elder Willard Richards, who was editor of the *Deseret News* when the letter in dispute was published, was also the Church Historian.

But there is something more in evidence. The original letter, written in Liberty jail, has also been preserved with other important Church documents, and is now on file in the Historian's office. Though somewhat yellow with age, it is complete and in good condition, and bears the personal signatures of Joseph Smith Jun., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae. The following affidavit should settle the matter in controversy:

STATE OF UTAH, }
County of Salt Lake. } ss.

Charles W. Penrose and Daniel F. Collett, being first duly sworn, on oath say: We are over the age of 21 years; that we have carefully compared the copy of a letter written in Liberty jail, Clay county, Missouri, March 20, 1839, and signed Joseph Smith Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae, as published in the *Millennial Star* of January 27, 1855, and in the *Deseret News* of January 26, 1854, with the original manuscript letter of March 20, 1839, bearing the signatures of the said Joseph Smith Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin and Alexander McRae, and find the printed copy and the original manuscript letter to be identically alike, except here and there a word which is incorrectly spelled in the original, but correctly in the copy. They are to all intents and purposes the same.

Witness our hands this 25th day of June, 1896.

CHARLES W. PENROSE,
Assistant Church Historian.
DANIEL F. COLLETT, Clerk.

Subscribed and sworn to before me this 25th day of June, A. D. 1896.

JAMES JACK, Notary Public.

Instead, therefore, of the letter having been changed as charged ten years after the death of Joseph and Hyrum Smith, it was copied into the current history of the Prophet during their lifetime and presumably under his direction and supervision.

By further investigation and comparison it will be seen that the letter written from Liberty jail at a later date and signed by the same persons, which appears in the *Times and Seasons* of July, 1840, and in the *Millennial Star* of February 10, 1855, was abbreviated and edited for that periodical in a similar manner to the preparation of the first letter for that purpose. In the *Millennial Star* it is given in full as it stands in the manuscript history. In the July *Times and Seasons* the word "Extract" is used in the heading, which does not appear in the May number. But critical comparison shows that similar work was done on both letters for publication in the *Times and Seasons*, and that if one may be properly called an extract the term is equally applicable to the other.

This explanation conveys no imputation against the editors, Messrs. E. Robinson and Don C. Smith. They doubtless acted with the full sanction of President Joseph Smith in giving but portions of both letters to the public at that time. There was not then, nor has there been since, any desire to "corrupt" the words of Joseph Smith. In the publication of the history of the Prophet, care has been taken both in the *Millennial Star* and in the *Deseret News* to follow strictly the authentic records, and many important things previously published only in part appear for that reason in full in the *Deseret News* and the *millennial Star*.

Before rushing into print again as an accuser of the brethren, it is hoped that the parallelist of the *Saints' Herald* will be more careful both in his manner and his matter.

FRANKLIN D. RICHARDS,
Historian and General Church Recorder of the
Church of Jesus Christ of Latter-Day Saints.)

Mr. F. D. Richards has responded to the *Herald's* request to "rise and explain" with a vengeance. He has established the reliability of the *Millennial Star*, in this one instance, to say the least.

According to the printed comment of "Young" Joseph Smith's paper—the *Herald*—the letter of the prophet Joseph, as it appeared in the *Millennial Star*, bore the marks of a boasting and railing spirit and also taught the doctrine of plurality of gods. The *Herald* however viewed the letter in the foregoing light when it was laboring under the

impression that the letter had been corrupted and changed in the meaning, and was not the original letter of Joseph, the prophet.

Now that Mr. Richards has established and proven this letter to be the original letter sent out from Liberty jail by the prophet Joseph and his brethren, we are made to wonder in what light it appears to them now, if the *Herald* still regards it as betraying a railing and boastful spirit, as well as teaching the plurality of gods' doctrine, and whether the *Herald* will withdraw its remarks concerning the boasting and railing spirit of the letter.

The *Herald* says: "You will notice the kind and Christian-like spirit of the one in contrast with the boasting, railing spirit of the other. Especial attention is called to the fact that a plurality of gods is taught in the one when no mention of such a thing is found in the other."

The *Herald* should withdraw these remarks or else its readers may easily be excused for understanding that the *Herald* stands on record as condemning a public epistle of Joseph Smith, the Prophet, as displaying a railing and boasting spirit and also as fastening upon him and his fellow signers the stigma of being promulgators of the plural gods' doctrine. It can either do this or else acknowledge to Mr. F. D. Richards and its readers that it made a wrong assertion when it stigmatized the missive of the prophet as railing and boastful and that the letter does not contain any reference to the plural gods' doctrine, although it has so stated. Which will it do? Perhaps neither! The most consistent thing for it to do in order to keep in harmony with its past actions would be to take a lawyer-like dodge and raise a big cloud of dust over some minor point in the controversy and thus obscure the real points at issue. But one thing is certain, until Mr. Richards proof is overturned (which event is quite unlikely of happening) the letter as it appears in the *Millennial Star* must be accepted as the verbatim copy of Joseph's letter and as long as it does so stand, Joseph, the prophet, stands justly charged by his own son with being the author and promulgator of the many gods' doctrine as was pointed out in the May issue of THE SEARCHLIGHT. Truth will out!

RESIGNATION.

There is no flock, however watched and tended,

But one dead lamb is there!

There is no fireside, howso'er defended

But has one vacant chair!

The air is full of farewells' to the dying,
And mournings for the dead,

The heart of Rachel, for her children
crying

Will not be comforted!

Let us be patient! These severe afflictions

Not from the ground arise,

But oftimes celestial benedictions

Assume this dark disguise.

We see but dimly through the mists and vapors

Amid these earthly damps

What seem to us but sad funeral tapers

May be heaven's distant lamps.

There is no death! What seems so is transition;

This life of mortal breath

Is but a suburb of the life elysian

Whose portal we call death.

—Longfellow.

The *Return* which is the organ of an organization founded by David Whitmer and who style themselves by the same name as our organization, is advocating the idea of a "gathering." We are glad to see the *Return* take this step, as we believe it is pleasing to the Lord to have his people gather themselves together.

While the followers of David Whitmer do not accept the revelation given by Joseph concerning Jackson county as a consecrated portion of the Lord's footstool, yet the mere fact that they can see the necessity of gathering *somewhere* encourages us to hope that they will be able to know that the New Jerusalem spoken of in the Book of Mormon has been located and that Independence, Jackson county, is the place.

If you have a pretty strong idea of gathering, Bro. Wickes, you had better gather to Independence, Mo., and save yourself the trouble of moving when the time comes to assist the "remnant" in the work that the Lord has outlined for them in the Book of Mormon.

THE presence of numerous Utah Elders in Independence during the past month indicated the institution of a new departure in the policy of the Church in the West.

During the 63 years that has elapsed since the expulsion of the "Saints" from Missouri the Utah people have kept aloof from the land and people who were so inhospitable to them in the early days of the Church, but the representatives of the Utah Church now express an intention of pushing things in this region. Conditions have so changed, however, that it takes no great degree of bravery to represent the Utah Church here at the present time.

The Church of Christ was the pioneer in returning to the land of Zion, our people having come to Missouri as early as 1867, at which time we were fairly treated by a majority of the people, and were able in a short time to purchase all the Temple Lots and in doing so came into possession of a prize coveted by all Latter Day Saints.

According to prophecy both in the Book of Mormon and the D. and C. the time is approaching that will mark a turn in the tide of affairs of the latter day work and when we say "latter day work" we understand it to embrace all the various factions. Whether the turn will be for good or for evil will depend on the willingness of the different factions to harmonize themselves to the divine will.

The Utah Church left the land of Zion, smarting under the scourge of the Almighty, poured out upon them on account of their rebellion. They must have been rebellious for God told them that the rebellious should be cut off out of the land of Zion and should not find an inheritance there. He also told them that unless they repented and remembered the New Covenant, even the Book of Mormon and the former commandments, not only to say, but to do, that they should be driven and scourged from synagogue to synagogue. It seems that the thing for the people in the West to do is to solve the problem of what it was they did while in Missouri that offended the Almighty, and when they find out let them repent and they will then stand on as good ground before the Lord as they did in '31 and '32.

This problem is easy to solve if they will do what the Lord told them to do, viz: "Remember the New Covenant and the former revelations, not only to say, but to do."

Letters received from Elders Johnson and Hedrick indicate a very favorable condition as the result of their labors. They report six baptisms as the result so far of their labors and a flattering prospect of more yet. The SEARCHLIGHT hopes that the Lord will open up the way so that additional elders may be sent to the field. The Church of Christ has been much cramped for funds on account of its long struggle for the Temple Lot, but we are now getting caught up and no doubt the Lord will prosper us in such a way that we may be able to accomplish much good by His aid and in His name.

REPORTS PRESENTED TO QUARTERLY CONFERENCE, RECEIVED AND ORDERED SPREAD ON THE MINUTES.

JULY 6th, 1896.

Your Temple Lot Suit Committee beg leave to report that all but \$200.00 of the costs owing us by the Reorganized Church have been collected.

We have received \$2339.80 in costs and paid out a like amount and nothing is remaining in our hands.

We have discharged every debt contracted in the suit. The various items are as follows:

RECEIVED.

From J. N. Southern and Jas. A. Hedrick	\$1999 15
From U. S. Court of Appeals.....	340 65
	<u>2339 80</u>

DISBURSED.

To Jno. N. S. and C. O. T. fees....	\$ 250 00
" Jno. N. S. and C. O. T. Com...	71 97
" Miss Utter (Clerk Court).....	59 65
" Borrowed Money by R. Hill....	100 00
" " " " " "	<u>1858 18</u>
	2339 80

Altogether \$7630.31 was expended by the Church of Christ in defending the Temple Lots. Of this amount only \$2539.80 can be recovered by us leaving us out of pocket over \$5,000.00 which is a total loss and represents the price necessary to expend in order for us to possess and protect of our rightful property.

Respectfully submitted,

GEO. P. FRISBEY,
JAMES A. HEDRICK,
JNO. R. HALDEMAN.

SECRETARY'S REPORT.

Number of members last report.....	51
Number of members received by baptism since last report.....	4
Total, July 6th.....	55

Including 8 elders and 2 priests.

No one has been disfellowshipped or withdrawn since last report.

Respectfully,

JNO. R. HALDEMAN,
Secretary.

Independence, Mo., July 6, 1896.

Independence, Mo., July 6, 1896.

Since last conference I have baptised one, assisted in confirming three, assisted in ordaining two elders, administered to the sick several times, and also done some preaching. Have also done considerable work at Independence and Bonner Springs in the office of priest and believe I have effected a great deal of good. Have met with a hearty reception in my labors.

GEO. P. FRISBEY, Elder.

JULY 2, 1896.

I have not much to report. Since last conference I have preached ten times as follows:

Three times at the King school house, in Ray county, Mo., twice in Saints Chapel on Temple Lot, five times at Bonner Springs, Kansas.

The last named place, I believe, we left an impression for good.

We believe the harvest in many places is ready to reap.

Pray ye, therefore, the Lord of the harvest that He will send in more laborers. I am still ready to put forth an effort to help the work, and preach the restored gospel to the race of mankind.

Pray for my feeble effort, and that I may be the means of doing much good and as little harm as possible.

Your brother in gospel bonds,

J. W. JOHNSON, Elder.

Independence, Mo., July 6, 1896.

I have endeavored to do my share of the work at Independence; have attended all the meetings of the church during the past three months; have assisted in many meetings and led in some. Have assisted in confirming two and in ordaining two; have administered in the rites of baptism once since last conference. Have also attended to editorial duties on THE SEARCHLIGHT.

J. R. HALDEMAN, Elder.

JULY 3, 1896.

I have preached five times. My labors have been mostly in a new field. I feel that I have been blessed with the spirit, and where I have labored the people manifest considerable interest and would like to have the principles we advocate more fully explained. I have met some opposition and the parties said they would discuss the differences that existed between us as soon as they could make arrangements. They seem to be sleeping, for I have not heard from them according to the arrangements we had. I desire to continue in my Master's cause.

J. A. HEDRICK, Elder.

Financial report of receipts and expenditures of the Church of Christ in Zion, commencing April 15th, 1895, and ending July 2d, 1896:

RECEIPTS BY FINANCIAL AGENT.

To Balance on hand last report.....	\$ 5 56
By Donation.....	131 65
By Reorganized Church of Jesus Christ of Latter Day Saints (costs).....	840 00
Same.....	1499 80
	<u>2477 01</u>

EXPENDITURES.

By Janitor.....	24 00
Relief Fund.....	25 90
Coal and Kindling.....	4 90
Repairs on Church.....	23 55
Oil and Coal Scuttle.....	55
For Copies of Opinions.....	9 05
Tax on Temple Lot.....	49 01
For Railroad fare.....	3 15
For Printing.....	9 50
Attorneys fees.....	250 00
To Temple Lot Committee.....	590 00
Olive Oil.....	50
To Temple Lot Committee.....	1499 80
Expended.....	2489 91
Receipts.....	2477 01
Balance due Financial Agent.....	12 90

JAS. A. HEDRICK, Financial Agent,
Independence, Mo., July 2, 1896.

We, your committee, have examined the Financial Agent's report and have found it correct as far as the items have been furnished to the agent. We herewith supply such items as will make this report correspond with your Temple Lot Committees Finance Report this day presented and adopted by you.

Respectfully,

GEO. P. FRISBEY,
J. W. JOHNSON.

THE SEARCHLIGHT.

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

VOL. I.

INDEPENDENCE, JACKSON COUNTY, MO., SEPTEMBER 1, 1896.

No. 8.

HAD BETTER KEPT STILL.

In the August 5th number of the *Saints' Herald* will be found an article headed "In Answer, Certainly," in which its editor attempts to answer some inquiries contained in an editorial, printed on pages 36-7-8 of this paper.

The SEARCHLIGHT article was called forth by a request from the *Herald*, for us to show or point out where could be found an avowal by the Reorganized Church, as publishers of the *Herald*, of an intention to believe in all the words of Joseph Smith.

We thought that we answered the question fairly, once, but as the editor of the *Herald* seems to be somewhat "befuddled" we will once more try to point out the answer so plainly that it cannot be misunderstood.

The *Herald's* question as it appeared in their issue of May 13, '96, was for us to point out, where the Reorganized Church, as publishers of the *Herald*, had ever avowed an intention to believe in all the words of Joseph Smith; they did not ask us to point out where they had in conference or quorum, or otherwise declared such avowal of belief, but their request was to point out where the Reorganized Church had as publishers avowed such intention—in proof of this assertion we will here reprint their question as it appeared in their paper of May 13th:

In the SEARCHLIGHT of May 1, at about the middle of the left-hand column on page 29, the following language will be found, referring to the Re-organized Church, AS PUBLISHERS OF THE *HERALD*.

Then followed a quotation from the SEARCHLIGHT, and he proceeds again as follows:

Will the SEARCHLIGHT please tell us where the avowal of such intention to believe every word that came from the mouth of Joseph Smith is to be found? It will greatly oblige the editor of the *Herald*, and a great many others if it will so direct us. We are afraid that the SEARCHLIGHT is being fed with a bad sort of illuminating oil.

We quote further from the *Herald*, this

time from its issue of August 5th, 1896, page 513:

At a conference held at the house of Bro. Israel L. Rogers, near Sandwich, Illinois, October 6th, 1859, it was resolved "That this Church publish a monthly paper, to be published as soon as convenient: also that William Marks, Z. H. Gurley and Wm. W. Blair be appointed a publishing committee, and Isaac Sheen, editor.

So, you see from the above that the *Herald* was an official church paper issued under the direction of and published by the Reorganized Church, and they became by this action of conference PUBLISHERS OF THE *HERALD*, and any unsigned statement appearing in the *Herald* must be considered as being the sentiment of the publishers of the paper.

Now we propose to make a quotation from the *Herald* of March, 1860, which was long after the Reorganized Church had become its publisher; it is as follows:

If you are determined to practice old-fashioned Mormonism as you say you are, you will have to give heed unto all Joseph's words and commandments instead of rejecting all, except those contained in the first edition of the Book of Covenants, and even some of them.

Here you have it—straight from the pen of the man who was chosen in conference to give expression to the sentiments of the publishers of the *Herald*—that paper that was to "present the truth that Saints might be shown their duty to God"—at least this was the mission announced for it in its first number—this man tells the brother, "If you are determined to practice old-fashioned Mormonism as you say you are, you will have to give heed unto all Joseph's words and commandments, etc.," and that in an editorial, which all should know reflects the sentiment of the publisher, who in this case was the Church. If this requirement, made by the representative of the Church, did not meet with the approbation of the Church, they should have entered a disclaimer, that the world might know and understand. The brother who wrote up to this paper, and who happened to be a member of

the Church of Christ, cannot be blamed for concluding that the Reorganized Church had stated their position in regard to Joseph's words and commandments, when they, as publishers of the *Herald*, laid down the conditions necessary to practice old-fashioned Mormonism, for it is reasonable to suppose that they acquiesced in the requirement, so long as they entered no disclaimer; and no one can be justly censured for taking them at their words until they have entered a disavowal.

The *Herald* charges the SEARCHLIGHT, as well as Mr. Hedrick with misstating the position of the Reorganized Church, while facts show that they were perfectly justified in their conclusions; now that the *Herald* after a lapse of 36 years has concluded to disclaim the utterances of its early pillars, in this *Herald*, we of course cannot object; they have the privilege of changing or correcting their printed utterances as often as they deem necessary, but we think we have a good reason to object when they charge us and our brethren with making a misstatement, when we only used the language found in the publications, of which the Church is the publisher. The mere fact that the present editor was not acting in that capacity at the time of the appearance of the article quoted by us, has no bearing on the matter in controversy.

We believe that the Reorganized Church has accepted the Book of Doctrines and Covenants and we would be pleased to know if they consider the revelation contained in Sec. 19 (Lamoni Edition) as binding on the Church? If they answer yes, and they cannot answer otherwise, then in accepting the revelation they will be compelled to do its bidding. We give the second paragraph:

Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word you shall receive as if from mine own mouth, in all patience and faith; for by doing all these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the Heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard, yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing have come unto the remission of his sins, and the manifestation of my blessings upon his works.

The law is laid down here in unmistakable terms—the Church must give heed unto all his words and commandments, as Joseph receives them, *walking in all holiness before me*; aye, there's the rub—*walking in all holiness before*

me; it is upon conditions, then, that we are to give heed unto all Joseph's words and commandments, or in other words as long as Joseph continues to walk in all holiness before the Lord, we must give heed unto, not only all his words, but his commandments as well. so we understand that it will be a serious thing not to give heed unto all Joseph's words and commandments, for if he walks in all holiness before the Lord, we are to receive Joseph's word as if from God's own mouth. But how may we know whether Joseph did walk in all holiness before the Lord?

Some of our readers may think that it was impossible for Joseph Smith to lose his office of Prophet, Seer and Revelator, but read what the Lord has to say on this point:

Behold thou art Joseph, and thou art chosen to do the work of the Lord, but because of transgression if thou art not aware thou wilt fall, but remember that God is merciful, therefore, repent of that which thou hast done, which is contrary to the commandment which I gave to you, and thou art still chosen and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift. (Sec. 2, par. 4, Lamoni Edition. D. & C.)

It does not necessarily follow that because he was liable to lose his gift of "prophet, seer and revelator," that after losing it, he became a demon and utterly lost. On the contrary, God might withhold the spirit of prophecy from him and still allow him to retain his priesthood, and permit him to act in its offices with his sanction.

How many of the elders in the different factions are prophets? And yet no one will be found who will say they are not elders because they do not prophesy.

Joseph was warned often, by the Lord, to cease transgressing the commandments, the Lord threatening to plant another in his stead, if he did not abide in the Lord (keep his commandments), but in case that Joseph did remain faithful the Lord proposed to bless him abundantly, and told the Church in Sec. 43, last sentence in par. 1:

And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, *if he abide in me*.

Here the Lord points out the necessity of Joseph's "abiding in me," and then in the next paragraph he tell what will happen to Joseph, and defines his remaining powers, in the event of his failure to "abide in me." Par. 2 of this same section:

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye shall not receive the teachings of any that shall come before you as revelations or commandments;

and this I give unto you, that ye may not be deceived: that ye may know that they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before to teach those revelations which ye have received and shall receive through him who I have appointed.

Here are the provisions of an all-wise Creator, laying down a law as well as providing a method of procedure to govern in the event of Joseph's fall; and it might be well to stop and reason a bit. If Joseph was to continue to "abide in the Lord" and thereby escape the danger of a fall, and have no one appointed in his stead, *where was the necessity* of God making a law and provisions for the establishment of another in his stead. The Lord certainly foreknew whether Joseph was to fall, and if he never fell as some claim for him, what induced the Almighty to make a law and frame provisions to cover a special case when he knew that there was no possibility of them ever being put into use, and why would an all-wise Being provide for a thing which his foreknowledge told him would never happen; it is equivalent to charging the Almighty with doing a vain thing when we know that none of his works are vain; if it had been a general law that the Lord framed, and not a special one, having application to others beside Joseph Smith, then there would exist no room for inquiry, but as long as this law was made for a special and particular condition, we must conclude that that condition existed, (i. e. the fall of Joseph), or else the Lord would never have made provisions for it.

Be not deceived, reader, God does nothing in vain, and when he made provisions for, and prescribed the manner in which Joseph's successor was to be chosen, he well knew, with his foreknowledge of all things, that the time would arrive when these laws and provisions could surely be of use.

The Lord, however, is merciful to all the workmanship of his hands and his dealings with Joseph Smith was no exception to this rule; in September, 1831, the Lord again speaks (Sec. 64, par. 2, Lamonia edition) as follows:

I will be merciful unto you, for I have given unto you (i. e. in his care) the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith Jr., *through the means I have appointed*, while he liveth, inasmuch as he obey mine ordinances.

Notice the words in italics, placed so by us in order to call your special attention to the fact that the Lord here again asserts that "means had been appointed" to take from Joseph "the keys of the mysteries of the king-

dom"; again we are forced to inquire would the Lord appoint means to take the "keys of the mysteries of the kingdom" from Joseph, if by consulting his foreknowledge he could have known that the necessity would never arise for their use? Still the Lord bears with Joseph pointing out the blessing that might be his if obedient, and on the other hand pointing out the result of failing to keep the commandments.

We hope we have made it plain to our readers that Joseph was to continue in his office of "prophet, seer and revelator," holding the "keys of the Mysteries of the Kingdom" unto the end of his days *only* upon the condition "that he abide in me." If he failed to comply with these conditions then the Lord said another was to be "planted in his stead" —and to Joseph was given the power to select his successor in the event of his fall.

One Whitehead, a witness for the Reorganized Church in the Temple Lot suit, and an officer of the same church testified point-blank that the prophet Joseph *not only selected* his successor but actually *ordained* him.

What! ordained one in his stead? I thought the revelations declared that no one was to be ordained in Joseph's place as long as he lived, *unless he fell*,—so they do declare; and we suppose that Joseph was himself the best judge of his standing before the Lord and was keenly conscious of his fall and rejection by the Lord, and having these facts in view he was led to call his son into that room in the store building, in Nauvoo and in the presence of Hyrum Smith and Bishop Whitney, he proceeded to anoint his boy; what else, but the knowledge of his fall induced him to stand in the presence of 3,000 members of the Church in Nauvoo and proclaim his son Joseph as his successor. Read what Mr. Whitehead says on this point. And the very fact that Joseph was blinded even in the attempt to choose one in his stead, is made apparent in this very act of attempting to plant his successor at an ordinary preaching meeting, which was clearly illegal and not binding on the Church,—another evidence of Joseph's fallen condition! It seems from the testimony of the present Joseph Smith, that he did not clearly understand the nature of this attempted induction into office, but being a lad of only about 10 years of age, it cannot be expected that he would take in the full significance of the occasion, as would Mr. Whitehead, who was the private secretary of

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.

AGENTS wanted to solicit subscribers for this paper.

Joseph, and whose duty it was to know and understand what was happening.

Strang and Whitmer, also have claimed appointments from Joseph but we shall not attempt to consider them now.

Now, if Whitehead told the truth, then Joseph Smith certainly appointed another in his stead, and the very act of his attempt at appointing another in his stead is clear evidence that he recognized the fact of his own fall. But the present editor of the *Herald* denies this fall of Joseph and asserts that he continued an approved and accepted prophet up to the day of his death. What puzzles the "obtuse" head of the *SEARCHLIGHT* editor is to understand why the *Herald* will not accept all the words of one whom they claim was a prophet, and that they find the words of Joseph of such a quality, that they have found it necessary to separate his words and refuse to be bound by any except those they have accepted and approved in conference.—Is not this very fact a tacit admission that Joseph gave utterance to teachings and doctrines, which they dared not sanction as a church?

There was one of two things laid down by the Lord for Joseph to do. First, to repent of his sins, walk in all holiness before the Lord, obeying His ordinances, or else lose his gift, have the keys of the mysteries taken from him and become as other men. Which did he do? The *Herald* asserts that he did not fall—then by implication we are to understand that he "Walked in all holiness before Lord"—and if so, we must accept his word as from God's own mouth for the revelation so declares, and there is no evading it.

The *Herald* says further;

We now distinctly state that the Reorganized Church has not at any time in private, or in public council, in quorum meeting or joint quorum meeting, in special or general conference, or in any sort of official conference or in any sort of official statement, in writing or otherwise, ever taken the position that the Church or any members of it were under obligation to accept, indorse, believe or be governed by *all* the words of Joseph Smith, spoken or written * * * that Joseph Smith stood * * * indorsed and approved as a prophet * * * that he was a prophet and accepted of God at the time of his death.

In Sec. 2 (V. and C.) the Lord told Joseph if he did not *repent* he would "be delivered up and become as other men and have no more gift" and inasmuch as he did repent and "walk in all holiness before the Lord," we were to receive his *word* as from God's own mouth (see Sec. 19, D. and C.) and the keys of the mysteries were not to be taken from him "inasmuch as he obeyeth mine ordinances." Now if Joseph was indorsed and approved as a prophet and accepted by the Lord at the time of his death, it certainly was because he walked in all holiness before the Lord and obeyed his ordinance, for those were things necessary to do to retain his gift, otherwise he was to lose his gift and have the keys of the mysteries taken from him, *by the means* the Lord had provided. Now as the *Herald's* editor denies the fall of Joseph, he must certainly take the position that Joseph *did* walk in all holiness before the Lord and obeyed his commandments then if this be true, we would like to know how the *Herald* editor can evade the injunction laid down in Sec. 19, to the Church, "for his word ye shall receive, as if from mine own mouth," "he walking in all holiness before me." Of two things he either "walked in all holiness before the Lord and obeyed his commandments" or he did not and if not, then he paid the penalty God said he should pay for disobedience, viz: "Lose his gift and become as other men." If he walked in all holiness before the Lord and obeyed his commandments then we are under the necessity of receiving his word as from God's own mouth. There is no option or choice in the matter and to refuse to accept as from God's own mouth, is rank rebellion against the laws of God and we would here ask the authorities of the Reorganized Church what excuse they have to offer for their failure (professedly) to avow a belief in the words of Joseph who they claim "walked in all holiness before the Lord." The revelation which you profess to accept says you *shall* receive his words as from God's own mouth. Is it because you *know* that he did not "walk in all holiness before Me" that you

are so anxious to escape the charge of "vowing a belief in all his words." Please state the nature of your objection to accepting his word if you believe that he was "indorsed and approved * * * and accepted of God at the time of his death."

Now concerning the Book of Abraham. In Vol. 3, No. 9, dated March 1st, 1842, of the *Times and Seasons* appears the following notice :

This paper commences my editorial career. I alone stand responsible for it, and shall do so for all papers having my signature hence forward. I am not responsible for the publication, or the arrangement for the former paper; the matter did not come under my supervision.
(Signed) JOSEPH SMITH.

In this same number that Joseph proposes to stand responsible for will be found an article headed :

A TRANSLATION

Of some ancient records that have fallen into our hands from the Catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand upon papyrus.

Then followed this purported book which directly teaches the doctrine of a plurality of gods. On page 773 of this same paper will be found an article from the pen of Joseph Smith (in reply to a cynical article copied from the *New York Herald*), in which Joseph defends the publication of this Book of Abraham, and in the article he proceeds to show the eastern editor that "Joe Smith knew what he was doing" and informs his readers how the papyrus come into his hands some time previous while in Kirtland, Ohio. In our May SEARCHLIGHT we published a sermon delivered by Joseph Smith in Nauvoo and published in the *Times and Seasons* immediately after his death in which he preached on this plurality of gods doctrine, quoting from the Book of Abraham. The *Herald* editor seems to think that we should have some "corroborating proof" to show that Joseph really did preach this doctrine. His demand is childish, but as corroborating proof is easily obtained we will consent to give it here. In a letter written from Liberty jail in 1839 by Joseph Smith and signed by him and several of his companions, the doctrine of plurality of gods is taught, so says the present Joseph Smith in the *Herald*. (By the way, this same letter is the one that the *Herald* tried so hard and unsuccessfully to prove as corrupted; however, the original letter has been produced and offered for inspection to any that doubt its genuineness, thus putting to silence the editor of the *Herald*.) So here is the corroborating proof demanded by the *Herald*, and according

to his own proposition it is "now safe to build upon." We also asserted that "the Book of Abraham has been often used by the early elders of the Reorganized Church as authority, and especially to support the doctrine of lineal right to office." Should you doubt this assertion, which we here reiterate, please to read the *Herald*, Vol. 1, No. 2, for February, 1860, on pages 45 and 46, where such expressions as these may be found, referring to the Book of Abraham :

The Book of Abraham contains much valuable instruction on this subject. * * By further testimony from the book— * * We have made these citations to show— * * We shall prove by more emphatic testimony— * * *

In Vol. 3, No. 1, page 63, *Saints' Herald*, will be found the following :

If the first edition of that book is divine, all subsequent revelations which are contained in the Book of Covenants, THE BOOK OF ABRAHAM, etc., which he gave unto the church are equally divine.

Reader, are not these quotations sufficient to justify anyone in making the statement we did. Remember these statements were contained in the *Herald*, published by the church, under resolution of conference and which was to "show saints their duty to God"—declaring that the Book of Abraham was equally divine with the Book of Covenants, and now in 1896, 36 years afterwards, we are told by the successor of the then editor of the *Herald* that the Book of Abraham is not authority, and not binding, while the editor of 1860 says it is. Which shall we believe, and how much confidence can you have in an editor who openly confesses that he uses a book and upholds others in using it as "testimony" and "proof" of one of the principles of the latter day work, and then refuses to adopt it as a standard work, and virtually stamps it as spurious? *If not spurious why not accept it?* There can be no controversy but what Joseph gave it to the Church as a sample of his product as "translator." If you desire to reject it please let us know your reasons for refusing the words of Joseph given unto the Church.

The *Herald*, very unjustly, attempts to hold us up as teachers of the doctrine of infallibility. We are far from believing in such a doctrine, but we do claim that there is a vast difference between a man committing minor offenses, such as sudden anger, impatience, etc., and of rendering himself, so unworthy that a church refuses to accept all his words. There is a line drawn over which a man must not step if he would retain the confidence and respect of his fellows, and until he does over-

step that line, his words are entitled to due respect and credence, *especially so*, if he be a man "like unto Moses," and one of whom God had told the Church that they "should receive his words as from His own mouth." The editor of the *Herald* will surely accept the teachings of his own father on this point in drawing the line to which a man may proceed without danger. Joseph says on page 139 of the *Times and Seasons*, "But when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the Heavens withdraw themselves, the spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man." Did Joseph attempt to cover up any of his sins? Did he attempt to gratify his pride, or his vain ambition; or did he attempt to exercise compulsion or dominion over the souls of any of the children of men in any degree of unrighteousness? If you answer yes, then we will say, with Joseph, Amen, to that man's priesthood or authority. But if you answer "no" then we will conclude that a man who was guiltless of the things set for the above must have been a holy man and that he indeed walked in all holiness before the Lord.

And that brings us back again to our original query. If he walked in all holiness before the Lord, why don't you do as the Lord told you to, "receive his word as from God's own mouth?"

The *Herald* wants to know why it took A. C. Haldeman and some more of the early members of the Church of Christ several years to discover that Joseph had been doing wrong for ten years before his death. It is easy to understand why these brethren were so long in finding out. Many things that happened and much that was going on was "kept locked in a faithful breast (per Hyrum's instructions in that famous letter), and every one was not let into the "wonderful things" that God(?) had revealed! *It was too strong meat* for them, and even their children after them. Much of the crookedness was not made known until after Joseph's death, when the poor dupes tried to put what was taught them into practice. Our people knew that "something was wrong" years before they discovered what that "something" was, and then it was shown them by the power of God, after much fasting and prayer. But really, the

Herald editor should not complain of these brethren not finding out any sooner. He has had an equal chance with them, and even now he is more than 36 years longer finding out than they were and he has yet some to learn.

The *Herald* makes certain statements in reference to Mr. C. A. Hall, who at one time was connected with the Church of Christ. Mr. Hall has asked us to state that he did prove Joseph's connection with this plural wives doctrine, and is willing to repeat the performance at any time agreed upon.

We intend to take up this matter of Joseph's connection with the plural wives doctrine at some future time and probe it to the bottom.

GENERAL CONFERENCE.

Notice is hereby given that a General Conference of the Church of Christ will be held at Independence, Mo., on Tuesday, October 6th, 1896, at 10 a. m., in the meeting house on the Temple Lot. Those desiring to attend who live at a distance will please communicate with the undersigned, at once that arrangements may be made for their comfort. A special invitation is extended to all believers in the Book of Mormon to be present.

GEO. P. FRISBEY, Clerk.

QUARTERLY CONFERENCE.

Quarterly Conference of the Elders of the Church of Christ in Zion will be held on Saturday, October 3rd, 1896, at 9 a. m., in the meeting house on the Temple Lot, Independence, Mo.

JNO. R. HALDEMAN, Secretary.

HAMMER AND ANVIL.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring and vesper chime,
Then, looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—John Clifford, D. D., in *New York Advertiser*.

LETTER FROM BRO. S. T. MALOCH.

VERA CRUZ, July 25, 1896.

EDITOR SEARCHLIGHT.—Thinking a word from this part would be of interest to your readers we write that Elders Johnson and Hedrick have been laboring with us for the past two weeks, and their labors have not been in vain.

Yesterday they had the pleasure of leading five noble persons into the waters of baptism; all being heads of families, making six baptized since coming here, others almost persuaded, interest increasing rapidly. Five of those baptized came out of the Josephite church.—Surely the word of the Lord has been verified in that their duty and preparation has been made known among their brethren.

The Josephites are greatly stirred up in this part and have sent for I. N. White to come and hold the flock at this place—drove thirty miles to Mountain Grove to obtain White's services—he was not prepared to come but well prepared to make excuses for not coming. Other places close, are white for the harvest, the harvest is great, but the laborers few. Pray to the Lord that He will send more laborers into the vineyard.

Elders Johnson and Hedrick are doing a noble work here.

Among those baptized yesterday was the presiding elder which leaves the Josephite flock without a shepherd.

We all join in saying to you, boom the SEARCHLIGHT, the work is only started in this section, which will soon terminate in a grand victory for the Church of Christ. Ever praying for the redemption of Zion, I remain yours in Gospel bonds,
S. T. MALOCH.

Dr. S. B. Gowell of Kansas City, Mo., has written a book of 55 pages entitled "How not to be Sick." The book contains many valuable hints for those seeking health, and we feel that any one choosing to put in practice the rules for health contained in this book will be greatly benefited, both in health and purse. The book may be had for 25 cents by addressing Dr. S. B. Gowell.

We send out some sample copies each month, with the hope that those who receive them may become subscribers. Our subscription price is so low that anyone interest-

ed in the Latter Day work can well afford to pay twenty-five cents to keep posted on what we have to offer, if for nothing else. You can best judge when you have heard both sides!

One of the readers of this paper, living away up Michigan, who read of our Women's Aid Society has kindly offered to donate several articles to be sold for the benefit of the society. Her example is worthy of imitation.

Bro. J. W. Johnson has moved his family to Independence and will make "the center place" his home.

HISTORY OF THE TEMPLE LOT.

We are forced to omit this feature of our paper this issue, but will print next month an installment larger than usual and thus make up what is lacking this month.

ZION AND HER REDEMPTION.

BRETHREN, there has been enough said in regard to why Zion was not established upon the land of Zion, in the days of Joseph Smith, in the beginning, or early part of the Church, and it is plain to be seen why it was not done. And from the fact that the Lord did make provision for His people also in the future, when they would repent, is evidence conclusive that the Lord fore-knew that they would not keep His commandments; therefore in His provision He says if Zion do the things I say she *shall prosper*. Zion has not prospered; surely she does not keep His commandments, for He said if she does keep them she *should prosper*. Now inasmuch as we have come face to face with these facts, and also that there is a promise left us on record in the covenants of the Lord to His people, when they repent, it certainly is the duty of every individual in the Church that believes these things, that believes in the redemption of Zion by the gathering to gather of His people upon the land of Zion under His instructions, through some individual whom He has promised to send to them, to give instructions to them, by which they can be planted in their inheritance, and to set in working order for the progress, advancement and upbuilding of the Church—I say to all that believes these things, it certainly is their duty to be up and doing all they can to bring, or assist in bringing, around this so much talked of and so much desired and prayed for event. We certainly cannot have any hope that it will be done through any of the fully organized

factions of Mormons (as they are called), for as an organization they are not acceptable to the Lord. For this reason, He says He will send one for that very specific purpose, namely, to set the House of God in order. Now if the House of God (or Church) is in order, what would be the necessity of sending one to set it in order. It is plain that He committed the priesthood to man on earth for the last time; but it seems that there would be a time when it would have to be set in order, for He has said He would send one for that purpose, and if it was not a necessity He would not do it. Joseph was called and appointed, and a time appointed to him, and his co-workers in his day, but from some cause they failed to carry out the instructions of the Lord. Although the Church was established upon the land of Zion, a part of the land purchased, and for a cause the people were hindered and driven out and away from the land of Zion, from their homes, and from the favor of the Lord and their inheritance; and the land of Zion is in the hands of their enemies, and the favor of the Lord has been towards their enemies, for He has so far favored them that they are in possession of the land of Zion until this day.

Then there is truly a meaning to the expression "Zion and her redemption." It is said in the Scriptures that Zion shall be redeemed by judgments and her converts by righteousness, and it is said also in the volume of the book that the redeemed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads, to build up the waste places of Zion. We all know what redemption means; it means get possession of, or regain something that was lost. In regard to the land of Zion we all can and do understand what it means, but in regard to ourselves what does it mean? And it is the problem before us now, and the only great problem that confronts us at this time as a people. When that is accomplished by her (Zion's) converts, the Lord will bring about the redemption of the land of Zion, for it is to be redeemed by judgments, and the Lord is judge of all; and He has said that it would begin at the house of God, and it did begin at the house of God, when they were driven out because of their unrighteousness and were not permitted to possess the land of Zion, and said He would chastise them and plead with her strong ones until they overcome and were clean before Him. The judgments of the Lord came upon Zion for their good, that they might learn obedience by the things they suffered, inasmuch as they would not learn it otherwise, and then the Lord will render judgment for their good concerning the land of Zion.

Therefore it is plain to be seen that the saints must redeem themselves before the Lord, and that by righteousness, by a righteous and godly walk before him from day to day, by walking in obedience to His commandments and His requirements, by exercising faith in his word and promises unto them, by a willingness to be guided by him in all things and by calling upon him prayerfully and asking him to deliver them out of their faults and errors and false doctrines they have

been subject to, by teachers that have been led by a spirit that never emanated from God, a spirit of confusion of which they have been subjected to for a time and season until they were sufficiently chastised before the Lord and repented of their unbelief and their vanity, which vanity and unbelief has brought the whole Church under condemnation; and the Lord says in Sec. 4, Par. 8, "And this condemnation rests 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." They were possessed with unbelief and vanity, and they treated lightly things they had received, and because these things did exist their minds became darkened, and repentance is the only remedy that the Lord has prescribed for them.

Now, Brethren, repentance is the Lord's requirement of the people; it is a necessary qualification to fit and prepare them for his acceptance. But some will say "Wherein shall we repent?" "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 give 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." There it is, Brethren, and it is the word of the Lord to his saints. Read the Book of Mormon and pray for light; pray the Lord to give you his spirit and direct your minds to that part of the book that is applicable to your case; read the commandments of the Lord to the Church, and you will see, by his assistance, what the Lord requires of you to do.

I can not present some things that I would like to, but the Lord knows what is best; I will by his help in the future write more on this subject, if the Lord wills.

Our next Conference will be in October; it will be made known through the columns of the SEARCHLIGHT. Now, Brethren, fast and pray with me and my brethren, and strive before the Lord to be prepared in all things that the Lord may reveal his will to us; and advise us what to do, that we may be instrumental in his hands in bringing about the redemption of Zion. Oh, my Brethren, awake! awake! shake off the chains that bind you! Come before the Lord in humility of soul; ask him to reveal his mind and will to us as a people and as individuals, that we may know how to act in the discharge of our duty before him. Oh, let us ask and pray for faith with an honesty of purpose, so that we may come together in our October conference in an acceptable manner before the Lord, and an honest desire to know and a willingness to do in humility before the Lord, will bring an answer from the Lord with a blessing on our heads. May God be with you and help you to prepare for the work of the Lord, is the prayer of your unworthy brother,

G. D. COLE.

names of Sheen & Co. also offered the temple lot to LDS Church if temple was mightily strong

THE SEARCHLIGHT.

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

VOL. I.

INDEPENDENCE, JACKSON COUNTY, MO., OCTOBER 1, 1896.

No. 9.

HISTORY OF THE TEMPLE LOT— 1829—1896.—Continued.

TESTIMONY.

W. W. Blair on cross-examination: The law of lineage applies to First Presidency of the Church; is so recognized by the Church; we claim precedent for it is established in Book of Mormon. I am historically acquainted with doctrines of original Church, and personally with those of the Reorganized Church; all are not entitled to the priesthood, only first-born are entitled to it if faithful. We understand that Joseph Smith was of the lineage of Joseph of Egypt; Joseph was the Seer spoken of in the Book of Mormon, and Oliver Cowdery was the spokesman. The name of the Church from 1830 to 1834 was "Church of Latter Day Saints," etc. The name of the Church was in May, 1834, changed to "Church of Latter Day Saints"; resolution for same found in *Evening and Morning Star*, Vol. 2, and is as follows:

"MAY 3rd, KIRTLAND, OHIO, 1833.

Minutes of the Conference of the Elders of the Church of Christ, etc. After prayer, the conference proceeded to discuss the subject of names and appellation, when a motion was made by Sidney Rigdon, and seconded by Newell K. Whitney, that this Church be known hereafter by the name of Latter Day Saints. Appropriate remarks were made by some of the members, after which the motion was put by the Moderator and passed by unanimous voice.

RESOLVED, That this Conference recommend to the Conferences and Churches abroad, that in making out and transmitting minutes of their proceedings be made out under the above title."

The authority for the original name was usage; the Church was denominated by Joseph Smith in prophecy as the "Church of Christ." In 1838 the Church adopted the further title of "The Church of Jesus Christ of Latter Day Saints." In 1838 Joseph received revelation designating Church as last above.

Joseph Smith came into Conference in Amboy in 1860 and claimed that he was called of God to position of President of the Church, and he was ordained by Zenas H. Gurley, Samuel Powers, William Marks and myself to the presidency of the Church, to be possessed

of and have all the authority, powers, and everything that pertained to that office.

Joseph Smith was entitled to succeed his fathers office by virtue of the general law of lineage. "In the reorganized church Revelations are first presented to the First Presidency, then they pass to the Twelve, then to the High Council, then to the High Priests, the Seventy, the Elders, the Priests and the Deacons that is the methods of procedure; and if it meets with no snags, then it is presented to the body, the entire body of the church, and if accepted by them it becomes binding upon the church.

Some of the records of the original church were taken to Salt Lake City, and some were burned. There were some revelations given that were never published. We have some now. We claim to be successor to the original church; the re-organized church has not the records of the original church because they were taken to Salt Lake under Brigham Young. The church had no existence as a church from 1844 to 1852, branches of the church existed in the different parts of the country. Wm. Smith was not one of the branches I refer to. I belonged to it, dropped out of it. Wm. Smith did not help me drop out. I did not say there was a Hedrickite branch of the church. When I first got acquainted with them they claimed they were a part and portion of the original church, that is scattered members, they did not claim any organization, beyond simple branches. I went down at one time to confer with them; there was a number of their local organizations, perhaps fifteen or twenty. I did not visit them all. I think that many of them had been in the primitive church. I attended two of the conferences of the Hedrickites; they were not called Hedrickites at that time, at that time they claimed no distinct organization, they claimed to hold the ministerial power. Mr. Hedrick and Mr. Owen were admitted into our conference and the right hand of fellowship given them. They were received into our

conference as Elders of the church, upon their own representation, and the representation of those who knew them.

There is a law in our church that permits such a procedure where a person is known to have belonged to the original church, and has not been dismembered. The Hedrickites at that time did not agree with us on the doctrine of lineal descent, as we taught it. The reorganization in 1852 was based on prophecies given through different ones prior to that time the conference of 1852 recognized the prophecy or revelation given through a high priest named Henry H. Deem, and acted upon it. He was a member of the Yellow Stone branch the body of the people sat in judgment on his revelation. I refer to the body of people that were present at the time the revelation was given. It was composed of High Priests Members of the Seventy Elders, Priests Teachers, Deacons, I can not say that all of these of whom I have just spoken were embraced in the reorganization, I could not say they belonged to any organization except a branch organization. Some of them had been strangites but had withdrawn.

These people who met in 1852 organized a church in pursuance of a revelation which was received as authoritative by a body of people assembled. The reorganized church regards this revelation as one of its fundamental laws. It was received as such and acted upon as such.

Jacob W Briggs was chosen as the presiding officer of the conference in 1852 because Mr. Deem become defected before the final choice was made I think Deem was excluded from the church about that time. The presiding officer at that conference was a member of the old church up in 1844. It is reported he united with the Strangites and afterwards with the Wm. B. Smith faction, he withdrew from Wm. B. Smith faction. The revelation given through Jason W. Briggs in 1851, I repudiated at the time but have since changed my mind. I held office of apostle under Wm. B. Smith was not recognized by reorganization as such was appointed apostle in reorganization in 1858. My appointment was claimed to be by revelation, the first came through Edmund C. Briggs and afterwards to myself personally.

Tullidges History of the reorganization has not been accepted by the church. I became a member of the reorganized church in 1857. Was baptized by Zenas H. Gurley. Sixty

persons belonged at that time, in 1860 probably 300 belonged.

Joseph Smith delivered an address at Ambry in 1860 and at close of the address he stated to the people that if the same spirit which prompted his coming there, prompted them in receiving him that he would become identified with them and take his fathers place; and upon this a motion was made that he be received and ordained to that calling. He was then ordained by Zenas H. Gurley, Wm. Marks, Samuel Powers and myself.

We claim the church has the right to either accept or reject revelations.

There is no law in the church that it should receive all of Joseph Smith's revelations.

The church was to receive only such as they were satisfied came from the Holy Spirit

HENRY A. STEBBINS testified that he lived in Lamoni, Iowa, was secretary and recorder of the Church of Jesus Christ of Latter Day Saints.

Record N. has been in my possession since I have been recorder of the church; on page 37, Exhibit N. is the motion. "On motion Bro. J. W. Briggs was appointed to co operate with Bro. Hedrick in writing out a pamphlet, setting forth the true position of our doctrine." The word *Hedrick* in that resolution appears to be two writings, the last one, the one in black ink; this is the darker ink, is my handwriting. Yes sir, I said I traced it there, I don't know when it was written there. It was done as I have stated. I wrote it over again, understanding that the word was *Hedrick* instead of *Hedricks*. I think that was done not less than ten years ago. Yes sir, I struck out the *s* in the name *Hedrick*, and I did so that the name would agree with the resolution following exonerating Jason W. Briggs from acting with Granville Hedrick, where the name is *Hedricks*.

ROBERT WESTON testified; I reside in Independence, Mo., I came to Independence in 1827, or '28. I have lived in this country ever since; I knew Joseph Smith, the president of the original church. Yes sir, I knew Edward Partridge; I saw Joseph Smith one time when he and Sidney Rigdon and some others were here. I know this piece of property here in Independence, commonly called the Temple Property, I know where it is located. It was, I think, in 1833 when I become acquainted with it. I have known the Temple Lot very well since 1833, or along about that time. The

people generally, in speaking of it, called it the Temple Property. I have never heard it called anything else than the Temple Lot.

ISAAC W. RODGERS testified; I live in Independence, Mo., have lived here since 1848, I know the property here in Independence, that is in litigation in this case. It is what is known as the Temple Lot. I have known this piece of property since 1853, or '54, as the Temple Lot. People generally called the lot in speaking of it, the Temple Lot.

WM. MCCOY testified; I live in Independence, am engaged in banking business. I was not personally acquainted with Edward Partridge but I knew of him. I am acquainted with the property in controversy known as the Temple Lot or property, I know where it is located. People generally in speaking of it called it the Temple Ground, or the Temple Property, the Temple Lot, or the Old Temple Lot. It has always been distinguished as the Temple Property in some way or other ever since I have been here and that is fifty years and over. Fifty years ago it was know as the Temple Property. At that time it was an open piece of ground and was regarded as a handsome piece of property. Maxwell and Woodson claimed to have possession of it, and had some kind of a suit over it, that was a good many years ago. Cannot say whether the present fence around the Temple Lot is the first one ever put around it. Cannot answer that with positive certainty.

THOMAS HAILEY testified; I live in Independence, have lived here ten years. I came here ten years ago this spring. I know the piece of property that is in controversy in this case. Have known it every since I have been here. It was not fenced until the summer of 1883. The trees were put out on it in the fall of 1883 I think. There was no improvements put on it before I came here, none that I could see. I have been a member of the Reorganized Church about seventeen years.

DR. CLARENCE ST CLAIR testified; I have lived in Independence ten years. I came in 1882. I know the property in controversy; I have known it ever since I come here. There was no improvements on the property when I first come, none at all. The first improvements was in 1883, they commenced digging post holes and fencing it. I mean the fence was put around it that fall. I was on the lot in September. I went there to hunt the place

where they supposed a stone was sunk, but I could not find it. I don't remember when the next improvements were made. That little church was built there something like three years ago I should say, I don't just remember the date of it however. The trees were put out in the fall of 1883, I think.

(Following evidence taken in Salt Lake City by agreement.)

EMILY P. D. YOUNG testified; I live in Salt Lake City. I am a daughter of Bishop Edward Partridge. I think Edward Partridge died in 1841. I am one of the daughters who with my mother and perhaps two other sisters signed a deed for certain property in Independence Mo. I think it was the Temple Property, if I haven't forgotten, it was for that. I signed a deed for some property there and I think it was for the Temple Property.

I have never signed but one deed for property in Missouri. One brother and one sister did not sign the deed. The sister is now dead.

I have always understood that the party purchasing the property understood that the property was church property. We were living at Winter Quarters at the time the deed was made. We always considered that the property was church property. Do not remember what was said at the time of signing deed about it being church property. The property was deeded away in 1848. I was twenty-four years old at time. I remember when I first came to Mo. it was in 1830 I think. We lived near the Temple Property, while we lived there my recollection is, that we had our little house on the corner of the lot. I was about seven years old when we went there and too young to remember distinctly.

Kansas City is preparing to spend thousands of dollars on her "fall festivities" as they are termed.

In view of the deep and wide-spread distress that prevails among the people, it occurs that this money might be put to a better use. If the money spent on these "festivities" was of any direct benefit to the people, no objection could be made, but the great bulk of it is simply thrown away in useless and wasteful expenditures, which can be illy afforded in these times.

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.

AGENTS wanted to solicit subscribers for this paper.

INASMUCH as THE SEARCHLIGHT has undertaken to uncover the secret abominations that now exist, and have heretofore existed among so-called Latter Day Saints, and it being the case, that one faction of Mormons have of late years been persistent in denying that Joseph Smith, the prophet, ever preached polygamy, we deem the time opportune to lay before the honest hearted among that faction the true condition of affairs that existed *previous* to the death of Joseph the prophet, as disclosed by two of the members of the reorganized church, and by so doing enable them to judge of the spirit that actuates their present leaders. If the leaders of the reorganization were willing that the truth should be known concerning the connection of Joseph the prophet, with the doctrine of polygamy, and would not attempt to deny and cover up the fact of his weakness and sin in this direction, we should refrain from making any reference to this lamentable fact, except when forced to so do, but the leaders of the reorganization are knowing to this thing, or might be if slight exertion was used, and the fact that they are trying by every means in their power to pervert the facts, and conceal Joseph's connection with polygamy, makes them equally guilty with Joseph. Who does not know that it is a crime to conceal a crime? and he who is knowing of a crime even after its commission, and shall attempt to conceal the criminal, is equally guilty with the criminal.

In presenting the evidence of Joseph's connection with the doctrine of polygamy, we

shall in this article use only such testimony as is furnished by members of the reorganized church itself. Should we introduce the testimony of those not members of the reorganization, some objection, however, unjustly, might be raised to accepting it as conclusive; to obviate this we shall print herewith, two letters, one from Elder Isaac Sheen, of the *Saints Herald*, and Wm. Marks, member of the Board of Publication of same paper.

"*In the mouth of two or three witnesses shall every word be established.*" (Bible and Book of M. and D. and C.)

This rule holds good both in the laws of man and of God, and agreeably to this rule we here introduce the writings of two men who were among the "first pillars" of the reorganized church and who died in full fellowship in that organization. There can be no question as to the genuineness of these letters, as they were published in the official organ of the reorganized church, however, their testimony wherever found, should be satisfactory to members of the reorganization, although it makes it much stronger and more acceptable when found in their own publications, under the personal direction of the two writers, one of whom Isaac Sheen was the editor of the *Herald*, and William Marks was a member of its board of publication, both of whom were placed in office by direction of a general conference. We have numbered each line of these letters for better reference and except that numbering they are exactly as they appeared in the *Herald* for January 1860, in Vol. 1, No. 1:

OPPOSITION TO POLYGAMY BY THE PROPHET JOSEPH.

(For the Herald.)

1. BROTHER SHEEN.—I feel desirous to com-
2. municate through your periodical, a few sug-
3. gestions made manifest to me by the Spirit of
4. God, in relation to the Church of Jesus Christ
5. of Latter Day Saints. About the first of June,
6. 1844, (situated as I was at that time, being the
7. Presiding Elder of the stake at Nauvoo, and by
8. appointment the presiding officer of the High
9. Council), I had a very good opportunity to
10. know the affairs of the church, and my convic-
11. tions at that time were, that the church in a
12. great measure, had departed from the pure
13. principles and doctrines of Jesus Christ.
14. I felt much troubled in mind about the con-
15. dition of the church. I prayed earnestly to
16. my Heavenly Father to show me something in
17. regard to it, when I was wrapt in a vision, and

18. it was shown me by the Spirit that the top or
 19. branches had overcome the root in sin and
 20. wickedness, and the only way to cleanse or
 21. purify it was to disorganize it, and in due time
 22. the Lord would reorganize it again. There were
 23. many other things suggested to my mind, but
 24. the lapse of time has erased them from my
 25. memory. A few days after this occurrence I
 26. met with Brother Joseph, he said that he want-
 27. ed to converse with me on affairs of the church,
 28. and we retired by ourselves. I will give you his
 29. words verbatim, for they are indelibly stamped
 30. upon my mind. He said he had desired for a
 31. long time to have a talk with me on the subject of
 32. polygamy. He said it eventually would prove
 33. the overthrow of the church, and we would
 34. soon be obliged to leave the United States,
 35. unless it could be speedily put down. He was
 36. satisfied that it was a cursed doctrine, and that
 37. there must be every exertion made to put it
 38. down. He said that he would go before the con-
 39. gregation and proclaim against it, and I must
 40. go into the High Council, and he would pre-
 41. fer charges against those in transgression, and
 42. I must sever them from the church, unless
 43. they made ample satisfaction. There was much
 44. more said but this is the substance. The mob
 45. commenced to gather about Carthage a few
 46. days after, therefore, there was nothing done
 47. concerning it. After the Prophet's death I
 48. made mention of this conversation to several,
 49. hoping and believing that it would have a good
 50. effect, but to my great disappointment, it was
 51. soon rumored about that Brother Marks was
 52. about to apostatize, and that all that he said
 53. about the conversation with the prophet was
 54. a tissue of lies. From that time I was
 55. satisfied that the church would be disorganized,
 56. and the death of the Prophet and Patriarch
 57. tended to confirm me in that opinion. From
 58. that time I was looking for a reorganization of
 59. the church and Kingdom of God. I feel thank-
 60. ful that I have lived to again behold the day,
 61. when the basis of the church is the revelations
 62. of Jesus Christ, which is the only sure founda-
 63. tion to build upon. I feel to invite all my
 64. brethren to become identified with us, for the
 65. Lord is truly in our midst.

WILLIAM MARKS,
 Shabbonas, DeKalb Co., Ill.

October 23, 1859.

Now follows the Sheen letter:

THE MORMONS AGAIN.

(From the *Saturday Evening Post* Oct 9th 1852.)

1. A Cincinnati correspondant who gives the
 2. Mormons a regular going over in his letter,
 3. for their doctrine and practice of polygamy,
 4. and whom we judge to be something of a Mor-
 5. mon himself, says very much to the purpose;
 6. They announce that polygamy is a doctrine
 7. "Sent forth as a standard of Universal Restor-
 8. ation for the tribes of Israel, and for all
 9. nations." "They seek to excuse themselves"
 10. in their abominations, because of the things
 11. which were written concerning some of the

12. Ancients. A specimen of this kind of sophistry
 13. is presented by Mr. Pratt in his communication;
 14. and yet this great apostle professes to be a
 15. Mormon, and I have no doubt that many of
 16. your readers imagine that Brigham Young and
 17. all these Salt Lake Apostles believe in the
 18. Book of Mormon and original Mormonism,
 19. whereas they have "departed from the faith"
 20. and "have turned the grace of God into las-
 21. civiousness."

22. The Book of Mormon informs us of just
 23. such apostles as they are, who lived on this
 24. land in ancient times. It says "Thus saith the
 25. Lord, this people begin to wax in iniquity; they
 26. understand not the scriptures, for they seek to
 27. excuse themselves in committing whoredoms,
 28. because of the things which were written con-
 29. cerning David and Solomon his son. Behold,
 30. David and Solomon truly had many wives and
 31. concubines, which thing was abominable before
 32. me, thus saith the Lord * * * There shall not
 33. any man among you have save it be one wife
 34. and concubines he shall have none; for I the
 35. Lord God delighteth in the chastity of women
 36. * * * I will not suffer, saith the Lord of
 37. Hosts, that the cries of the fair daughters of
 38. this people which I have led out of the land
 39. of Jerusalem, shall come up unto me, against
 40. the men of my people, saith the Lord of Hosts;
 41. for they shall not lead away captive the
 42. daughters of my people, because of their tender-
 43. ness, save I shall visit them with a sore curse,
 44. even unto destruction, for they shall not com-
 45. mit whoredoms, like unto them of old saith the
 46. Lord of Hosts."

47. Mr. Pratt accuses "Christendom" of having
 48. "petty prejudices, local superstitions and nar-
 49. row views" on this subject, but these quota-
 50. tions and more that might be made, show that
 51. the Book of Mormon is more opposed to the Salt
 52. Lake "Standard of Universal Restoration" than
 53. Christendom is, for the Book of Mormon con-
 54. demns *ancient* as well as modern polygamy.
 55. The Salt Lake Apostles also excuse themselves
 56. by saying that Joseph Smith taught the spirit-
 57. ual-wife doctrine but this excuse is as weak
 58. as their excuse concerning the ancient Kings
 59. and Patriarchs. Joseph Smith repented of his
 60. connection with this doctrine and said that it
 61. was of the devil. He caused the revelation on
 62. the subject to be burned, and when he volun-
 63. tarily came to Nauvoo and resigned himself
 64. unto the arms of his enemies, he said that he
 65. was going to Carthage to die. At that time he
 66. also said, that if it had not been for that
 67. accursed spiritual-wife doctrine, he would not
 68. have come to that. By his conduct at that
 69. time he proved the sincerity of his repentance
 70. and of his profession as a prophet.
 71. If Abraham and Jacob by repentance can
 72. obtain salvation and exaltation, so can Joseph
 73. Smith. Respectfully,

ISAAC SHEEN.

Cincinnati Sept 20th 1852.

P. S. Brigham Young publicly declared his
 hostility to the United States Government in the

Temple in Nauvoo, and on various occasions he has done so. They are waiting for a favorable opportunity to manifest their hostility. I. S.

“He said that he desired to talk with me a long time on the subject of polygamy. (line 30 Wm. Marks letter.)

If Joseph had been wanting to talk for a long time with Elder Marks on the subject of polygamy, it must have been because polygamy existed for a long time previous to the date of this conversation (1844) and yet the leaders of the reorganized church have the audacity to claim that Brigham Young introduced polygamy after Joseph's death when Elder Marks testifies that Joseph said he had been wanting to talk with him for a long time previous to Joseph's death. This part of Elder Marks letter clearly establishes the fact that Joseph knew of the existence of the practice of polygamy in the church a long time previous to his death, and in line 33, he further tells Elder Marks that it would eventually prove the overthrow of the church * * * unless it could speedily be put down.”

“He said he would go before the congregation and proclaim against it, and I must go before the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction, (line 43, Elder Marks letter.)

Joseph here expresses a determination to go before the congregation, so wide spread had this damnable heresy grown, and those who were in transgression, [that is practicing it], must make ample satisfaction, or be cut off from the church, and yet with Joseph preparing to take these desperate steps to crush out polygamy in the church, the reorganized leaders calmly assure us that the Prophet Joseph never had any connection with polygamy.

The only reason that these steps for the suppression of polygamy were not taken was because the mob commenced to gather a few days after, and the opportunity was not afforded Joseph to publicly rectify the great wrong done by him to the Church of Christ in this imposition of the doctrine of polygamy.

If Joseph had been permitted to live he doubtless would have done the very thing he proposed doing to Elder Marks, for Editor Sheen assures us in his letter that Joseph repented of his connection with this doctrine of polygamy. *We hope he did.*

In Isaac Sheen's letter is strong corroborative testimony. Sheen says (line 59-62)

“Joseph Smith repented of his connection with this doctrine and said that it was of the devil. He caused the revelation on the subject to be burned.”

Here you have it in a public statement first published in the Cincinnati *Evening Post* and reprinted in the *Herald* the official paper of the reorganization, in the words of its editor, that Joseph Smith repented of his connection with this doctrine of polygamy and caused the revelation on the subject to be burned. So then if Bro. Sheen told the truth, and we hardly think the reorganization will assail his veracity, Joseph Smith was into polygamy and was so conscience-stricken about it that he realized his life must pay the penalty, for giving to the church, in his capacity of “Prophet Seer and revelator” a revelation which was false and had to be burned. In line 65 it reads ‘he said that he was going to Carthage to die. At that time he also said, that if it had not been for that accursed spiritual-wife doctrine he would not have come to that.”

Editor Isaac Sheen recognized the fact of Joseph's connection with polygamy and did not attempt to deny it, neither did any of those at that time who were acquainted with the facts in the case and who were truthful men, but now that fifty years have passed and those familiar with what transpired in Nauvoo previous to Joseph's death, have about all passed away, a set of men styling themselves Servants of Jesus Christ are endeavoring to deceive enquiring minds and shift the guilt and sins from the shoulders of those who were authors of this doctrine of polygamy onto Brigham Young and others who were but dupes trying to put into practice what had been, as they believed, revealed from God.

Editor Sheen takes consolation however, concerning Joseph's condition and concludes because Abraham and Jacob obtained forgiveness after their connection with polygamy so might Joseph. He says line 71 “If Abraham and Jacob by repentance can obtain salvation and exaltation so can Joseph Smith.” True enough and as Editor Sheen and Elder Marks have both pretty clearly proven that Joseph did repent of his connection with polygamy, just previous to his death, and as he is in the hands of a just and merciful God, no one need have any fear but that he will be dealt with as seemeth good in the sight of God.

We have abundance of other testimony on this point, and will produce it if necessary. It all is in corroboration with these two letters, but as the Reorganized Church is the only faction of Mormons who deny Joseph's connection with polygamy we have introduced only *their own testimony*, and they dare not deny but what these two "fathers" of their organization *told the truth*, and they will hardly have the assurance to require more proof than does the law of God.

They are forced to this extremity. Either the present leaders of the reorganization have not been telling the truth, when they asserted that Joseph Smith, the father of the present man of that name, had no connection with polygamy, or else Editor Sheen and Elder Marks told a falsehood when they wrote by implication that Joseph did have. Which is it?

The Searchlight and its publishers believe these letters to be truthful and believe the proper way to escape the consequences of men's evil actions is not to try and hide them, but to go back far enough in Mormonism to where it was pure and undefiled christianity and base your foundation on the teachings of that period. We claim that the church was prue and the "Lamb's Wife" up to 1834, and we are endeavoring to promulgate and uphold its teachings to that date, and to disclaim anyone or anything that will lead us away from these "prue principles," in our efforts we desire the earnest support of every honest hearted believer in the Book of Mormon.

September 15, 1896.

BRO. J. R. HALDEMAN:—As you see from Bro. Maloch's letter, in the Sept. issue of THE SEARCHLIGHT, that Bro. Hedrick and I were at Vera Cruz, Mo. We held a meeting there three weeks, baptized six and organized a branch.

The people in that country, as a rule, are a good hearted people; we make many friends there for the cause of truth.

We also held a two day's debate with Elder Spurlock, of the Josephite faction, and if reports are worth anything we gained a victory for our people at that place. We hope some day to be able to return to that place and see the fruits of our labor, and enjoy ourselves again with those people.

There has been four Josephite Elders baptized since the first of last April, and one branch organized also; and amongst the number baptized since last April, 9 were Josephites, and still the work goes on.

We believe some one should go to Lamoni, Ia., for we believe there could be a good work done there. A man came down from Lamoni a few weeks since, and was baptized the 30th of August. Bro. Andy Himes was also baptized the same day.

Ever praying for the redemption of Zion, I am your brother in Gospel bonds.

J. W. JOHNSON.

MORTALITY OF THE HOT SPELL.

THE recent heated term, which included such a large portion of the United States in its area, was unprecedented in reference to the fatality which accompanied it. The loss of life directly due to the torridity was enormous, while many deaths occurring from other causes were indirectly attributable to the heat. The exact number of victims will probably never be known. New York papers estimate that at least 1,000 died in that city alone. Nearly as many more died in Chicago, while almost every other city in the country contributed to the list. It is believed that from 3,500 to 4,000 people lost their lives during July and August in the United States from the extreme heat, an appalling record and without precedent in the history of the country.

Dumb animals also suffered greatly. In the large cities they were prostrated by the scores and hundreds. In New York more than a thousand horses succumbed, and 1,500 cats and dogs are said to have died there in one week. One street car company lost \$8,000 worth of horses in less than a week. In Chicago the loss was fully as great, 800 horses dying in a few days. In a great many cases this loss was largely due to the cruelty of drivers, who urged the animals through the broiling sun without remorse of pity until they dropped dead in their tracks—mournful instances of man's inhumanity to his helpless servants.

The heated term of 1896 will long be remembered as an affliction frightful in its results to man and beast.—*Kansas City Daily Journal*.

Is it not strange that with all these signs, which are in direct fulfillment of Old Testament prophecy, that those who observe them fail to connect them with their true meaning?

Simply regarded as an incident by the people at large, when, in fact, they are the mighty omens and forerunners of still more dreadful things which God has decreed should fall upon the earth in the latter days. When we contemplate the devastations that God said should grow thicker and faster, as the time approached for His coming, we are made to rejoice that the Lord, true to His past dealings with His children, has provided a

plan and place of safety in the latter as well as in the former days for His believing children.

He has commanded His children to stand in "holy places," where, when His awful judgments are being poured out upon the ungodly, His saints might stand by faith. Independence has been pointed out as the the "center-stake" for the assembling of His people and when that place is full He has said that He has other places which He would reveal unto His children.

Brothers and Sisters in Christ, Independence is not yet full, there is still room and plenty of it. Don't delay seeking a place of safety, until the storm shall break in its fury and you be lost in the wreck and ruin that will cover this land "as the waters cover the deep." "Zion still stands and shall not be moved out of her place tho' her children be scattered."

LIFTING THE STANDARD OF PEACE.

WE print the subjoined letter which was sent to President Joseph Smith of the Reorganized Church, at the commencement of the Temple Lot litigation. It shows the contrast between the spirit and methods of the two organizations, and further demonstrates the fact that the Church of Christ was an unwilling party to the suit, which has placed the cause of Christ in an undesirable light before the world. You will notice that our people in this letter practically offered to turn over the Temple Lots to President Smith if he would show, to the satisfaction of the Church of Christ, that he is that one "mighty and strong" who shall "set the house of God in order."

This offer has never been withdrawn by us, notwithstanding the cruel burdens we have borne, resulting from the Temple Lot suit. The letter is as follows.

INDEPENDENCE, MO., August 11, 1891.

MR. JOSEPH SMITH, Lamoni, Iowa :

DEAR SIR :—

We have thought that a suggestion from

us would not be out of place at the present time. You may think that we delight in contention and controversy, but in this you may be mistaken ; we have taken what steps we have because of your persistent refusal as a Church to meet the question at issue, and try to come to a unity of understanding among ourselves. The work of exposing your false positions (as they appear to us) has not been a pleasant or agreeable work, but was forced on us by your own actions, How long is it going to be necessary to manifest before the world the division that exists in "Mormonism" or among those who believe, or profess to believe, in the Book of Mormon ? We have been and still are ready and willing to meet you on equal grounds, in a Christian spirit, and try to settle existing difficulties.

The spectacle of your trying to destroy our title and dispossess us of property that we have honestly bought and paid for in good faith, is a splendid club put in the hands of the enemies of the truth to use against the Latter Day work.

Now we suggest that this is all unnecessary ; we are looking and praying for the appearance of the one "mighty and strong," and if it be true that you are the one to manifest this to our satisfaction, yourself, or have all your people unite in asking the Lord to manifest to us and all honest believers in the Book of Mormon that you are that "one," would be a much more honorable and consistent, to say nothing of the Christianlike course than the course you are pursuing, and you would get possession of the Temple Lot without applying or appealing to Gentiles and outsiders to settle a controversy between two Churches that profess to be the Church of Christ and led by His spirit. We are working and praying that unity may obtain among the Saints of God, and we are satisfied it never will obtain until the "one mighty and strong" appears, and by the power of God accomplishes the work of setting the house of God in order. It might be that investigation would enlighten our minds on this question, and we repeat, we are and have been ready for this investigation. If you see fit to accept this suggestion in the interests of peace and harmony the arrangements can be made. If you conclude to treat us, as you have been doing, with contempt, and are determined to fight it out in the courts, well and good, we have done our duty, and have, according to the Book of Mormon rule, made proposals of peace and lifted up the standard of peace, and now if you will persist in your present course, and want to continue the war, we are prepared not only to meet you and defend our rights, but will carry the war unto your own Churches, and before the world, until you will be glad to sue for peace and accept terms that may be more humiliating than would be necessary now.

Respectfully yours,

C. A. HALL

To Joseph Smith. No. 1.

THE SEARCHLIGHT.

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

VOL. I.

INDEPENDENCE, JACKSON COUNTY, MO., NOVEMBER 1, 1896.

NO. 10.

HISTORY OF TEMPLE LOT— 1829—1896.—Continued.

JOHN H. CARTER testified: I am living in Utah county, close to Provo City, Utah; I came here in 1850; prior to that time I lived at Kirtland, Ohio, almost two years; went from Kirtland to Far West in 1838; went from there to Mississippi River, then to Hancock county, Ill.; I held Elders and High Priest's license in the original church; I was acquainted with the doctrines of the original church; I was acquainted with the doctrines taught by Brigham Young; some of the doctrines taught by Brigham Young, I never heard taught by Joseph Smith; I never heard the doctrine of polygamy taught by Joseph Smith; I never heard him preach it.

Was present at meeting in Nauvoo when something was said or done about the successor of Joseph Smith. It was a regular Sunday service held in the Bowery at the north of the Temple a short time before Joseph was killed.

Joseph Smith was on the stand leading his son Joseph when somebody asked, "If Joseph Smith should be killed or die; who would be his successor?" And he turned around and pointing to his son "There is my successor" and he went on and said "My work is pretty nearly done."

It was the understanding that Joseph's son should be the leader when he came of age, Brigham Young preached it awhile after he came to the valley.

I was present in 1837 in the Temple when Joseph Smith took the Bible, Book of Mormon, and Doctrine and Covenants and said, "I motion that we take these three books for our guide and doctrine."

The revelation on polygamy was never published prior to 1844; was present when Brigham Young was chosen president, it was at Kanesville, in the log school house; Orson Hyde made the motion and Bro. Woodruff seconded it; about two hundred were present; it was at conference appointed by Brigham

Young and the twelve to be held there; I do not think it was the Church that voted on him and elected him president, for the Church numbered between two and three hundred thousand and there was only about two hundred present when Brigham Young was elected. I have stated repeatedly that polygamy was not publicly taught during Joseph Smith's lifetime. I think it was taught privately by some of the members, and practiced secretly by some. I knew two or three there. The first time the issue was ever raised there was by a member of the High Council by the name of Harris, and another by the name of Marks. I knew William Law very well and was acquainted with Wm. Cowles, knew all of the twelve. I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. The Reorganized Church teaches the same doctrine, as far as I can see, as was taught in the original church.

Brigham Young presented the written revelation to the Church here in 1852. He claimed that Emma Smith had burned up the original and that Bishop Whitney had burned up his too. The doctrine of blood atonement was adopted and taught by the Church here in Utah. If you doubt it, I could tell you of a half dozen instances where it was put in operation. I have heard it preached from the stand, not more than four or five years ago, in Provo, Utah.

JOHN TAYLOR testified: I live eight miles from Ogden; was born in 1812; joined the original church in 1832; went to Jackson county Mo., in 1833; I knew Edward Partridge, I worked for him quarrying rock on the Temple Lot; his house was on the Temple Block; Edward Partridge took me to a corner stone and showed me where the Temple was to be built; I contributed thirty dollars toward purchasing that land; I cannot say that I know about others contributing to that sum. He promised me a deed for my inheritance in the land. It was my understanding that the land was bought with money of the Church.

There were some who bought land there for speculative purposes; Edward Partridge showed me the chest the Church funds were in; I saw him put money into it and take money out of it; I was teacher from 1832 up to 1844; knew of no rule that permitted the practice of polygamy. I am not positive that I quarried rock on the Temple Block but think I did. The Temple Block was not far from the Lexington road; at one time [at Nauvoo] I watched John C. Bennett go into a house that had a bad reputation; I reported him and action was taken; that was in 1842; at that time it was called the John C. Bennett secret wife system; there was no polygamy taught; there was a man by the name of Brown that taught that doctrine; he was cut off from the church. Another man by the name of Durfy went to LaHarpe and told the people that he thought the time would come when they would practice polygamy as did David and Solomon of old; that was reported to Hyrum and Hyrum sat on a well curb and wrote a notice to him that the doctrine was not to be taught in the church. I saw the letter and it was a severe rebuke. I think I could identify the letter if I should read it. Yes, sir, I recognize the letter you read as the purport of the letter, but I did not think at the time there was as much as there is there; it has been a long time ago, almost fifty years, a long time to remember these things you know. I recognize some of the language; I cannot recognize that as being the letter that was written at that time. The letter I referred to is a letter that Hyrum Smith wrote and delivered to Mr. Hewitt to take to those brethren. I was acquainted with a man at Far West by the name of E. G. Gates. I knew him by that name. I knew him in Nauvoo, but I saw him in Far West before he went to Nauvoo; I knew Elias Higbee in Far West, Mo., before he went to Nauvoo; he was judge of the county court of Caldwell county, Mo. Edward Partridge lived there at the same time; he left there in 1838 or '39; Partridge left in the spring or summer of 1839; many went out in 1838; I went to Nauvoo in 1840.

We are in receipt of a letter from Bro. George D. Cole dated October 15th, in which he expresses himself as being firmly in the work and anxious to help build up, with the little band known as the "Hedrickites." He is anxious to have some preaching done at Bonner Springs.

X OUR GENERAL CONFERENCE. X

Our October General Conference which closed the 8th after a three days session was probably our best conference in the recent years.

Never before was the overruling hand of God made so manifest in our behalf, although several times the evil one sought to impede the work of the conference, but in each instance he met with signal failure and the conference closed amidst the greatest of good feeling and grand rejoicing among those present, and God's faithful people left the conference feeling their strength renewed and with a full consciousness that the work they are engaged in is divine and approved of God. The work of the conference is published herewith in a condensed form:

Semi-annual conference of the Church of Christ convened on Temple Lot, October 6, 1896, at 10 o'clock a. m. Meeting opened by Bro. Richard Hill. Sang hymn 101. Prayer by Bro. Hill. Bro. Hill was chosen to preside and Bro. John R. Haldeman was chosen secretary; Sr. A. A. Page chosen as assistant secretary. A few remarks were made by Bro. Hill. By vote of the conference the minutes of previous conference were read and accepted.

By motion, seconded and carried, the elders who composed the conference who had done any labor in the interests of the church, reported to the conference.

Bro. J. W. Johnson reported:

"Bro. James Hedrick and I went to Southren Missouri. We labored in the vicinity of Vera Cruz for some three weeks. We baptized six and organized them into a branch, Bro. Maylock, president. We left that branch in faith, its members trusting in the ultimate triumph of this work. While there we held a debate, and judging by appearances we gained the day and won a victory. We did some labor in the same county—spoke in the Rock House church some five times, and all things considered we believe we made a good impression. We came up to Cedar County and preached there; we met with friends. After coming back here I accompanied Bro. Frisbey to Coffee County, Kansas. We did the best we could for this work and returned. I am still heart and soul in the work."

By vote of conference Bro. Johnson's report was accepted.

Bro. Geo. P. Frisby reported as follows:

"If I had been as successful in my labors as the brother who has just reported I feel as if I would have something to report. I hope you will pray for me and when I go out again I may be able to bring in a better report. I went to Bonner Springs, and Bro. Johnson was there and I tried to hold him up by my prayers. It did me a great deal of good to be there. I went to Coffee County with Bro. Johnson and we did the best we could for this work. There was no visible evidence that any one was converted. One man attempted to gainsay what was said, but Bro. Johnson answered him to the point, and he did it to the man's satisfaction and the smiles of the congregation. I am sorry that I have no better report to

make. God being my helper I want to do all I can to roll on this work."

By vote of conference Bro. Frisbey's report was accepted.

Bro. Jas. A. Hedrick reported as follows:

"A good deal of my report is simply a repetition of Bro. Johanson's. We went to Vera Cruz in answer to a letter which came from there, requesting the church to send some one to preach our doctrine. We labored in that neighborhood. We organized a branch with six members. We visited other places, preached in the Rock House church. There is still a good opening for the elders of this church in that vicinity. There is much interest in the vicinities we have visited; I have met some of the parties from there who desire to hear more of our position. A great many of them are thinking people and will come out to hear."

By vote of conference Bro. Hedrick's report was accepted.

Bro. Geo. D. Cole reported as follows:

"I feel like reporting that I have no report to make. I have not preached any since last conference. I have done a good deal of talking and have seen some of the results of my efforts. I will try to do more in the next six months. I am not tired of this work; I have passed through trials, but asked the Lord to assist me and I have grown stronger. I admit that I have not done as I ought to have done and I feel that I want to take up the line of march."

By vote of conference Bro. Cole's report was accepted.

Bro. A. L. Hartley reported as follows:

"I have no report to make as far as preaching is concerned. We have already listened to the reports of the preaching at Bonner Springs. We have our prayer meetings and have prayed very frequently during the past week for our conference, that the spirit and blessings of God might be with us, and from what I understand you have received them, brethren. Whether our prayers have been a part of the cause or not I may not judge. I am glad to know that you have been blessed with the spirit of God, and hope we will have it more and more, and by and by we may know of things that are yet to be shown unto us. I want to be faithful in the cause of Christ. Pray for me."

By vote of conference Bro. Hartley's report was accepted.

Bro. John R. Haldeman reported as follows:

"I believe I have baptized one since last conference. I have spoken six times in Independence. Of course you know my labors have been chiefly on the SEARCHLIGHT. I thought while sitting here listening to the reports of the brethren, that, in view of the blessings received yesterday and Saturday and the results of our labors during the last few months, that it would not be a hard matter to make an advance report. Every few days a letter comes in from some new correspondent making inquiries about our faith. Perhaps my work ought to be given to some older person. I sometimes feel afraid to go ahead and do the work that I do. There is a great deal depending upon the work of the little SEARCHLIGHT and great responsibilities rest upon the one who will have it in charge. The paper is doing much good as is testified by some of the results of its efforts seen here today. If the interests of the church can be bettered by putting some older person in this position, I desire it to be done, and I will labor in whatever capacity you choose to place me. I love my work and if I am continued in it I shall need the prayers of my brethren. The Lord has helped me in the line that I have labored in.

Motion made and seconded that Bro. Haldeman's report be accepted.

By vote of the body conference adjourned till 2 o'clock p. m.

Meeting opened by Bro. Hill at 2 p. m. Song 116, "Come thou fount of every blessing." Prayer by Bro. Hartley.

Report of Independence branch was then read. Statistics as follows:

Number of members at last report, 55; number of members added, 11; 9 by baptism and 2 by letter. Whole number of membership 66, comprising 8 elders, 2 priests and 1 teacher.

By vote of conference report was accepted.

Report of Vera Cruz branch was then read. Branch organized July 25, 1896, by Bro. Johnson and Hedrick. Members 6, all received by baptism; 2 elders, 1 teacher.

Report received by vote of conference.

Report of General church secretary and recorder called for:

Membership last report, 51 members. Number added, 21. 15 received into Independence branch, 13 by baptism, 2 by letter. Six received into Vera Cruz branch.

Report received by vote of conference.

Report of committee to receive subscriptions for Bro. Cole's mission to the Indian Territory called for:

Treasurer reported \$11 on hand; \$9 pledged, not yet received.

By vote of conference report was received.

Ready now for new business. The question of ordinations then came up.

Nearly all the elders present spoke concerning the manner of ordaining candidates, as well as the qualifications needful on the part of the candidate, and it was firmly resolved that no one should be ordained to any office in the Church of Christ who was a user of tobacco or intoxicating drinks.

After some more discussion a motion was made and seconded to adjourn till 9 o'clock the following morning. Carried.

October 7th: Meeting opened at 9 a. m. by singing hymn "Farewell all Earthly Pleasures." Prayer by Bro. Hill, followed by prayers of eight of the brethren. Song, "Nearer My God To Thee" after which Bro. Hill read from Book of Mormon. After a few words of exhortation from Bro. Hill the meeting was open for business.

Motion made and seconded that a letter received by Bro. Haldeman from Ohio and (Continued to page 79.)

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

AGENTS wanted to solicit subscribers for this paper.

The *Saints Herald* of Sept. 30th 1896, has an article headed "Characteristic Accusation," in which some unkind things are said concerning the Church of Christ, and also some individual whose name and residence is not disclosed in the article. The "Hedrickites"—as the *Herald* styles us—will be better able to investigate the truth of these charges concerning the person mentioned if the name and address is furnished with a specific statement of offenses. Until such is done we shall feel justified in believing that the *Herald* has built and set up a "straw man" for the purpose of knocking him down.

As to the remainder of the article it so teems with abuse of the "Hedrickites" as to create a suspicion, that the Reorganized Church has run out of facts and argument against our people and is forced to resort to this unfair method of bolstering their cause.

We will ask the *Herald* if Isaac Sheen and Wm. Marks are to be included in the category of those, as the *Herald* states it, whose "own guilt has seemly caused them to pour forth the spirit of their wrong-doing in maledictions upon and base charges against Joseph Smith."

Come Brother *Herald* and tell us what was the extent of the wrong doing of Elders Sheen and Marks and what infraction of the moral code may be laid to them? Your rule laid down in your "characteristic accusation" is certainly as applicable to them as to others for to their public written declarations are the "Hedrickites" indebted for strong proof of the prophet's fall.

We feel sure that no "Hedrickite" has

ever brought forth proof equal to that furnished by these "fathers of the reorganization" in their letters printed in the first *Herald* showing Joseph's connection with polygamy. (Reprinted in SEARCHLIGHT for October.)

Must we stand the abuse alone or are they to be included also?

LINEAL PRIESTHOOD.

(Mostly extracts from sermon delivered at Independence Oct. 11th, 1896.)

The subject of priesthood is one which has caused great differences in opinion and belief among the Mormons; it has been a source of contention since near the founding of this church. While I believe that some men have been mistaken in their ideas of the Melchisedek priesthood, I desire to point out a few of those mistakes with charity and humbleness of heart. I believe the Melchisedek priesthood is open to every man upon the face of the earth who will fit himself and prepare his heart, and in order to show you that this is the case I will read a portion of the Book of Mormon. In this book words have been used which appeal to our understanding, and they have not become obsolete. They are just as good today as the day in which they were written. I will read from the 6th paragraph of the 9th chapter of Alma.

"And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore, they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren. Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared."

It is well understood that there are two orders of priesthood; one is called the Melchisedek, and the other the Levitical or Aaronic priesthood, the persons holding office in these priesthoods acting in various ordinances. The Melchisedek priesthood was instituted from the foundation of the world, and was conferred upon man by the Almighty that men might be brought back into the presence

of God, which is salvation. This priesthood remains forever. The Aaronic priesthood was instituted to fill certain offices to administer in temporal things. Now I want you to notice that those men whom I have just read about, were called on account of their faith and good works; this was a holy calling; not because they were the sons of their fathers, but because of their free agency, by which they chose to work the works of righteousness. This was the means by which they were chosen and ordained into the holy order. Not a word is raised about lineage or birthright, or to quote the words of Alma: "*In the first place they were on the same standing with their brethren.*" Please to tell me how men can be on the *same standing* with their *brethren* if the laws of lineage are to prevail? The very moment you admit the law of birthright or blood lineage, you place those who are not included in the lineage at a disadvantage with those who are so included, and by such admission you destroy this passage of divine Scripture, which I have just read. When you place men on the *same standing* then are all equal, and not one above another on account of the accident of birth.

Every man had the same privilege of receiving the priesthood through their faithfulness, as did his brethren. Now I want you to stop and consider a moment. If it is a fact that one man is allowed a pre-eminent right over his brethren, where is the equality? Where is the equality if a Smith or a Cowdery, or any man be preferred above his brethren? This man of God—Alma, was not called of God because his father held the priesthood, but because he chose to exercise faith in God and work the works of righteousness. Never let it get out of your mind that in the first place these men were on the same standing with their brethren; on the same footing with others who might have been called if they had chosen to do the works. The Melchisedek priesthood was prepared from the foundation of the world for such as would not harden their hearts, not for such as had certain blood flowing in their veins. If this had been a lineal affair these men could never have been on the same standing as their brethren, but must have been higher at the start. I want to take your mind back to a few of the greatest men who ever belonged to and officiated in this order; Melchisedek himself, and Abraham, who received it under the hand of Melchisedek. In the cases of these men pedigree is not known or recognized. Moses received his priesthood under the hand of Jethro,

who was his father-in-law. Jesus Christ was a priest of this order, and he received it not by birth or lineage. Yet Paul informs us he came of a tribe of which Moses spoke nothing concerning priesthood. In fact there is no precedent in all history; an instance cannot be found of the Melchisedek priesthood being handed from father to son on account of blood relationship. If it is a law of God that the Melchisedek priesthood shall descend from father to son why did not the prophet Joseph Smith receive it from his father instead of from the hand of an angel. It seems to work backwards in this case for Joseph, the prophet, ordained his own father to priesthood! The Reorganized Church has found in the Book of Mormon a person designated as the choice seer, and they have chosen to call that man Joseph Smith. The preface to the Book of Mormon forever dispels that claim. That book was to come forth by way of Gentile, and if the Book of Mormon be true it forever shuts out Joseph Smith from being of the tribe of Ephriam.

We do not dispute that there is a priesthood whose order comes down by descent, but it belongs to the lessor order. See Doctrine and Covenants, page 224, sec. 83, par. 3.

"And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever with the priesthood which is after the holiest order of God."

Now follow me carefully while I read from the sixth verse of section 83:

"For the sons of Moses and also the 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 Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, *whose sons are ye.*"

Whose sons are ye! Who does the Lord mean when he speaks these words? We turn to the first verse of the same section and discover that God is talking to Joseph Smith and six elders. Now if there has been special privileges granted in this revelation, then those six elders also have a claim and should stand shoulder to shoulder with Joseph. But I will read further:

And also many whom I have called and sent forth to build up My church; for whose is faithful unto obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; they become the sons of Moses and Aaron and the seed of Abraham."

And also many whom I have called! God did not even restrict it to the six elders, did he? *They* become the sons of Moses and Aaron and the seed of Abraham and the elect of God. That word "they" covers the ground. "They" means everybody who is faithful enough to obtain it. If that word means anything it means no less and no more than what it proclaims. Every man is contemplated in that promise. Every man who will prove faithful has the right to participate in this blessing to the fullest extent. And what is this blessing; what effect has this priesthood upon those who obtain it? They are sanctified by the Spirit *unto the renewing of their bodies*. Whoso is faithful unto obtaining these priesthoods would by the renewing of their bodies *become* the sons of

Moses and Aaron and the seed of Abraham; so they, by faithfulness are no more the sons of carnal laws, but their bodies are renewed and they become sons of Moses and Aaron and the seed of Abraham. I want to make this remark, that according to that 6th paragraph there was an oath made to the priesthood. God swore by himself because there was none greater, and He will never go back on His word. All that is necessary is for a man to prove that he has received the priesthood legally, then enter in and claim the promises.

*Sec. 104, par. 18, (not a revelation) says:

"The order of the priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made."

Here we are told that the priesthood was handed down from *father to son*. So it was; Adam being the first mortal to hold the priesthood and at the same time being the *father* of all men, it of a *necessity* had to come down from *father to son*, but it was simply a coincidence that it followed the channels of lineage. It further states that the priesthood "rightly belongs to the literal descendants of the chosen seed to whom the promises were made."

We ask ourselves who the "literal descendants of the chosen seed" are? Seth was the chosen to whom the promises were made (a) and the bible established the fact that all who trace their parentage to Noah are of the seed of Seth. A moments reflection informs you that the whole race of mankind is descended from Noah, (excepting possibly the negroes who are of Cain) so even placing whatever construction you please on this par. 18, sec. 104, it leaves the whole race of mankind free to obtain this priesthood upon conditions other than the law of blood-lineage. It is true that the priesthood "rightly belongs" to the "literal descendants" of Seth, not because of any law of the priesthood, but because of a special promise of God unto Seth that his seed should be the chosen of the Lord. Just on the same principle that a free born American citizen is entitled to the ballot because his father was an American citizen you might say that the right of franchise came down by lineage and yet we know that the law of lineage is not recognized in our country. Neither is it a *law* of franchise that a man must obtain his right to vote by lineage for we know that a foreigner, by complying with certain laws, can have the same right to vote as a free born American citizen.—"A lawful heir according to the flesh," if you choose, and yet the whole race of mankind may become American voters by complying with the proper laws, while a special law or rule gives the right to free born American citizens. Just so with the special promises made to Abraham and his seed, and yet notwithstanding these special promises, not one person included in the original promise to Seth is barred. We may all become of the seed of Abraham. See Sec. 83, Par. 6: Tells us that "Whoso is *faithful* unto the obtaining of these two priesthoods is by the Spirit able to *renew* their bodies that they become the *sons* of Moses and Aaron," and thus by its wonderful powers and operations they become actual sons of Moses and Aaron and "lawful heirs ac-

ording to the flesh" to *all* the promises made to Abraham: and yet are all the seed of Abraham fit to hold the priesthood? No! the priesthood is only one among the various parts of the promise and it is governed by certain rules and laws that are pre-eminent and beyond any law of lineage.

A careful study of Par. 3, Sec. 84, will convince you that a flesh and blood lineage in the priesthood was never contemplated, but a *Spiritual lineage*, or in other words father and son in the priesthood, the man conferring the priesthood being the "father" and the man receiving it being the "son." You know Paul calls Timothy his "son" in the priesthood. We know that Paul was not the flesh and blood father of Timothy, but he was his "father" in the priesthood, and taken in that sense it might be termed "lineage."

By consulting the history of how Joseph and Oliver received priesthood we are informed that an angel acting under the direction of Peter, James and John confirmed this priesthood upon them. Then if this be true, Oliver and Joseph certainly received their priesthood from the three Apostles and if the *law of lineage* governed in the case then Oliver and Joseph must descended from these three by flesh and blood. Of course no such wild claim is made as this and still the section calls Peter, James and John (as well as all the Holy men who held the Melchisedek Priesthood) *fathers* of Oliver and Joseph. It is foolish to talk of *two* men having *three* fathers as far as flesh and blood is concerned but when you agree that it meant fathers in the priesthood, it would be reasonable and the meaning plain. Let us take the other view for a moment of this third paragraph in Section 84, and say for the sake of argument that the word "lineage" in there means *flesh and blood* lineage. The Lord in this section was addressing at least *two* men that held the priesthood, for the plural term is used, if flesh and blood lineage is what is really meant, then we have *two families* at least who are entitled to the benefit of flesh and blood lineage and the Smith family will have to begin to divide up honors with the other man's family to whom the Lord was speaking in this section. The mere fact that they were lawful heirs according to the flesh is not the slightest indication that the priesthood was governed by the laws of flesh and blood lineage for the priesthood belonged to *all* the seed of Abraham and yet a man could become of the seed of Abraham *in defiance* of all the laws of flesh and blood lineage, through the operation of receiving the priesthood. If a flesh and blood lineage is meant in the Doctrine and Covenants then must the inspired translation be discarded for it expressly states in two different places as plain as words can make it, that this order of the Melchisedek priesthood *does not* come down by descent or lineage.

The Reorganized Church, in official capacity, has seen fit to publish this new translation of the scriptures, and seen fit to accept this book; they claim that Joseph Smith corrected the mistakes of the Bible by the spirit of revelation. Is it inconsistent that I should ask that people abide by their own belief? I will read to you, in the new translation, from the 7th chapter of Hebrews, 3d verse, and you that have copies of the new translation go

*This section not accepted as authoritative by Church of Christ.

home this morning and examine it for yourselves.

"For this Melchisedek was ordained a priest after the order of the Son of God, which order was without father, without mother, *without descent*, having neither beginning of days nor end of life."

So then if this order is without descent, let some one tell me how it happened to descend from father to son in the case of Joseph Smith.

The Reorganization believes that this order was confirmed to be handed down from father to son, by descent. Now let them discard the new translation or accept its teachings. What does the word "descent" mean? Webster says it is lineage, pedigree. So then if the Melchisedek priesthood is without descent it cannot be obtained by blood lineage.

Again I will read to you in this new translation from the 14th chapter of Genesis beginning with the 26th verse.

"Now Melchisedek was a man of faith who wrought righteousness; and when a child he feared God and stopped the mouths of lions and quenched the violence of fire. And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man nor the will of man, neither by father nor mother, neither by beginning of days nor end of years; but of God. And it was delivered unto men by the calling of His own voice, according to His own will, unto as many as believed on His name." *Read next verse on page 100.*

Are these words false and incorrect? If not, they must accept them as corroborative testimony of what I have read from the Book of Mormon, and acknowledge that this priesthood is obtained by faith and works of righteousness. This new translation is their own work; they have given it to us and should be willing to accept what it contains. And any construction placed on any part of the D. and C. which would teach a blood lineage in the Melchisedek priesthood is contrary to the plain declarations in the inspired translation and Book of Mormon and can not be accepted by believers in these books.

This doctrine of lineal priesthood carried to its logical sequence will result in the establishment of a monarchical-ecclesiastical government; of course while the Reorganized Church is weak in numbers no such plan could be put in operation, but let these people gain the ascendancy which they hope for, and, although they may not realize themselves where they are drifting, nevertheless lineal priesthood, backed by sufficient numbers, will result in a kingly form of government for both church and state. Monarchy and kingism is expressly condemned in the Book of Mormon as well as the Bible, and of course, must be wrong.

The revelation of 1841 that is relied on largely for support of this lineal priesthood theory is so full of inconsistencies and flat contradictions as to render it unworthy of regard.

Much more might be said on this subject but I will now desist and ask you to carefully and prayerfully consider what has been brought to your attention today.

OUR GENERAL CONFERENCE.—(Con. from page 75.) read at the branch conference Saturday, be read here. Carried.

Letter was then read by secretary, in which

was expressed a request or desire to hear our doctrine, asking a number of questions concerning our faith; letter was written by a man of the Josephite faith who was the spokesman for several others.

Moved and seconded to make preparations at this conference to send one or two elders to visit that place.

Question called for and carried unanimously.

Bro. Owen suggested that a permanent missionary fund be established, a fund kept for the purpose of drawing on in cases like the one now before us.

The conference was then duly resolved into a committee of the whole to consider the missionary fund; after a full and free discussion the following resolution was agreed upon and presented to the conference:

"Recommended that a committee of three be appointed to solicit and receive subscriptions to the missionary fund."

Moved and seconded to adjourn till 2 p. m. Amended to adjourn till 1 o'clock p. m. Carried.

Meeting opened at 1 p. m. Song, "Come let us anew our journey pursue." Prayer by Bro. Cole. Song, "Jesus, I my cross have taken."

Moved and seconded that the conference receive the report of the committee of a whole and proceed to do as they recommended. Carried.

Chair appointed as committee to solicit and receive subscriptions, Brethren Alma Owen and James A. Hedrick.

Moved and seconded that the order of business be suspended and the committee be allowed to solicit and receive subscriptions. Carried.

Moved and seconded that the general church treasurer be instructed to receive all funds donated for missionary purposes, and that he be further requested to solicit all that he can for donation to said fund. Carried.

Moved and seconded that John R. Haldeman be authorized to write a history of the early elders of the Church of Christ, showing as nearly as possible the origin of their authority as elders, and that the same be submitted to the Board of Publication for their inspection and insertion in the SEARCHLIGHT. Carried.

Moved and seconded that a committee of three, to be known as the Relief Committee, be appointed to take into consideration the bearing of the law regarding the care of the

poor, and that they be empowered to take whatever steps are needed to relieve the wants of the poor that may arise between now and next conference, and that they may be authorized to receive and expend whatever sum is necessary to properly carry on this work, and that they make a written and detailed report of their labors to the next conference. Carried.

Moved and seconded that the presiding elder of this conference, assisted by two counsellors, have charge of the assignment of the elders to their labors in the different fields of work until next conference, and that such elders as may be sent out shall be under the direction of such elder and counsellors during the time that will elapse between now and the next conference. Carried.

By vote of the body, conference adjourned till the following morning at 9 o'clock.

Meeting opened at 9 a. m., October 8th. Song, "How firm a foundation ye saints of the Lord." Prayer by Bro. Haldeman. Song, "Nearer My God to Thee."

The chair then appointed Brethren Frisbey and Haldeman as counsellors of the presiding elder of the conference, as set forth in the motion last carried.

By vote of conference the appointment was endorsed.

Here the chair took occasion to say that every committee appointed by the conference is the creature of the conference, and every creature is subject to its creator.

The chair then appointed Brethren Frisbey, Haldeman and Marks as the committee known as the Relief Committee. By vote of the conference the appointment was endorsed.

Moved and seconded that Bro. Himes be ordained an elder in the Church of Christ.

The body was then addressed by the chair who, among other remarks, stated that individuals who handle the priesthood of God must not be contaminated by things of the flesh; must be free from the contaminating evils and vices of the world; the Lord had said that they that bear His vessels must be clean. The harvest is ripe and the laborers few, but if the workmen are not qualified the harvest is not properly gathered. Then, turning to Bro. Himes he asked him if he was a user of tobacco or strong drink, to which Bro. Himes replied "no."

The chair then ruled that the body enter

into a season of prayer before the Lord that everything that was done shall meet with the approbation of the Almighty, and that the vote might be cast understandingly. Brethren Haldeman, Johnson and Frisbey were appointed to engage in prayer, that there might be three witnesses to testify. This, he said, is the pattern that was set for us in former days.

The brethren engaged in prayer, followed by many other prayers by other brethren and sisters, after which many testimonies were given testifying to the witness of the Spirit concerning the ordination of Bro. Himes. Such an outpouring of the Spirit had not been witnessed for many a day.

The question was then called for and carried unanimously.

After which Bro. Himes was ordained an elder in the Church of Christ.

By vote of conference it was agreed to continue the session through the noon hour and not adjourn till business was finished.

Report of committee to solicit and receive subscriptions for missionary fund called for.

Committee reported:

Received in cash.....	\$16.80
Contribution of property.....	20.00
Amount promised, be paid in 10 days..	5.50

Total.....\$42.30

Committee reported having turned amount over to treasurer.

By vote of conference the report of committee was adopted.

Moved and seconded that the elders this conference be requested to labor in the field according to their opportunities. Carried.

Moved and seconded that the officers of this conference be sustained in all righteousness until our next April conference as follows: Bro. Hill as Presiding Elder; Bro. Frisbey as General Church Treasurer; Bro. Haldeman as General Church Secretary; Brethren Frisbey and Haldeman as counsellors. Carried.

Moved and seconded that the minutes of this conference be condensed and published in the SEARCHLIGHT. Carried.

Moved and seconded that this conference adjourn till April 6th, 1877, to meet on the Temple Lot. Carried.

Dismissed with song "God be with you till we meet again."

Benediction by Bro. Haldeman.

President and Counsellors

Oct 5-8, 1896

Gen. Conf.

see p/23 Council

THE SEARCHLIGHT.

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

VOL. I.

INDEPENDENCE, JACKSON COUNTY, MO., DECEMBER 1, 1896.

NO. 11.

THE SEARCHLIGHT.

PUBLISHED MONTHLY BY
CHURCH OF CHRIST IN ZION.

SUBSCRIPTION PRICE, 25c per year. Subscriptions commence with Vol. 1, No. 1. Any person sending us four subscribers for one year will receive one volume free for one year. One cent stamps taken. Address all subscriptions and communications to JOHN R. HALDEMAN, EDITOR, P. O. Box 83. INDEPENDENCE, MO.

Entered at Postoffice at Independence, Mo., as second-class matter.

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, as. A. Hedrick.

AGENTS wanted to solicit subscribers for this paper.

Letters from Elders Geo. P. Frisbey and James W. Johnson who have been laboring in Southern Missouri indicate success. They have baptised a number, as a result of their preaching and have also lent much help and encouragement to our people in that section.

Bro. Geo. D. Cole of Bonner Springs, is busily preparing to start on his mission to the Indians. We have a small branch composed of Lamanites, in the territory and Bro. Cole hopes to be able to increase their number materially during his stay among them.

Your especial attention is called to a letter from our Board of Publication printed in this number. It is important that our subscribers promptly communicate their intentions to this office.

If sufficient favorable responses are received our paper will be continued another year, which if done, will give us an opportunity to treat on the following subjects.

"Baptism for the Dead," "The Doctrine of Plural Marriage," "The Successor-ship,"

"Tithing," Temple Building and its Objects," "The Law of Consecration and its Application," "The Parable in the 98th Section," "The 1841 Revelation," "The Gathering," "The Claims of J. J. Strang Considered," "The Claims of David Whitmer Considered" etc.

We think we are able to throw some new light on these different subjects and perhaps present them in different aspects than has hitherto been done.

Our object in doing so is that all may have the benefit of old records and different sources of information that are rarely possessed by Latter Day Saints.

HISTORY OF THE TEMPLE LOT—

CONTINUED—1829—1896.

Dr. Johnson testified: I live in South West City, Mo., lived in Richmond, Mo., from 1856 to 1874. I knew wife of Oliver Cowdery; became acquainted with her in Ray Co., Mo., in 1856. Married her daughter, Marie Louise Cowdery. Mrs. Cowdery and my wife both died in January, 1892. Marie Louise Cowdery was daughter of Oliver Cowdery. Oliver Cowdery is not now living; died 5 years before I married his daughter. My wife and her mother did not belong to any church when they died, but their belief was with the Mormon Church. I did not belong to any church; would have been a better man if I had belonged to same church as my wife. Oliver Cowdery did not have any other children living at the time I married Marie Louise Cowdery; I never saw any nor heard of any living except his daughter, that I married.

CROSS EXAMINATION.

I have met E. L. Kelley before. He came to my house about 2 years ago and bought a quit claim of the Temple Property. The consideration was one hundred dollars. There was some other consideration; I considered my wife had interest in property in this section, and he was to go on and settle it and see

how it came out; I supposed, of course, it would go through Court. The way I looked at it was that if the Temple Lot question was settled it would settle the whole thing at once.

E. C. Briggs, testified: I am 57 years old; I live at Shenandoah, Iowa; I first became acquainted with doctrine of Church of Jesus Christ of Latter Day Saints in 1842. I was acquainted with steps taken by principal men that led up to reorganization of the church.

This reorganization commenced at Beloit, Wis., in 1851; Jason W. Briggs was the first and principal mover, with David Powell and John Harrington. Jason W. Briggs held office of an elder in the Church prior to 1844, when the Church was disorganized. Zenas H. Gurley took part in the movement in 1851 or 1852; Branch was organized at Beloit, Wis., in Joseph Smith's lifetime. Jason W. Briggs was the presiding Elder. There was a conference held at Beloit, in Wis., in 1852. I hold office of traveling presiding Elder in the Reorganized Church, I belong to the quorum known as the Twelve Apostles; I knew H. H. Deam; he was identified with the movement of reorganization. Wm. Marks was not identified with reorganization until about 1857. I was present at conference at Amboy, Ill., in 1860. Joseph Smith was chosen to the Presidency of the High Priesthood at that conference, Zenas H. Gurley presided over that conference.

I was born in 1835; I know what occurred with reference to the doings of the Latter Day Saints, by the record of the Church. I saw the diary of Joseph Smith as published in the *Times and Seasons*. I suppose it is correct, Joseph Smith was editor during part of the time of its publication. I was ten years old when Joseph was killed. I first heard the doctrine in 1842; I was eight years old then. No, sir; the *Times and Seasons* was not an inspired paper but there was things in it that was inspired.

I think I know what was meant by the rejection of the Church; it means the rejection and disorganization of the Church; it had reference to it as a body. The letters written by Joseph Smith in 1842 or 1843 concerning baptism, etc, were never received as authority according to the best information I have. No doubt they are wise instructions we hold them to be; they expounded the truth on the doctrine of baptism and that doctrine we hold to be the truth.

I take the revelation of 1837 to Thomas B.

Marsh to refer to the quorum of twelve, the same quorum, some of which went to Salt Lake. It was not the quorum that went, nor a majority of the quorum, as a quorum that went to Salt Lake. No, sir; nine of them did not go to Salt Lake, I assert that positively; I mean from their standpoint. At the reorganization in 1852, there was a question about who would would preside, the revelation given to Deam in 1852 or 1851, made some reference to the question and it was a matter of discussion, to whom it referred. The question was settled in favor of Jason W. Briggs, who held the office of High Priest. I could not say of my own knowledge that Jason W. Briggs was ordained in the old church; we believe in continued revelation. At the reorganization in 1852, there is a resolution that is passed, which recognizes the Bible, Book of Mormon, and the Book of Doctrine and Covenants as the standard books excluding all others, it took the revelations found recorded in the 1835 edition and no other revelation was accepted after that date except the 1841 revelation. In 1852 the Reorganized Church held its first general conference.

I rather think that Jason W. Briggs was a member of the Wm. Smith faction for a while. Wm. Smith was gathering up those old members of the Church and preaching lineal priest hood, made some extravagant claims. My brother, Jason W. Briggs, was never a Strangite. The conference of 1852 was not made up of Strangites. Zenas H. Gurley had been with the Strang faction, but he denounced him as an imposter. Zenas H. Gurley was at conference of 1852. He come from the Blanchardville branch; prior to that time it had been called the Yellowstone branch. There was a branch called Zarahemla branch, which had been raised up by Gurley and some one else. Elder Powell came as a delegate from the Yellowstone branch. The *Times and Seasons* was the organ of the Church prior to 1844. Page 782 of the *Times and Seasons* reads as follows:

"The *Times and Seasons* is edited by Joseph Smith. Printed and published about the first and fifteenth of every month, on the corner Water and Bain streets, Nauvoo, Hancock Co., Ills., by Joseph Smith, terms two dollars per annum payable in all cases in advance." The Joseph Smith referred to in th quotation was the president of the church at that time, he was also at the same time editor of the paper.

SPECIAL NOTICE TO OUR SUBSCRIBERS.

The next number of the SEARCHLIGHT will end your subscription as well as volume one.

Whether the SEARCHLIGHT will be continued or not depends wholly upon our subscribers. The patronage of our paper has been liberal considering the field from which we might draw subscribers. Our price of twenty-five cents per year, however, has not brought us in sufficient revenue to pay our expenses, and a few devoted members of the church have each month assisted in paying the printer. Owing to urgent calls for money in other parts of the work, the support furnished by these brethren is likely of being withdrawn and unless a majority of our present subscribers are willing to renew their subscriptions at fifty cents per year, we will be forced to discontinue the publication of our sheet.

We dislike very much to consider this alternative for the reasons that many things of deep interest to Latter Day Saints have not been reached. Neither can the history of the Temple Lot be finished in the present volume, and it will pay every believer in the prophecies of Joseph Smith to watch the movements of the organization who are custodians of the consecrated Temple property. The building of the Temple is drawing nigh and the Church of Christ (or Hedrickites if you choose) is destined to play an important part in this great work.

The recent copious outpourings of the Spirit upon our people is significant and you can not afford to lose track of us.

To each of our present subscribers who will renew their subscription at fifty cents per year we will present free of cost an extra number of volume two and will send the extra number to any person not already a subscriber whom you may designate, or if you will send us a new subscriber for volume two at fifty cents per year we will send you your copy free. A little exertion on your part will enable you to have the SEARCHLIGHT free.

We must hear from our subscribers, however, without delay in order to continue, and we ask you as a special favor to set down and write us within ten days whether you will continue or not. *Please let us hear from you one way or the other.* You need not send any money until after requested in the January

number. If we get a favorable response from a majority of our subscribers we will so inform you in our next number and you can then send on the money.

The History of the Temple Lot, which will be completed in volume two, will be well worth the price of subscription.

We trust that we have made our little sheet of sufficient interest to warrant you in extending your kindness to us for another year.

You have our sincere thanks for past favors.

Very respectfully,

BOARD OF PUBLICATION.

P. S. Address all communications to the editor.

By *Haldeman p84*
 X GRANVILLE HEDRICK, PROPHET. X
 SYNOPSIS OF SERMON DELIVERED ON
 TEMPLE LOT, OCT. 4th, 1896.

I will read the 4th verse of the 4th chapter of Matthew:

"But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

These were words used by the Saviour in answer to a challenge from the evil one; it is just as necessary today to live by every word that has come from the mouth of God unto us as it was in the day when the Saviour uttered those words; it is a duty which every man owes his Creator. In our search to know whether we are living by every word that has come from the mouth of God we have thought to talk tonight upon some words that have come forth in the latter times, words which some people claim never came from the mouth of God at all; words which I might call one of the corner stones of our faith. I desire that you will uphold me by your faith and prayers; it is necessary that I have the faith and confidence of the brethren and sisters tonight, as I shall pursue a somewhat different course than I am wont to do. It is necessary, not only for our own good, but for the good of those who are looking about, that the revelations which are especially believed in by us as a people be more fully understood. I want to say right here, that the devil cannot foretell future events, with any degree of accuracy. While we all admit that revelations and prophecies must come from some spirit, the only way by which we can tell whether it is from God or not, is to put it to the test. If the prophecy has its fulfillment in the course of events, it is safe to put it down as having come from the proper authority, so says Isaiah. Especially when the prophecy comes through one of God's chosen servants may we look forward with certainty to its fulfillment.

There has always been a peculiarity about God's selections in choosing men to be His mouth-piece; sometimes those who would be the least accepted of men are chosen of God to convey His

will to the children of men. If God should always act in the way that would meet the approbation of man, then God would act in man's ways. With but few exceptions God's servants have always met with opposition because the things which have come forth through them have failed to come through the object that had been selected by man. We believe, as do all factions of Mormonism, that God spoke through the medium of Joseph Smith, and although he forgot to walk uprightly before God, yet the arm of God was not shortened, nor had God forgotten His promises because His children were scattered and overthrown. His purposes remained unchanged. While man was not able to look into the future and tell what would transpire; while man had no conception of how Zion was to be redeemed and her children return, yet God had not forgotten: The Lord knew that He had hundreds of men among the children of Israel who had not bowed the knee to Baal; the same thing was true concerning this latter day work. He knew there was a band of men and women who had not bowed the knee to the iniquities and fallacies that crept into Mormonism; He knew that they had been true to the principles they first received. These people were fasting and praying that the land of Zion might be redeemed.

In 1832 a man named Harvey Green received his mission from the Church of Christ, and he met, converted and baptized a man by the name of Jedediah Owen, and confirmed upon him the holy priesthood. This man was among those who were captured at Far West in 1838. He afterwards among others, was taken and placed in Richmond jail. Bro. Owen was released because there was found against him no charge; they could not hold him. In 1838 he went from Missouri to Iowa, and from thence to Bloomington, Ill., county of McLean. There he came in contact with that band of men who were striving to hold to the pure principles of the Church of Christ and who kept aloof from those who were believed to uphold false doctrines. These men kept themselves clean from the things which had broken up the Church. There Jedediah Owen met Granville Hedrick and assisted in ordaining him; it is to this man and others of like history that we owe the authority of the Church of Christ, and that authority has never been defiled by that hot bed of iniquity in Nauvoo. Those men kept their priesthood unspotted. Thus was the hand of God Almighty made manifest, it was not through any power of their own, it was the power of God that kept them from the evils that crept into the Church, that He might have a people in the latter times, for He knew that He must redeem Zion. This Granville Hedrick was a man of great faith; he fasted much and prayed hours upon hours in secret prayer. Is it strange that God found him out? It is to his fasting and prayers, in a great measure, that we are indebted for our existence as a Church today. I will prove to you tonight by the history of our country that one of Granville's revelations, at least, was of God. I am here tonight to tell you that profane history bears me

Hedrick Rev.

out in the statement that Granville Hedrick spoke by the Spirit of God; time has proven and demonstrated the divinity of his utterances. How many of the prophets of God have been able to say that in the year so-and-so certain things shall have their fulfillment? No other place can be found where any prophet gave the year in which his prophecies should be fulfilled; yet such a man was Granville Hedrick, and the histories of this country bear me out in the assertion that the things he prophesied did take place.

Those men of whom I have spoken, with 13 members of the Church of Christ, were assembled at Bloomington, Ill., in the year 1864, in the month of April, and they were endeavoring to approach the throne of grace to obtain the word of the Lord concerning the redemption of Zion. They saw the Church over-run with would-be leaders and the people turning to the right and the left, but they believed there was a source left yet to which they could appeal, and their appeal was not in vain. I am going to read to you the revelation received by the Church, through Granville Hedrick at that time; in this revelation that I shall read Granville has committed himself. He has given place and date, and if I prove to you that his words were true, perhaps you will believe other revelations of his to which he has not given the place and date.

Given to Granville Hedrick in the presence of thirteen members in answer to solemn prayer and much fasting for two days previous.—

'Hear, oh ye people and hearken to the counsel of your Lord and Saviour, Jesus Christ, who are called by My name and keep My commandments, you who have sought to know My will concerning My people, who have professed My name and entered into the new and everlasting covenant to keep all the counsels and commandments of the only true and living God. Hear then these things which are revealed unto you by the power of His Holy Spirit: prepare, O, ye people, yourselves in all things that you may be ready to gather together upon the consecrated land which I have appointed and dedicated by My servant Joseph Smith and the first elders of My Church in Jackson county, State of Missouri, for the gathering together of My saints that they might be assembled in the day of My chastening hand when your Lord will pour out His wrath and indignation upon the ungodly. And inasmuch as My Church and people have been driven and scattered, therefore take counsel of Me, your Lord and Director, who says unto you, prepare yourselves and be ready against the appointed time which I have set and prepared for you that you may return in the year A. D. 1867, which time, the Lord by your prayers and faithfulness in all things will open and prepare the way before you that you may begin to gather at that time. Hear now, Oh ye people of My Church—take counsel together that you may escape the awful calamity of war and famine which shall fall upon this people of the Northern states, beginning in the year 1871, at which time the sword shall fall heavily upon the people and famine shall quickly follow, and thus shall the sword continue to be drawn and by bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them, which shall terminate in the year 1878—

Hold on, says somebody; don't read any further Brother Haldeman. Do you mean to say that our liberties terminated in 1878? Just wait till I get through and then you can judge for yourselves.

And thus anarchy and destruction shall reign throughout

By Haldeman
www.LatterDayRuth.org

the dominions of the wicked, while you, the people of My Church, shall be assembled and grow up unto a peaceable multitude when I, the Lord, your God, will raise up a strong and mighty people whose delight will not be to shed blood, but will trust in God and live in peace, for I, the Lord God will protect them. Wherefore, all ye people who have covenanted with the Lord your God to keep all His commandments according to the fullness of the everlasting gospel, I say unto you, lay aside all your contentions and false doctrines and teachings and turn to the pure principles as they are given in the everlasting gospel. If you do these things you shall be a blessed people.

Many people, and among them some of the members of the Church of Christ, have not been able to understand this revelation, and some have declared it to be a failure. At the time when it was given the civil war was still going on and the country was full of desperate characters. This whole United States was convulsed with the horrors of war. In the state of Missouri the spirit of war was not stamped out until years after this prophecy was uttered, and any man who dared to let his voice be raised here at the time of its utterance in behalf of the Union, much less in behalf of Mormonism, was unsafe. No man would have dared to attempt to come up here to redeem this land either by purchase or any other way. If any man had come up here in 1864 and proclaimed himself a Mormon his life would have paid the forfeit. Testimony given in the Temple Lot suit indicates that if men had come here in the year that prophecy was uttered with a view to redeeming this land they would have been shot down like dogs. This nation was in such a state of contention that the smartest men were unable to say who would gain the victory, the Confederacy or the Union; this consecrated spot of ground was under the domination of men who were in rebellion, and unutterably opposed to everything in the nature of Mormonism. No one had any assurance that the South would not succeed, how then could Granville Hedrick say that in three years time the people of God would begin to gather, except by the Spirit of God? Yet that revelation was believed as from the mouth of God and a little band of people looked forward to its fulfillment. Granville could not back it up by proof or reason, yet he believed God. God had not given up the gathering of His people, and He spoke through Granville Hedrick and named the year when they should begin to gather. Granville committed himself to a date. A man who would give utterance to a belief that in the year 1867 men would begin to gather to Zion and that God would open the way, would be regarded as having lost his mind. I want to tell you that in the year 1864 when that revelation was given it was published and sent broadcast, and the Reorganization warned its members not to come up to this place—not to be led by what they called a spurious revelation. The man through whom that revelation came was not a man of their choosing, but God chose him and they would not give heed to his utterance.

They were aware of the intense animosity existing in Jackson county against the Mormons, and they failed to believe that God had the power to cause such a revulsion of feeling in the public

mind as to admit of the complete fulfillment of this word.

God was not speaking alone to those twelve or thirteen persons who were assembled that day at Bloomington, he was speaking to every man and woman who was interested in the building up of Zion,

“You shall begin to return in the year 1867.”

Can you find a single individual who came to this land in that year with a view to the building up and redemption of Zion, save the few, the little humble band called the Hedrickites? They were the people who were prompted to come up here and purchase and possess this land. Some brethren, more venturesome than others, came up here in 1866 but the feeling was so strong against Mormons, that they did not deem it safe to make themselves known, but the way was opened up in 1867 because the Lord had spoken it, and public sentiment in Jackson county underwent such a change that this little band was received in this land and were allowed to purchase property and dwell here. That portion of Granville's revelation was fulfilled to the letter and is beyond contradiction. If you attempt to disprove it you will fail.

But to go on to another portion of the prophecy. Beginning in the year 1871 certain things were to happen. Who will explain it? Some of those who were present when that revelation was received and who acknowledged it at the time, deny it today and declare it to be a failure. Why? Because of their lack of being able to put together the different things as they have occurred. Others do not discern it because they will not. I am willing to take every syllable and show you from history that that revelation was fulfilled. “War and famine shall fall upon the people of the Northern states beginning in the year 1871.” Now, nothing has a beginning except in a small way. These things were not all to have their occurrence in 1871, but they were to *begin* to occur at that time; just as all the nooks and corners of the land of Zion were not filled in 1867, but they did *begin* to gather. It shall be my duty to begin with the year 1871 and to point out some of the things which came to pass, to show you that the sword did fall heavily and that wars, famines, destruction and bloodshed did take place in the years mentioned, and that the liberties of this people—the people of the United States—did terminate in 1878. I will stand right upon these dates, and will bring forth, not bare assertions, but proofs; facts in history which have been given to us by men of repute. The land of Jackson County *began* to be settled by saints in 1867 as God revealed, and destruction and war *began* to be poured out in 1871 as God revealed. The sword shall fall heavily, not in 1871, but in this time which shall begin in 1871. Great calamities were to follow the beginning. It must stretch out and occupy some years, beginning in 1871. By this famine, by this calamity, by this bloodshed, by this destruction, shall this nation war.

It is the practice of some Mormons to prove

revelations by other revelations. I will not do this. I will proceed to draw my proofs from Ridpath's History of the United States, a history of facts. It would be impossible to set down all that has happened in this little book, it is only the most startling things that have been told in this history; only the most important facts have been chronicled. I will begin with the Chicago fire. Ridpath's second volume says:

"The year 1871 is noted in American history for the burning of Chicago; fire broke out which swept into a blackened ruin the whole district between the North Branch and the lake as far northward as Lincoln Park. The area burnt was 34 square miles; nearly 200 lives were lost and \$200,000,000 worth of property destroyed. No such terrible devastation had been witnessed since the burning of Moscow in 1812. The Chicago fire stands first in the amount of district burned over, second in the amount of property destroyed and third in the suffering occasioned, among the great conflagrations of the world."

Let me tell you that \$200,000,000 in old times often represented the wealth of a nation. A man could not stack it up in a lifetime. I have read detailed accounts of the burning of Chicago, and people actually suffered and died from starvation. Famine actually followed the destruction of property in that case. There is one case of famine if we should meet with no other. Ridpath continues:

A few days after the presidential election the city of Boston was visited by a conflagration only second in its ravages to that of Chicago in the previous year. On the 9th of November fire broke out on the corner of King and Sumner Sts., and continued to burn until the 11th. The best portions of the city, embracing some of the finest blocks in the United States were laid in ashes. \$80,000,000 worth of property and fifteen lives were lost in this conflagration."

The revelation of Granville Hedrick was fulfilled in these fires, as far as destruction was concerned, if there had been no other destruction. Another fulfillment was the trouble arising from the Reconstruction Act.

The military spirit was still alive in the country and the issues of the civil war were re-discussed with much bitterness. On these issues the people divided in the election of 1872.

But somebody says, you have told us about a wee patch of famine and some considerable destruction of property, but what about that war? I will continue to read from Ridpath:

"In the spring of 1872 the Modoc Indians resented the efforts of the Government to remove them to a new reservation, and kept up a war during the winter. In the midst of a counsel the treacherous savages murdered in cold blood General Canby and Dr. Thomas. Mr. Meacham, a member of the commission, was shot and stabbed but escaped with his life. It was the first of June before General Davis compelled the Modoc band to surrender."

Why, that was only a little bit of a war, says some one; that don't fulfill the prophecy. Ah, but it was bloodshed, and Ridpath says it was war, and the revelation says by bloodshed shall this nation war. So you see it does fulfill the prophecy; but you will get war enough before I get through.

"In 1873 a difficulty arose in Louisiana which threatened to overthrow the peace of the country; for awhile the commonwealth was in a condition bordering on anarchy"—

But I guess I won't read that, as this thing was to happen in the Northern states. I will confine myself to the Northern states that no one may take me to task, although the revelation says that the whole nation shall contend until their liberties are overthrown. I want to call your attention now to a famine that was something more than a little patch. That was the famine of 1874 when grass hoppers destroyed the crops; families in four or five states who were well to do lived on "shorts"; there was no flour to be had in the country; hundreds of families came in from Kansas on their way back east: they were starved out. The sword did fall heavily and famine quickly followed, just as Granville prophesied. Let me read some more from Ridpath:

"About the beginning of President Grant's second term the country was agitated by the Credit-Mobilier investigation. Suspicion took hold of the public mind that members of congress had voted corruptly in the legislation affecting the Northern Pacific railroad, and a congressional investigation was ordered. Many scandalous transactions were brought to light and the faith of the people shaken in the integrity of their servants. In 1873 there occurred one of the most disastrous financial panics known in the history of the United States. The failure of the banking house of Jay Cooke & Co., of Philadelphia, alarmed the country and other failures followed in rapid succession. Business was paralyzed and many months passed before confidence was sufficiently restored to enable merchants and bankers to engage in the usual transactions of trade. Out of the fluctuations in the volume and value of the national currency had arisen a wild spirit of speculation which sapped the foundations of business, destroyed financial confidence and ended in disaster. Among the evil results which followed was the check given to the Northern Pacific railroad. Jay Cooke's banking house had made heavy loans to the company, accepting as security the bonds of the road. The Credit-Mobilier scandal was blown before the country, and no congress would have dared to vote further subsidies to the railroad enterprise."

Well, here is another famine, though this time it is a money famine; just as much a famine, however, as though it had been a famine of water or of food; it created just as much distress and caused as great a panic as though it were flour that had become scarce. Ridpath says:

"During the last year of President Grant's administration the country was disturbed by a war with the Sioux Indians. The discovery of gold among the Black Hills—a region which belonged by the terms of treaty to the Sioux Reservation—created much excitement and a hungry horde of gold diggers and adventurers over-ran the interdicted district. This gave the Sioux a good excuse for gratifying their native disposition and they broke from the limitations of the reservation and roamed at large over Wyoming and Montana, burning houses, stealing horses and murdering whoever opposed them. In the efforts to drive them back upon the reservation Gen. Custer and every man of his command fell in the fight. The conflict equaled, if it did not surpass, in desperation and disaster every other Indian battle ever fought in America. Though other divisions of the army were sent to the scene of hostilities and the Indians were beaten in several engagements, a few desperate bands held out against the authority of the government; active operations were carried on by forays and expeditions some few months before they were completely routed."

Getting serious, isn't it? Must have been a pretty good fight; several thousand savages; biggest Indian fight ever fought in America; beaten in several engagements. So it was not only one fight, they kept at it. Some people may think

that was not war. I think it was. But the country's struggles were not confined to wars with Indians. They are going to have a little fighting among themselves now. Hear what Ridpath says:

"In the summer of 1877 a great labor disturbance occurred known as a railroad strike. Disputes and outbreaks for years had had their origin in the question of wages. Travel and commerce had been frequently brought to a standstill by the determined opposition of employees. Workingmen and capitalists had for some time maintained toward each other a kind of armed neutrality, hurtful alike to the interests of both. The reduction of ten per cent in wages was violently resisted by employees. Workingmen entered into combinations, left their posts and prevented the running of trains and set the officers at defiance. The militia was called out by Gov. Matthews, but was dispersed by the strikers. The President ordered troops to the scene and the rioters were scattered with nine killed and many wounded. In the meantime the strike spread everywhere. In less than three weeks the insurrection was universal except in the cotton growing states. Travel ceased, freights perished en route and business was paralyzed. Mobs and rioters held a reign of terror unparalleled in the history of the country. The lawless violence and madness of the scene recalled the days of the French revolution. Many buildings were burned; 125 locomotives and 2500 cars laden with valuable cargoes were destroyed amid the havoc and terror. The insurrection was not suppressed until nearly one hundred lives had been lost and property destroyed to the amount of 3,000,000 of dollars."

I want to stop a minute and ask if you know the definition of war. Let me read what the dictionaries say: "War is a contest between nations or states. (International War) or parties in the same states (Civil War) carried on by force of arms; a state of violent opposition or contest, hostility, enmity." I can cite you to wars in Europe where not a drop of blood was shed, but here was war in earnest. That was no boy's play, let me tell you. Though those men were not equipped, nor drilled, nor marshalled, for war they were just as much an army as though they had been armed with all the equipments of war.

The records of the Secretary of War at Washington disclose the fact that over 11,000 troops were under orders in the State of Pennsylvania alone, to quell these terrible risings. A portion of the troops stationed at Pittsburg engaged a force of armed strikers numbering over 20,000 men. On that occasion blood flowed and lives were lost. The scene at Pittsburg was paralleled throughout a dozen different Northern states. Does not this fulfill the definition of war as expressed in our dictionaries? Was not this "violent opposition," "contest," "hostility?" Will any fair minded man deny that this was war according to the defined meaning of the word "war?"

The local authorities at Pittsburg were not able to cope with this "violent opposition" (war) so great had it grown, but government and state troops were necessary to suppress it. If that is not war, my brothers and sisters, it is a pretty good imitation. I want you to notice right here that it took years to bring them to this; it did not all happen in a minute. This thing had been fermenting for a long time. Ridpath says that disputes and outbreaks for years had had their origin in the question of wages, and travel and commerce had been frequently brought to a standstill.

As early as 1871 blood was shed in New York from these very disputes and the governor was compelled to call out the troops to put down the riot; so you see that the revelation of Granville was fulfilled in this alone, if I should mention no other. This very question had been the means of wars on a small scale all the years from 1871 until this greater outbreak in 1877. Ridpath says:

"On the 25th of the month a smaller and less terrible riot occurred at Chicago. In this tumult fifteen of the insurgents were killed by the militia. Next day St. Louis was for some hours in peril of the mob. San Francisco was at the same time the scene of a dangerous attack. Cincinnati, Columbus, Louisville, Indianapolis and Fort Wayne were for awhile in danger, but escaped without serious loss of life or property. The sudden outbreak revealed a hidden peril to American institutions."

And now comes another Indian war.

In the meantime a war broke out with the Nez Perce Indians of Idaho. This was the beginning of difficulties. They committed many depredations and a hard battle was fought before they were completely routed.

Well, I might go on to read about the reign of terror caused by the yellow fever in the Gulf country and how 20,000 people fell victims to the plague, but that these destructions were to take place in the Northern states. The Northern states, however, were taxed heavily to relieve the suffering south. I have read enough to justify me in saying that revelation was true. If there had been but two wars it would have fulfilled the revelation, but I have read you four. When war takes the shape of a howling mob crying for blood it is the worst kind of a war. When blood flows and lives are lost it is war. How much blood do you want to be shed before you call it war? Ridpath puts on record the things which Granville foretold. If he had been a member of the Church of Christ he could not have told it any better to fit the case.

Says some one; you have made that part plain enough; now tell us how our liberties terminated in 1878; explain that to us and then perhaps we will give credence to your words. Well, let us see what Ridpath has to say about the results of the presidential election when Hayes was candidate for the Republican party and Tilden for the Democratic party. That was in 1876.

He says:

"Both parties claimed the victory. The public mind was greatly agitated. More than once was heard the ominous threatenings of civil war. Debates in congress seemed interminable, irregularities and frauds were practiced and spurious returns came in from some of the states. Congress agreed that the disputed election returns should be referred to a Joint High Commission for judgment, and the Republican candidate was declared elected."

Well, that didn't terminate the liberties of the people, did it? But let me ask you what constitutes the liberties of this Nation? You fail to answer. I will answer for you. They consist of the untrammelled franchise of the people. It is by the ballot that the people are free, and different from nations which are monarchical. It is the ballot which has made for us the wisest and freest of any government upon the earth. The Gentiles came upon this land

to be free from their mother Gentiles, and they declared their independence, and in that Declaration all men were declared to be free and equal. The Constitution of the United States provides that a president of the United States shall be chosen by electors. A great many people think that they vote directly for the president, but this is not so; each state votes for a certain number of electors; we, the people, vote for the presidential electors and they are sent on to Washington; it is their vote that elects the president. In 1876, when the electors assembled there was a cry of fraud put up; they were evenly balanced and they knew not what to do. Mr. Tilden claimed the election and Mr. Hayes also. There was but one way to settle the difficulty according to the Constitution of the United States. That Constitution was the embodiment of the principles of those people who came to this land to obtain freedom, and by its provisions we were free. God, through man's instrumentality framed it according to His divine will and pleasure. By its provisions the president should have been elected by the electoral college. The ballot was the emblem of our freedom, and any man who interfered or tinkered with it interfered with the liberties of the people. Each party charged the other with fraud, and they knew not what to do! Why? Because the blood of innocent men and women cried out unto God; because cries had been addressed unheard to the governor and to the president. No wonder they were perplexed. It was the vengeance of God Almighty. No wonder that God sent confusion to the nation; retribution decreed that the liberties of the nation should be taken away. Those men took a step that was not in conformity with the law, and in its character was revolutionary, and appointed a Joint High Commission to settle the difficulty, and in that act our liberties were lost; they went behind the returns and unseated certain electors; they interfered with the rights of the ballot; they created a new electoral commission and the complexion of the college was changed; they committed an act which had no precedent or parallel in all history; the ballots were not counted as they were cast, and hundreds of votes were counted which never had an existence. They went contrary to the provisions of the Constitution of the United States, and by so doing, the liberties of the people were taken away and the government was overturned. They trespassed upon lines laid down by the fathers of our country, which to violate is treason; doing away with the Constitution of the United States wherein we were free. This people lost their liberties and they are lost today. But, say you, that occurred in 1876 and the revelation says the liberties shall terminate in 1878. How will you harmonize it? In this way. Congress, with her law making powers ratified the action of the Joint High Commission in the year 1878, thus making it a law binding upon the people. This government which was founded by Washington was overthrown. The moment that Congress sanctioned the action of the illegal Joint High Commission it was law and binding and that moment the revelation of Granville Hedrick was fulfilled. We had to accept that which was saddled upon us at that time. We are slaves, and if you don't know it, it will not be many years until the fact will be made manifest in all its heinousness. You certainly will agree with me that when the right of ballot is taken away we are no longer free. "By bloodshed shall this nation war and contend until they are overthrown and their liberties taken away from them, which

shall terminate in the year 1878." Who will dare deny that this has been filled to the very letter? Where are the people's liberties today? How is it with those who have to earn their living? They must vote according to the ideas of the monopolists or lose their position; thousands who go to the ballot box are intimidated before they go and dare not vote according to the dictates of conscience; many men are in danger of their life because of the threats made to them if they dare to vote for the party not favored by their employer. If you say this is not so you make a mistake. Talk about liberty! There is little true liberty in the nation. Those of you who have been able to observe the elections in our little town must see that the casting of the ballot is a farce.

But after this—what? "Anarchy and destruction shall reign throughout the dominions of the wicked." And has it not? All along the line since 1878 the history of this nation has been strifes, labor troubles, animosity, stagnation in business, rage for labor organization, panics, bloodshed, man against man and brother against brother, tidal waves, cyclones, socialism, increase of crime, wars and rumors of wars, floods, pestilences, diseases, religious phrensy, etc. Is not this destruction? Read the daily papers and see what terrible things are transpiring in this nation such as never were known before. Do you wonder that the hearts of men are failing them?

In 1886 anarchy raised its head and ranted in Chicago and openly defied the law; and anarchy has had a lodgment ever since. If you do not know it, it exists right in Kansas City; and it threatens not only men, but people: it threatens the nation. If the signs of the times are correct anarchy is getting worse every day; it has raised its head to a greater height. This great silver movement is boldly stamped as anarchy by many of the great men of the day, whether justly or not I do not say.

But this is not all. There is a part of the revelation yet to be fulfilled. God said he would gather his people and they should grow up unto a peaceable multitude whose delight would not be to shed blood. We see omens in the signs today. You may regard my remarks as the ravings of a disordered mind, but as sure as I live, not only Granville Hedrick will be vindicated, but God will show that he has kept this Temple spot for his own purpose. Great events are at our doors; the building of the Temple draws nigh; the first step has been taken which has placed in the hands of my brethren this spot that is consecrated for the building of the Temple.

Let Zion and her redemption be foremost in your mind and prayers. Oh, that I might exhort my brethren and those who are without the faith to study these revelations that we may be found walking in the light when the time of the building of the temple shall come. God is preparing us. I hope you will take courage in understanding that God has not left us comfortless; He has put it in the mouth of one of His servants the steps that are necessary to take, and we have proved him. Let us continue to prove God. The things that mark our existence are well worth our attention. I thank God that we have had that man Granville among us, and that he, with others, did not allow themselves to be smirched with the errors that have crept into Mormonism. God holds this little band of people in remembrance; He is with the people of Zion; they will not be molested when the upheaval comes. Thousands will flock here for safety; let us then be faithful and be the means of not only saving our own souls, but we may do the work of saving others, that in the morn of the resurrection we may not suffer the loss of a single soul, but gather thousands that may be led up hither.

THE SEARCHLIGHT.

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

VOL. I.

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

AGENTS wanted to solicit subscribers for this paper.

NOTICE TO SUBSCRIBERS.

It is with pleasure we announce to you that it has been determined to continue the SEARCHLIGHT for another year, and those who have so kindly offered to renew may now forward their money.

We have heard from a considerable number of our subscribers but not from all. We realize that times are hard and it is difficult for some who would like to read our paper to raise the subscription price. To such we ask that they communicate with the editor who will endeavor to arrange matters so they may get their paper.

Remember our subscription price is Fifty cents per year in advance. Old subscribers renewing are entitled to extra copy of Volume-Two and in sending in your money please inform us where to send the extra copy. Whether to send it to you or some friend. Remember old subscribers pay but fifty cents and get *two* copies. New subscribers pay fifty cents and get *one* copy.

HAIL! 1897, HAIL!

1896 is dead! passed to swell that never ending eternity. To many it has brought happiness to others sorrow and despair. Some have learned more perfectly the way of life and salvation, and others have drifted away from the straight and narrow path. Many have been called to join the silent majority, some prepared, arrayed in their robes of righteousness, others with the stain still on their garments. New souls have been ushered into life and being, who by their actions may change the history of nations—What has the past year done for you? Has its close found you richer in the grace of God? Has it found you with fewer faults, and with more of the milk of human kindness? Has it brought to you the knowledge of fierce battles fought with self, and with peans of triumph to mark the victory?

Does the memory of kind and loving words spoken to the tried and tempted, rise before you like perfume wafted from gardens of roses by the Summer breeze.

Does the thought that you have succored the poor and needy, lifted up the fallen, give an added warmth to the blazing fire and add zest to your bounteous board as you sit today in your cheerful home.

Does added treasures of hidden knowledge light up your reason and swell your heart with joy from knowing that you have sought first the kingdom of God and His righteousness. Does the memory of visits to the sick, with lonely vigils through the dark and silent night rise before you like the recollection of a distant dream. Have you helped bring heaven nearer by your righteous life. Does the thought of death come o'er you like the echo of an angels song? If you can answer yes then count yourself a saint. If you shall tell us no, resolve this New Years day, that "yes" shall be your answer when '97 has lived out its span of life, and when New Year's day shall come to you again, you will be glad; glad that you are nearer home, nearer the home "Where many Mansions be."

SOME REASONS WHY.

Lest some of our readers should misjudge our motives in referring to many lamentable blunders and errors into which the church and some of its officers have fallen, we deem a few words may not be out of place.

No hesitancy is displayed by some of the factions of Mormons in openly branding as apostates, those who may differ from them in their views of the latter day work, and our little handful has received its full share of these unjust accusations. We must bear them in silence, to the detriment of the Church of Christ, or else refute the charges. To show that we are not apostates but a portion of the church organized on the 6th day of April 1830, we must take up history, the laws and doings of the church showing its true and primitive order and point out definitely and specifically where departures have been made and innovations added which are contrary and hostile to the church as organized in 1830, and with which church the Lord at that time expressed himself as being well pleased. For us to make the bare statement that departures have been made, and innovations added would of course indicate, in a general way, to your mind, that we had some complaint to make of the existing order of affairs, but it would afford you no chance of knowing by your own intelligence and understanding, that our complaint was well founded and important; but when we take up the several things to which we object, and point out and specify each item and give our *reasons* for our objections, then the matter is placed before you in a manner that appeals to your understanding and intelligence, and you are able to apply the rules of philosophy and reason and determine by the powers of your own mind whether our complaints are just or otherwise. Now in order for us to point out and specify we are forced to refer to men and their actions, and when it is necessary to call a spade a spade we believe in so doing, and while the language used at times may appear somewhat strong and harsh yet reader please remember that "desperate cases require desperate remedies," and we believe that no mincing of words should be employed when so important a subject as the religion of Jesus Christ is considered. Remember the example left by the Master in His conversations with the Pharisees. No mistaking His meaning. The naked truth was presented with none of its force lessened by being clothed in hazy

language. Look about you for a moment and consider the distracted and divided condition of the Church founded in 1830. Can you regard this lamentable state of affairs in any other manner than that of sorrow? You who are familiar with the lofty destiny to which the Church was pointed on her organization can not look with unconcern on her enfeebled and divided condition to-day without realizing that something, indeed, is wrong, and that hers is a desperate case requiring desperate remedies. Too many grave questions have been asked and serious charges made in the columns of this paper to be passed in silence by those so deeply concerned and continued silence on the part of those whose duty it is to answer these questions and meet the charges, gives rise to the thought that perhaps the questions cannot be truthfully answered without grave injury to structures reared since the death of Joseph and that the charges are irrefutable.

The elders of the Church of Christ (or Hedrickits if *you* wish) deem it their solemn duty as Embassadors of the Kingdom of Heaven to protect and warn the unsuspecting and uninformed of any movement which in its course might prove injurious to the cause of Christ. The standing, rank or blood of any concerned will not be considered by us in contending against those who attempt to introduce or sustain false ideas and endeavor to plant them as principles of Christ. While it is painful to us to oppose ideas advanced by those once high in the favor of Almighty God yet our love for God and His righteousness is greater than our love for man. And the thought that certain individuals were once chosen vessels of the Lord will not deter us from our duty. We remember that Solomon was blessed of God with the greatest wisdom ever given unto man, but that he fell into transgression so far as to raise up idols for his numerous wives to worship and the faithful historian has not neglected "because it was Solomon," to tell of his fall. Peter's denial of Christ is faithfully portrayed in the scriptures, even if it was Peter.

God is no respecter of persons neither should His servants be in this day, but when error is apparent they must speak out against it, that Satan may be estopped from claiming further victims.

Personally we have respect and regard for every soul who has professed the new and everlasting covenant and our prayers are frequently mingled with those of our brethren

that the honest in heart wherever they be, may soon assist in building up the "waste places of Zion."

HISTORY OF THE TEMPLE LOT—

1829-1896--CONTINUED.

HIRAM RATHBUN SR. TESTIFIED: I live in Lansing, Michigan. I am a physician and 71 years old. I first came to state of Missouri in 1831, remained here until November, 1833. The Whitmers, W. W. Phelps, Oliver Cowdery and Sidney Gilbert lived here at that time. Edward Partridge lived here then, I remember him. He was bishop of the Church of Jesus Christ of Latter Day Saints here. The meetings of the Church were held in a log house, either on or very near the Temple Lot; I would not say it was right on the Temple Lot. Edward Partridge lived in a house very near to the Temple Lot. I have seen since I have been in Independence this time what is called the Temple Block. The last time I saw it before was in 1885 and before that I last saw it in 1833. This peice of ground, known as the Temple Lot that I have seen since I came here this time, is the same peice of ground that the Church held meetings on in 1831 and 1833; so far as I can see in regard to the direction and locality it appears to be the same ground.

The church members were driven out because of difference of opinion regarding religion and question of slavery. The people who were opposed to the Church rose up in mobs and proceeded to such extremities that they finally drove them out. There were several instances of mob violence. Our house was stoned and the printing office was wrecked and Gilbert's store was broken into and his goods scattered by the mob. They caught some of the elders of the Church and tarred and feathered them here on the square. Things were in a great state of confusion and the people had to leave Independence and cross the river to save their lives. After crossing the river it froze up; the merchants of Independence issued a proclamation giving the right for our people to go to Independence and do their trading. As far as I remember all the members of the Church were driven from Independence. When we crossed the river from Independence we were in Clay

county; we stayed there about a year and the citizens got uneasy and by agreement between some of the leaders of the Latter Day Saints and Generals Doniphan and Atchison and Colonels Wallace and Thornton the Church agreed to go into a new county called Caldwell, and while there they built up a city called Far West. About 1,200 people went into Caldwell county and a great many from the east. I knew a man at Far West by the name of Oliver Cowdery. It was the same Oliver Cowdery who formerly lived at Independence. I knew him here at Independence before he went to Caldwell county. I saw him once or twice before my father moved to this county in 1831. I think it was 1830 when I saw him in Ohio. I saw him before he came here. He did not have any family when he first came here I think. I think he was married here at Independence. I saw him in Caldwell county from 1833 to 1838. The people remained in Caldwell county from the time they went there in 1834 until the fall of 1838. The occasion for their leaving was because they were driven out. One thing that caused trouble was that the Latter Day Saints helped elect a man to the Legislature who pledged himself to help pass a bill that would work a restitution of their rights. Another that finally led to the expulsion of the Church was that there was quite a number of people encamped on Crooked River and they were foraging off the Latter Day Saints and a party headed by David Patten was sent out of Far West and they surprised and demoralized them. Then these people sent notice to the Governor of the state of Missouri in regard to this claiming that the Latter Day Saints had broken in upon them and shot at them; then the Governor called out some 6,000 men and came to Far West with them and ordered them to surrender. Then this force that came with the Governor took the prisoners and held a court martial over Joseph Smith and Sidney Rigdon and ordered them to be shot the next morning at four o'clock and Governor Boggs issued an order of extermination of the Latter Day Saints, men, women and children from the state, and General Atchison raised a mutiny to this and refused to sign the order of court martial to shoot the men and said that they were entitled to trial under the civil law. Well, Governor Boggs and General Doniphan had some controversy about the matter and General Doniphan plainly told the Governor that he and his men were not murderers and

unless they released those men forthwith and give them a trial by court, the next morning at 4 o'clock they would find out that he and his men were soldiers. Finally the Governor gave the Latter Day Saints three months to get away in, and on those conditions they agreed to go and went. The people went to a place in Illinois that was afterwards called Nauvoo. I was at Hann's Mill in Caldwell county at the time of the massacre that occurred in 1838 under the proclamation of the Governor to exterminate the Mormons. Nehemiah Comstock raised about 250 men and came down to Hann's Mill, and while on the way there he stopped at my uncle's house and they went in and wanted their arms. They did not take their arms but went on down to the mill where we all were and when they come up the first thing we heard was "fire" and they did fire and kept on firing until 19 were killed. I was shot through one of my limbs. There was no fight there because there was no resistance made by the Latter Day Saints. I united with the Reorganized Church in 1884 and am now a member (read Par. 1, p. 154 of Exhibit E., sec. 27.) The lot referred to in that revelation I understand to be the Temple Lot at Independence the same lot that is in controversy in this suit.

CROSS-EXAMINATION.

At the time the Church was here in Independence it was called the "Church of Jesus Christ of Latter Day Saints." There was a book in the early days of the Church called the Book of Commandments; in it the Church was called the "Church of Christ."

I know that the Church in 1831, when we were here at Independence, was called the "Church of Jesus Christ of Latter Day Saints." Now, that is my recollection at the time, but it is barely possible that the name was settled on at a later date than that, because at the onset the Church was simply called "Church of Christ," then it was called "Church of Latter Day Saints," and finally the name was settled on as being the "Church of Jesus Christ of Latter Day Saints." I know of a doctrine of baptism for the dead. The Church when they were here at Independence believed in that doctrine just as it is stated in the New Testament. I do not remember of a revelation, establishing it as a doctrine of the Church up to that time.

I was asked on cross-examination about the ground here known as the Temple Lot.

There was a small portion of it, that was consecrated or set apart for the purpose of building a temple on, sometime in the future, and that was the part they occupied for religious worship from time to time. I have heard Oliver Cowdery and Mr. Phelps make that statement; Edward Partridge himself stated publicly the same thing. At the meetings would be the times they would speak specially about it. I have it in my mind that there was about 3 acres set apart for the Temple Lot. I do not think there was more than that; they called it 3 acres. Bishop Partridge was buying land for the Church under appointment from Joseph Smith. It appears to me he entered the Temple Lot in his own name; why he did it I do not know."

JOHN W. BRACKENBURY testified: "I was born in 1829. We came here in 1832; I was then three years old; I lived in Jackson county until November, '33, when the Mormons were driven out; we went across the river to what is now called Wayne City; I remember about the temple at Nauvoo, it was never finally completed; I was at Nauvoo from the time I first went there in '39 until sometime in '46; we left at that time; I was there once since that time in 1849 or '50; the temple was not finished, and when I was back there at that time the temple was torn down; when I was there in '46 it was not finished; I know that because I have been in and all over it from top to bottom many a time, and when we left there in '46 it was not finished, and the next time I went back there after that, it had been burned down; struck by lightning, they said, and burned down."

W. R. HALL testified: "I am Deputy Recorder of Deeds in Independence, Jackson County, Missouri."

Identified copy of deed of Jones Flournoy and wife to Edward Partridge; also identified quit-claim deed from Elizabeth Ann Cowdery to Marie Louise Johnson; also identified "Exhibit 21" as certified copy of deed from Edward Partridge to Jane Cowdery, acknowledged on March 25th, 1839, and recorded February 7th, 1870.

E. L. KELLEY testified: "Exhibit '21' now handed me is a certified copy of record of deed conveying property in Jackson County, Missouri, made by Edward Partridge to Jane Cowdery and others." "I have not in my possession the custody, nor under my control, nor has the plaintiff, church in its possession,

or under its control, the original deed from Partridge to Cowdery. It was never in the possession of the plaintiffs to my knowledge. I never saw the original deed; I never knew of any one who had it in their possession; never knew of any one who claimed to have it; it was never in the possession of the re-organized church to my knowledge. I have made diligent search to ascertain these facts."

Plaintiff's counsel then offered the copy of the deed of Partridge to Cowdery in evidence, also a quit-claim deed from Marie Louise Johnson and husband to George A. Blakeslee, bishop of Re-organized church

W. R. HALL recalled; identified Exhibit "23" as a copy of a deed from Elizabeth Ann Cowdery to Marie Louise Johnson.

E. L. KELLEY recalled, testified: "Acting for the church I served notice on Mr. Hill who claimed to be Trustee of the church here, I believe in 1887. I have paid taxes upon the property myself since I have been bishop." (Witness produced receipt for \$32.22 for taxes on property for 1890.) "I have no receipt for money paid for any other taxes on this property; I called at the collector's office once or twice to do so but some one else had paid them. I suppose the taxes have been paid on this property for a good many years, but I do not know anything about it. I never attended to having the the property assessed. All I ever did in reference to that was to place our deed upon record, and when we had done that we claimed it was church property; never made application to get this property exempted from taxation."

To those of our readers who are interested in the Temple Lot suit testimony we wish to say that the *interesting* part has not yet been reached. The subject of polygamy and its reputed introduction into the church is testified of in that part of the history yet unpublished and as many of the witnesses who gave their testimony in this case was residents of Nauvoo during all the time of its occupancy by the church, what they have to say concerning this subject cannot fail to be of great interest to all. So far only the testimony of the witnesses for the reorganization has been published and of course if one would just take *one* side of the story it would make a pretty good case for them, but we can assure you that the testimony

produced in favor of the Church of Christ puts quite a different aspect on affairs.

In this connection we wish to say that an important matter relating to the Temple Lots has been overlooked by the attorneys on both sides and was discovered lately by accident. When this is published in the SEARCHLIGHT it is sure to create a sensation. Look out for it.

Through the generosity of a beloved brother a sufficient amount of type and accessories has been presented the SEARCHLIGHT to enable us to print our future issues from our own type. Heretofore our paper has been printed for us by a Kansas City firm, but from now and on every part of the work connected with the publication of the paper will be done in Independence, and chiefly by our own people. By this method we can cheapen the cost of production some and come nearer meeting expenses than could be accomplished by hiring some one else to do the work.

The Temple Lot Sunday School kept Christmas day by giving an entertainment and dinner in the lower room of the Court House; about seventy-five persons were present and all seemed to enjoy themselves. The dinner which was served free by the women of the Church was highly appreciated by all and many compliments passed upon the specimens of good cookery. The program consisted of songs, recitations, etc. All present pronounced the affair a perfect success.

Our Young People's Society held their semi-annual election of officers last Sunday. Bro. Chester Frisby was chosen as president, sister Vina Longworth as vice-president, sister Maude Haldeman as secretary and Bro. Charlie Haldeman as treasurer. All the officers are active earnest workers, and good results may safely be expected from their efforts in the next six months.

To our many friends who have written us so kindly, we wish to thank you for your encouraging expressions and trust that we may be able to well merit the confidence and kind words you have given to us.

The Whitmer brethren are having some difficulty among themselves over the management of *The Return*. We are sorry to see strife among these people, but the present difficulty is due to their mistaken ideas of Church government. If we are correctly informed concerning their organization, each elder of the Church is allowed to preach and teach according to his own individual conception of the law, and as a result they differ in their teachings as widely as do men in their opinions. The admonition given by the Lord to the elders in the early days of the Church to "agree upon His law" is as applicable today as at any time; indeed there is a greater need for such an action to day than ever before.

We have before us a very encouraging letter from Bro. Arthur J. Miller, of Vera Cruz, Mo., who reports the branch of the Church at that place in a flourishing condition, despite the efforts of unprincipled men to overthrow it. They are holding regular meetings and have been comforted and strengthened by the Lord pouring out His spirit upon them in the shape of prophecy, etc. The brother tells us that there are no cowards among the little flock, but that each and every member "bears his cross" in their meetings. The brethren at Independence and elsewhere should especially remember this little band of Saints, for they have been sorely tried by an individual of their locality, who is using every endeavor to break up the branch, and who has not hesitated to resort to falsehoods to further on his despicable designs.

Bro. Andrew Himes of Allendale, Mo., writes us concerning the work in his locality. Owing to an unreasoning prejudice Bro. Himes has hitherto been unable to secure permission to use the Reorganized Chapel at that town to lay before the people our position. Despite opposition he has succeeded in adding two members to the church by baptism. 'Tis a strange thing that the Reorganized people at Allendale should so fear for the safety of their craft that they will not permit our position to be laid before their members. Brighamites and every other "ite" even to Clark Braden are freely allowed the use of their churches, but the line is drawn at a "Hedrickite." What can be the reason?

GOD'S GIFTS TO THEE.

Our Heavenly Father's gift to thee
Is this fair world from sky to sea;
Where Spring, with magic touch unseen,
Clothes the earth with robe of green;
And the laughing brook by her touch is free
From winter's stern captivity.

And whether we walk by singing stream,
Or in forests clad in emerald green,
Or turn to the fields of waving grain,
Our hearts break forth in glad refrain;
And we sing all day where'er we go:
"Praise God from whom all blessings flow!"

And this dear land, with beauty fraught,
Has held for each some hallowed spot,
Where hearts aglow with faith and love,
Mirrored the Heavenly home above;
Sweet fellowships of love and thought,
Beside which all things else are naught.

But even this is smallest part
Of all the gifts of God's great heart.
For us He gave His only Son,
That hearts to Him might all be won.
This love divine so rich and free,
Is God's best gift to thee and me

Mrs. C. W. Earle.

"BY THEIR FRUITS YE SHALL KNOW THEM."

This wise instruction given so long since has lost none of its virtue by lapse of time. By its unalterable laws men and nations may be tested. Good seed sown under proper conditions will produce like, and in no instance will thorns bear grapes, nor figs, thistles. Man with the cunning use of words and the blinding exhibition of his sophistry is sometimes able to make black appear to be white. One has but to step into any of our court rooms to see this statement verified.

For instance, one man representing the rights of "A" in a controversy will cite you passage after passage of laws to show that under no circumstance can he be wrong in his premises, while the attorney representing the conflicting interest of "B" will produce lengthy passages of laws and decisions to sustain the interests of his client. Both seem able to prove their cases and yet both cannot be right.

What is true of the law is no less true of religion. A friend of the writer recently made the remark that he was unable to have a clear understanding of the controversy that has involved two or more sects of Mormonism over the question of the successorship in its application to the present Joseph Smith.

To say that plausible arguments cannot be adduced pro and con in regard to the right of "young Joseph" to stand in his father's place would be to insult the intelligence of thousands of people who hold diverse views on this question. But time that remorseless vindicator of truth, has shown the utter weakness of many claims form-

erly used to support "Young Joseph's position. In other words, the time of harvest has come and the "fruits" have declared different from what the sowers have claimed was sown.

At Amboy, in 1860 the "sowers" (Blair, Sheen, Gurley, et al) claimed they were planting a "prophet, seer and revelator" in the person of "Young Joseph," but what does the harvest of 1896 show in the way of fruit? Meagre indeed has been the yield beyond a few "revelations" that revealed nothing new, and the harvest has proved a failure. Year after year has passed and yet no word of prophecy has escaped the lips of the one who was to stand in the place of one of the world's greatest prophets. Page after page, chapter after chapter volume after volume has issued from the pen of "Young Joseph," but not a line, nor a word, nor a syllable of "fruit" in the way of "translations" has been given Mormonism for their profit and learning. Nothing past, nothing present, nothing future has been "seen" by this "seer," successor to the so-called "choice seer."

Let the sowers point to the harvest, to the "fruits" and give us the clue whereby we may know that the "seed" they sowed was good, and that the "fruit" has proven the seed to be as they claimed.

Strange indeed has been the "fruit" borne by this latter day "prophet, seer and revelator" as well as "one mighty and strong." For *revelations* the fruit borne has been re-hash of known facts; for *prophecy only dumbness*; for *translations*; a blank. "By their fruits ye shall know them.

If ever a time existed when the people needed a genuine "prophet, seer and revelator" it was in that period that elapsed after the death of Joseph in 1844, when Satan sought to bind the church and her people were rushing hither and thither like a flock of sheep assailed by wolves and no shepherd near. Then was the time indeed when was needed a *prophet* to whom the heavens were not brass.

Picture to yourself the condition of the church, the sacred consecrated spot of ground in Jackson County abandoned, in the hands of enemies, and the redemption of Zion forgotten; half a dozen leaders springing up, each one seeking to grasp the fallen reins of government, each divided as to their personal claims, yet all united on the one principle of polygamy; the great bulk of the church in the United States wending their way westward, seeking out a new Zion; with the words of the Lord still ringing in their ears, "*Zion shall not be moved though her children be scattered.*"

Where was the one mighty and strong? Where was the Lord's anointed, his prophet, his seer, his revelator? After fifteen or twenty years of silence and interrupted celestial communication Blair, Sheen, Wm Smith, Gurley, Marks, et al, answer—, "Behold Joseph the son of Joseph anointed of his father and declared by him his successor." Thus in 1860 was borne to the world the statement that once more a line of communication had been opened with the eternal world, and faithful saints might again hope to know the will and mind of the Lord concerning His church and people. Yea, that even things hidden might be revealed; that approaching mighty, potent events might be desisted, and the saints given warning; that precious records with seals unbroken should see the light of day, and God's people learn wisdom and knowledge, and, greatest of all, most glorious thought, the will of the Lord concerning Zion would be revealed.

Well might the hearts of saints swell with gratitude to God at the glad tidings, if indeed their statement was true. The seed was planted; the harvest would soon be ripe, and by their fruits we might know them. Eighteen hundred and sixty passed and yet no word from the Lord concerning Zion. Zion the beloved! Zion prostrate! Zion in the hands of her enemies! Oh, "what glorious things of thee are spoken, Zion, city of our God."

Were the saints to blame if they prayed for Zion's redemption? Should they be censured if they longed to press their feet upon the land of their inheritance? Did not their hearts swell with gladness when they contemplated the glories of Zion with her hills crowned with habitations of saints; with her peaceful valleys holding grazing herds and revealing smiling fields; with peace and plenty poured out with prodigal hands; with wickedness fled away; with righteousness enthroned; yea, with walls of

the sacred temple towering toward heaven, holding within its portals the presence of that Holy One: wherein the pure in heart might enter, gaze upon the face of Jesus, and coming forth proclaim to all the world, "I know that my redeemer liveth, for in the latter time I have seen him face to face." Well did they know that when these things spoken of the Lord should come to pass that Zion should prosper and put on her beautiful garments, and that the *real* progress of Christ's cause should begin. Well might they wait in glad expectancy: had they not been assured by Blair, Sheen, et al that once more in Israel sat the servant of the Lord? Alas the days grew into weeks, the weeks into months, the months into years, and yet *no word* from the Lord through his "prophet, seer, and revelator?" installed at Amboy in 1860.

No word, you say, concerning Zion! What holds the fruit? Was not the seed planted? Has the arm of God been shortened? Has he forgotten his promise that Zion should not be removed, and that those who remained (continued) pure in heart should return with songs of everlasting joy upon their lips, they and their children, to build up the waste places of Zion? No indeed! The Lord had not forgotten, and he said in the "day of wrath" (our civil war) he would "remember mercy," even so it was done.

The set time (1854) had come for God to reveal his will concerning the return to Zion, and now was the time for the "prophet, seer and revelator" to bear his fruit: for surely "the Lord God doeth nothing except he first reveal his secrets unto his servants, the prophets."

Did the Lord push aside the curtains of his holy habitation and speak unto the "prophet, seer and revelator" installed as such by Strangite elders at Amboy in 1860? NO! Did he speak to the leaders of that vast body that went into the valleys of the mountains in the west? NO! Did he speak to that body of people led by J. J. Strang and tell them his will concerning Zion? NO! Did he unfold his mind to David Whitmer, he who was called out to do such wonderful things? NO! Did Rigdon, did Brewster, did Bickerton, raise the cry and tell their fellows that the Lord had spoken? No!

But what is this we hear from the little band of saints in McLean Co, Ill. who had been fasting and praying to know the will of God concerning Zion. Listen:—

Rejoice and be glad, for lo, the Lord God has once more opened the windows of heaven and comforted the hearts of his people with glad tidings; yea, even glad tidings of great joy, for shortly, in three years time for so declared the Lord unto Granville Hedrick the people of God may begin to gather back to the consecrated land in Jackson county, Missouri. For thus declared the Lord: "By your prayers and faithfulness in all things, I, the Lord, will open and prepare the way before you, that you may begin to gather at that time in the year A. D. 1867?"

We told you in the December SEARCHLIGHT how this promise of the Lord was verified to the very letter; for the fruit was truth, and "by their fruits ye may know them."

How strange that the Lord should forget that there was a "prophet, seer and revelator" made and installed at Amboy in 1860, waiting, and yea, even anxious to be his mouth-piece. Had not the father of young Joseph put his hands on his head and blessed him? Had he not told that congregation in Nauvoo that "here is your leader," indicating his son Joseph? What did it matter if that meeting was only an ordinary Sunday meeting? What difference did it make if only a hundredth part of the church was present? What if the Lord had said that He (the Lord) would plant another in Joseph's stead and, that the president of the church should come to his office by the voice of the church and under the direction of the High Council or general conference?

What difference did a little matter like that make?

Did not Joseph say so, and was not his word law even if it did conflict with the way the Lord had provided for a successor? No difference in the world to that little band of ex-Strangites, ex-Bill Smithites, etc. gathered at Amboy in 1860. They forgot that old Joseph was the president of the church that went west, and not that little handful in Amboy, and necessarily, if his father did confer any rights upon him, to hold any office. It must have been to hold an office in the church of which his father was then a member, and not an officer in a church which had no existence at that time, and of which old Joseph never had the slight-

est knowledge. If he did confer any office upon him at that time it could not have been in the priesthood, for young Joseph held no priesthood until years after his father's death, and when he obtained it he received it from men who had been associated with and sent out to build up branches for J. J. Strang, that arch exponent of polygamy.

No wonder the Lord put the Amboy man-made "prophet, seer and revelator" to one side when he desired to reveal his will concerning Zion, and, instead of speaking through the one set up by Blair, et al, he chose to speak through Granville Hedrick in answer to the humble petition put up by him and his brethren concerning Zion. It is not strange that God should refuse to reveal this important information concerning Zion to a man who was willing to be ordained as was "young Joseph" by men who had but recently been booming polygamy, plurality of gods, etc. God to be consistent could not use such an individual as his mouth-piece, but would use an individual who had kept himself and his priesthood pure,—such an individual was Granville Hedrick, to whom was revealed the time when saints might once more return to Jackson county. Thus by their fruits they were known.

Those advocating the claims of young Joseph as his father's successor, place much reliance upon the obscure language contained in the revelation given in 1841. This revelation has failed in its revealments notably. The seed of Joseph have not inhabited the Lord's boarding house, contrary to the plain and expressed declaration in the 18th verse; neither have the records containing the account of the baptism for the dead remained in the archives of the temple at Nauvoo, as was declared in section 1:9. Neither had Zion been abandoned by the Almighty nor Independence cancelled as the center place, as is indicated in paragraph 15 of the 1841 revelation. In fact the Lord's boarding house is in ruins, and the "head of his posterity" instead of having a place in it "from generation to generation" has gone out into Iowa and established a "stake of Zion" in reality though not designated as such, in direct contradiction to the Lord's express and unrevoked command that Zion should not be moved out of her place, neither should any more stakes be established for her support until the time came that there was no more room found in Zion; And the temple that cost so many thousands of dollars and so much human labor and deprivation, that was to hold in Nauvoo the records of the baptisms for the dead *forever*, is no more, having been smitten by Almighty God with lightning from heaven to witness his displeasure.

So with these evidence against the fulfillment of this revelation we are inclined to pay but little respect to the supposed rights granted in its lines. The fruits promised in it have proven to be bitter. "By their fruits ye shall know them."

Then comes the claim that young Joseph is that one mighty and strong mentioned in the revelation contained in the letter written by his father in 1832 to W. W. Phelps. In that revelation, which is used by the re-organization, although not in the book of Doctrine and Covenants, the Lord told W. W. Phelps that a record should be kept by the Lord's clerk in Zion (Independence) of those who came up to Independence and received their inheritance according to the pattern (i. e. law of consecration) and that those whose names did not appear in this book should find none inheritance. This revelation also reveals the fact that old Joseph (we say "old" with respect and for the purpose of distinguishing) was called to provide over Zion and arrange the inheritances of the saints, but because he put forth his hand to steady the ark of God he was to fall by the "shaft of death." This "putting forth his hand to steady the ark of God," is a comparison taken from 2nd Chronicles wherein Uzza who was assisting in the transportation of the ark of God from one point of the country to another, became alarmed at the rocking of the ark occasioned by an oxen stumbling, and put forth his hand to steady the ark, in violation of the law of God prohibiting him touching his hand to it; for this breach of the law he was smitten dead; he thought the Lord was not able to take care of his ark and violated one of His laws in his anxiety. So it was with Joseph in our day and time. Zion was being wrested from the people of God, and the law of God said in the 10th verse of the 98th section in the book of D. and C., that the way to redeem it was by *pur-*

chase, that was according to his will. But Joseph got anxious, like Uzza of old, and put forth his hand to steady matters by starting up here with an armed band of men to take it *by force*. In that act he was frustrated by the Lord sending the cotera upon his band (see Times and Seasons) instead of his presence and His angels, as was prophesied in the 3rd verse of the 100th section.

In that act Joseph not only displeased God but lost his calling as a seer (see revelation given to Granville Hedrick published in the first number of the SEARCHLIGHT) and paid the penalty as did Uzza except that death came to Joseph ten years after the act instead of immediately. Now in this revelation the Lord said he would send one mighty and strong to do the work that Joseph failed to do. This individual was to come holding the sceptre of power in his hand, to set in order the house of God and to arrange by lot the inheritances of the saints; his qualifications were great; he was to utter words, eternal words, his bowels were to be a fountain of truth, he was to be clothed with light for a covering.

Let us examine young Joseph Smith and see how near he fills the bill. In the first place Joseph Smith went to Amboy to set in order the house of God, which is understood by all to mean to regulate the priesthood. He went there to set that body in order without the slightest vestige of priesthood, and not holding the sceptre of power in his hand as was the one mighty and strong to do. He was to come holding the sceptre of power (priesthood) in his hand to set in order the house of God, and yet Joseph had to come bare-handed and *get the priesthood* from the very individuals whom he sought to set in order. The idea is ridiculous, and is equivalent to the proposition that a creature may impart the necessary power to its Creator to effect its own creation. If that Amboy conference had the power within itself to invest Joseph with the powers of the one mighty and strong it had no need of his services, for it could set itself in order if it was possible for it to convey this great power to another. So you see he lacked the great essential to accomplish the purpose that took him to Amboy—the authority; and the amusing spectacle is afforded us in that conference of men ordaining others to offices they themselves did not hold, or, in other language the lesser governing the greater. A thing unknown in simon pure Mormonism.

In addition to setting the house of God in order this individual was to arrange by lot the inheritances of the saints. What does history reveal on this point? When Joseph Smith, backed by 30,000 strong attempted to gain possession of the temple lot, defended by less than a score of people, he was defeated. The very first step was a failure, although time after time persons stood up in the meetings of his people and testified, professedly by the spirit, that the re-organized church would win, while we had it upon appeal. "By their fruits ye shall know them."

When the revelation concerning Zion's redemption was given to our people through Granville Hedrick, it was printed in a periodical of the church called the *Truth Teller* and was circulated largely among the Latter Day Saints. Joseph Smith publicly through the columns of the *Saint's Herald* warned his people not to be *deceived* by revelations through Hedrick and not to pay any attention to its revealments concerning the beginning of a gathering in 1867; and yet when time rolled around the revelation was proven true; and the one who claimed to be clothed with a light for a covering did not have sufficient discernment to realize that God had spoken. A beautiful exemplification of being clothed with light for a covering. And then in his words condemning Granville Hedrick's revelation as false were openly refuted by the actual fulfillment of the revelation; his "eternal words" lasted about three years and then were found to be incorrect. "By their fruits ye shall know them."

There is another essential and material equipment that the one mighty and strong must possess that Joseph lacks and that is the "Book of the Law of God" which contains a list of the names of those who are entitled to an inheritance in Zion. This book is not in the possession of an member or officer of the reorganization but is nevertheless in existence and be in possession of the genuine "one mighty and strong" when he makes his appearance to set in order the house of God and arrange by lot the inheritances of the saints.